PROTOTYPES,
OR,
THE PRIMARIE
PRECEDENT PRESIDENTS
OVT OF THE BOOKE OF *GENESIS.*

Shewing,

The { Good and Bad } things { They did and Had }

Practically applied to our *Information* and *Reformation.*

By that faithfull and painefull Preacher of Gods Word, *William Whately* late Pastour of *Banbury.*

Together with Mr. WHATELYES *Life and Death.*

Published by Mr. *Edward Leigh* and Mr. *Henry Scudder*, who were appointed *by the Authour to peruse his manuscripts, and printed by his owne Copy.*

Vivitur Exemplis.
Præcepta docent, Exempla trahunt.

I COR. II. I.
Be yee followers of me, even as I also am of Christ.

EXOD. 23. 2.
Thou shalt not follow a multitude to doe evill.

I COR. 10.11.
Now all these things happened unto them for Ensamples: And they are written for our admonition.

LONDON.
Printed by *G. M.* for EDVVARD LANGHAM Booke-seller in *Banbury*, MDCXL.

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TO THE RIGHT WORSHIPFVLL THE MAIOR, THE VVORSHIPFVLL THE ALDERMEN AND BVRGESSES, *AND THE REST OF THE INHABITANTS OF THE TOWNE AND PARISH OF BANBVRY.*

Right Worshipfull, &c.

AS I could not but congratulate my owne and your happineſſe in the injoyment of your worthy Paſtours labours, ſo both I and many other Chriſtians do now condole your miſery in the loſſe of the good Authour. The greater your happineſſe was, the greater now is your miſery, and I feare many

Dom. Rex. 26 & 36 Dickenson

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of you prized not the bleſſing ſo much as you ſhould have done, and that you knew not the greatneſſe of the benefit ſo well by the fruition as now by the want of it. At *Banbury* even amongſt you was your Paſtour borne and bred, and there he lived and died. Miniſters are called Incumbents, ſo was he being diligently reſident in his place, they are ſtiled Lights, ſo was he, like a candle or lampe which ſpent himſelfe to give light to others. He ſpent his means and ſtrength amongſt you, and as himſelfe in his ſickneſſe ſaid, *He ſought not yours but you.* Of all the Miniſters that ever I knew ſo experimentally, he was the moſt unblameable in his converſation. I had the happineſſe to live almoſt a yeare with him in his houſe, neare foure yeares under his Miniſtry, and to be eſteemed by him one of his faithfulleſt friends, I have cauſe to bleſſe GOD for him whilſt I live, ſince it pleaſed him by his meanes, not onely to reveale many ſaving truthes unto mee, but alſo to ſet them on with ſuch power, as I hope I ſhall never forget them. Oh, with what life and zeale would hee both preach and pray! and how ſtrict and watchfull was hee in his whole life! being (as every good Miniſter ſhould be) *Blameleſſe, Sober, Juſt, Holy, Temperate, of good Behaviour, given to Hoſpitality, apt to teach, a lover* of good things and good men. Hee ſtudied to approove himſelfe unto GOD, a workeman that needed not to be aſhamed, rightly dividing the word*

1 Tim. 3. 2. Tit. 1. 8.
* φιλαγαθος. will beare both readings.
2 Tim. 2. 15.

of

of Truth. He propounded to you the Examples of holy Writ, and was himſelfe whilſt he lived, an Example and Patterne of all good works. If that ſaying therefore of *Auſtins* be true, *So many as a man ſhall edifie by a good Example, for ſo many he ſhall receive a reward of a bleſſed life,* than ſurely he hath now received a full reward for all the good hee did by his holy life, unto thoſe with whom he converſed. In a word, hee was a moſt pious and accompliſht Divine for his miniſteri. all parts and paines (as one of his neare Friends ſaid truely) hee might ſooner bee envied than matcht and equalled; being in this like *Saul*, higher than his brethren by the head. He was well skilled in both the Originall tongues, being able to render the Text out of his *Hebrew Bible* or *Greeke Teſtament* to another in our mother tongue, as familiarly almoſt, as if it had bin Engliſh. For the Arts, he was a good *Logician*, as his exact *Analyſis* of the *ten Commandements* ſheweth, a good *Philoſopher*, as his Sermons in manuſcript on the 104. *Pſalme* doe witneſſe, a good *Rhetorician* or *Oratour*, as his printed Treatiſes aboundantly teſtifie. Hee had words at will and could readily and aptly expreſſe himſelfe in his Sermons, which gift of Elocution is requiſite if not neceſſary for a compleate Divine.

He had by long * Experience gotten the art of preaching, and he wrote a tract concerning that ſubject; hee had an excellent faculty in cha-

1 Tim. 4.12
1 Pet. 5.3.
Tit. 2.7.
There are two ſingular virtues in a good Example.
1 It may profit a world of people.
1 Thef. 1.7,8
2 It is laſting and may doe good for a long time after.
1 Pet. 3.5,6.
M. Harris at *Hannell.*

* He was a Preacher at *Banbury* above thirty yeares.

racterizing or fitly deſcribing a vertue or vice, or any other thing, and though he had no common-place-booke of his own, yet he could treat of any ſubject. I might alſo extoll his other indowments, and without danger of exceeding magnifie him for his ſtrong naturall parts, his ſolid judgement and tenacious memorie, and commend ſome vertues wherein hee excelled to your imitation, as his Humility, Mercifullneſſe, Beneficence, Laborioufneſſe and Diligence* in his Calling, and then alſo ſhew how comfortably he died, being full of heavenly ſpeeches and godly Exhortations.

* Hee went over in his preaching the whole Booke of *Iudges*, both the *Samuels*, the 1 *Kings* to the 11. *C.* ortherabout, all the *Pſal.* to the 106. & the whole *Goſpel* of *Iob.* beſides al the principles of Religion often.

Therefore I paſſe from himſelfe to this *Opus poſthumum*, this firſt worke of his which ſince his death came to light, *viz.* Sermons on all the Examples or Hiſtoricall part of *Geneſis*, which Booke containeth a briefe and ſhort Story of the things done from the beginning of the world to the death of *Joſeph*, for the ſpace as it is thought by ſome of 2309. yeares, by Doctor *Willet* of 2368. yeares. Examples are not unfitly compared unto looking-Glaſſes, wherein one may behold as well what to eſchew, as what to follow: So you ſhould follow the *Faith of Abraham* and *Obedience of Iſaack*, but ſhun their lying and diſſembling; follow *Noah* and *Lot* in their *Righteouſneſſe and Zeale*, but ſhunne their *drunkenneſſe and inceſt*.

And becauſe an *Example* of a Perſon living amongſt

mongſt you may bee more prevalent with ſome then the Examples of others though ſingularly holy whoſe vertues they onely read of (as a Sermon delivered, *Viva voce*, doth more affect then the ſame reade out of a Booke) So walke therefore as you had him for an Example, and bee you followers of him, as hee was of CHRIST, in the Graces before mentioned and all holy converſation. *Remember him who had the rule over you, who hath ſpoken unto you the Word of GOD, whoſe Faith follow* and Charitie too; for Maſter *Whately* was the moſt bountifull Miniſter to the poore I thinke in *England* of his meanes, your Conſciences will witneſſe that hee hath often preſſed and urged this Dutie upon you, and as hee was earneſt in perſwading his Hearers to beneficence, ſo hee practiſed the ſame Himſelfe, entertaining ſome poore widdowes or neceſſitous Perſons weekely at the leaſt at his Table, and giving the tenth of all his Eſtate that way, and ſee how GOD bleſſed him for the ſame, his Eſtate (as himſelfe told mee) proſpered the better after hee tooke that courſe, and in his ſickeneſſe hee comforted himſelfe with that Promiſe, *Pſalme* 41. 1, 3. *Bleſſed is hee that conſidereth the poore, the LORD will deliver him in time of trouble. The LORD will ſtrengthen him upon the bed of languiſh-* Heb. 13. 7.

languiſhing. O follow him therefore who by Faith and Patience inherits the Promiſes, let his good Example and wholeſome Inſtructions provoke you to all holineſſe, that you alſo may partake with him in that happineſſe of which hee is now fully poſſeſſed,

Your true

Chriſtian Friend,

Edward Leigh.

TO THE CHRISTIAN READER.

Reader,

AMidſt the numberleſſe number of Bookes wherwith in this ſcribling age the preſſes are oppreſſed, there is ſcarcity enough of ſuch as are uſefull and profitable. As therefore the Art of Printing was a happy invention for the propagating of learning, ſo ſurely wee are beholding to thoſe who write ſuch things as are worthy to be publiſhed: Since (as one ſaith) Hee that ſpeaketh profiteth for an houre, but he that writeth profiteth for ever. This ſubject thus handled by this worthy deceaſed Authour is an unbeaten tract, few (if any) having gone over the Examples of Scripture in ſuch a doctrinall and practicall way both. It ſeemed to me in the preaching both pleaſant and profitable; pleaſant in regard of the explaining of divers ſtories; profitable in reſpect of the particular application of all, Hee being (according to his manner) large and lively therein. Had it pleaſed God to have continued him in life, untill hee had finiſhed all the Examples of either Teſtament, ſuch a worke from ſo able a Divine would have beene of ſingular uſe. But he was Frumentum Dei, as Ignatius ſaid, by Mortification and Selfe-denyall, Hee was made cleane bread for Chriſt who was the bread of life for him; God therefore hath gathered this wheate into his garner, and he now reſts from this and all other labours. We thinke fitting alſo to give others to underſtand, which be M. Wheatelyes owne workes done by himſelfe, and ſuch as they may account genuine, viz. thoſe onely which

Omne tulit punctum qui miſcuit utile dulci.

Mat. 3. 12.

which come forth either in our names, viz. EDWARD LEIGH, HENRY SCUDDER, *or with an Epistle at least from one of us. You may observe in the beginning of this Treatise, what was* M. Wheatlies *constant method in handling the Examples. In each person hee considered three things, His Birth, Life and Death. In his Life he observed his carriage and behaviour in respect both of the deeds hee did, good, bad, indifferent and doubtfull, and the things which befell him, either prosperously or adversly, in benefits or afflictions. This shall suffice in briefe to premise concerning this Worke, and so wishing thee much benefit by the same, I rest*

Thy hearty Well-wisher,

EDWARD LEIGH.

THE LIFE AND DEATH OF Mr. *WILLIAM WHATELY*, LATE Minister of the Word at *Banbury* in the County of *Oxford*, written by *Henry Scudder Minister of the Word at* Collingborne-ducis, in the County of *Wilts.*

IT hath beene a commendable use in the Church of God from the Primitive times downe to us; that the lives of some or other (especially of the more famous Ministers and lights therein) have beene written by men who best knew, and had learned what their lives and conversation was. This they did not onely to vindicate their names from the slanders of the wicked, who will speake evill of all that oppose their evill wayes, and also that the dead might bee duely honoured; but chiefly that the living by their good Examples might glorifie God for them and be edified.

This writing and printing the lives of worthy men, is like the engravings with the point of a diamond, raising up for them an everlasting monument; upon which the light of their Faith and good workes is made to shine before men, that seeing their Faith and holinesse they may follow them; and may also praise God for his graces in them, and for the good which hath bin done by them, and so glorifie their Father which is in Heaven.

I have beene earnestly intreated to write the Life and Death of M. *William Whately*, late Pastour of the Church of *Banbury*, I was made choice of the rather, because of that intimateneſſe of Friendſhip which was betweene us, and becauſe of our long acquaintance, being of the ſame time in the famous Vniverſity of *Cambridge* and of the ſame Colledge and Chamber and having the ſame Tutor; and afterward when wee were both placed in the Miniſtery wee lived ſometime together in one houſe, and a great while neare one another, and were alſo nearly allyed

By marriage of ſiſters.

I know none that had like meanes to know him more thoroughly then I. I have therefore not unwillingly ſet pen to paper, and doe here in all plaineneſſe and ſobriety of truth reckon up and report his life and death in a ſhort ſumme, that thoſe who will may read and make their uſe of it. For in many things hee may bee a lively patterne to us his Brethren in the Miniſtery of the Goſpell of Chriſt; and the like in many things for the imitation of all that deſire to live godly in Chriſt Ieſus.

This M *William Whately* was borne at *Banbury* a burrough Town very well known in *Oxfordſhire*.

M. *Thomas* and Miſtris *Ioyce Whately.*

His Parents were both of them forward profeſſours of the Goſpell of Chriſt, and of the power of Godlineſſe and Religion, according as it is now maintained in the Church of *England*. They were both of chiefe note and place in the Towne, his Father being oft Major, and a long time a ſtanding Iuſtice of Peace in that Burrough. His Mother was a rare woman for naturall parts; but chiefly for Piety, Diligence in her Calling, Frugality and Mercifullneſſe to the poore. She was a right *Lois* or *Eunice* in breeding up this her Son (as ſhee did her other Children) in the Knowledge of the holy Scriptures from a child.

His Parents trained him up in his yonger daies to learning, ſetting him to the beſt Schooles that were in thoſe parts, where he profited in learning (as alſo hee did in the Vniverſitie) above moſt of his equalls in yeares. This hee did by reaſon of the Excellency of the naturall parts which God had given him

him, namely, a quicke apprehenſion, a cleare judgement and a moſt happy memory.

His ripeneſſe in Grammer learning in Latine, Greeke and Hebrew was ſo earely that about the fourteenth yeare of his age, he was ſent to Chriſts Colledge in *Cambridge*; where God provided him and me a * Tutor, one of a thouſand for Pietie, Learning, Diligence in reading unto, and in a moſt loving and wiſe care of governing and godly inſtructing of his pupils.

*MT homas Por

In the Vniverſity he was an hard Student and quickely became a good Logician and Philoſopher, a ſtrong diſputant, and an excellent Orator. He delighted much in the ſtudy of Poetry and the Mathematiks.

Hee was a conſtant hearer of M. Doctor *Chaderton* and of Mr. *Perkins* who at that time were famous Preachers in *Cambridge*. And it was our Tutors manner to cauſe all his Pupills to come to Prayers into his Chamber every evening, and hee called all the under graduates to give account of what they had heard upon the Lords day, and when any of us were at a ſtand and *non-plus*, hee would ſay *Whately*, what ſay you? then hee would ſeldome faile, but repeate as readily, as if he had preached the Sermon himſelf. By this he did win our Tutors love, and our wonder at him; but (ſuch was our pride) he gained our envy of him.

His Father (whether becauſe he was not reſolved what calling to breed him to, or for what other cauſe I know not) after that hee had with credit proceeded Bachelour of Arts, hee took him home, where he abode ſome good time, yet applying himſelfe unto his ſtudies.

While hee remained at home with his Father hee married the Daughter of one Maſter *George Hunt*, the ſonne of that tryed and prepared Martyr *John Hunt* mentioned in the Book of Martyrs, who was condemned to be burnt for Religion, but was ſaved from the execution thereof by the death of Queene *Mary*. This Maſter *George Hunt* was bred up in the Famous ſ ee Schoole of the Marchant-Taylers in London, and afterward by the incouragement of Maſter D. *Humfry* (by

occaſion of a viſit of that Schoole) and by the furtherance of M *George* and Mr *Iohn Kingſmells*, and by the exhibitions of Biſhop *Pilkinton* (all which for their honour ſake I name) he was called unto, and mainetained in that worthy Foundation of good Learning, *Magdalen* Colledge in *Oxford*, till hee was Fellow of that Houſe, where hee continued till hee had borne the offices of Deane of Arts and Deane of Divinity. Afterwards by the meanes of thoſe worthy Maſter *Kingſmells*, hee was preferred to the Church of *Collingborn-ducis* in the County of *Wilſ.* where for the ſpace of fifty and one yeares and five moneths he lived a ſound and conſtant Preacher of the Word, and was of an unblameable and holy life, even untill the oyle of his radicall moyſture was ſpent, and the candle of his life of it ſelfe went out, in a full and good old-age, after a long and joyous expectation, and longing for his bleſſed change, which was in the eighty and third yeare and fift moneth of his age.

This Maſter *George Hunt* (after that by importunity hee had got this his ſonne in law to make tryall of his ability to preach) he overperſwaded him to intend the miniſtery. And thereupon he entred himſelfe into *Edmund Hall* in the famous Vniverſity of *Oxford*, and tooke his Degree of Maſter of Arts.

Not long after hee entred into the Miniſtery, and hee was preſently called to be a Lecturer at *Banbury* which he commendably performed above the ſpace of foure yeares, and then was called to be Vicar of the ſame Church, which office hee faithfully diſcharged neare thirty years, till he died.

The abilities wherewith God had indued him for his work of the Miniſtery were more then ordinary. For hee was of a quicke underſtanding, of a cleare and deepe Iudgement, of a moſt firme memory, and of a lively ſpirit. Hee was naturally eloquent, a maſter of his words, having words at will. Hee had a moſt able body and ſound lunges, and till ſome yeares before his death, he had a moſt ſtrong and audible voice. And according as his matter in hand, and his auditory needed, he was both a terrible *Boanerges*, a ſonne of Thunder

Thunder, and alſo a *Barnabas*, a ſonne of ſweet conſolation. And which was the crowne of all, God gave him an heart to ſeek him and to aime at the ſaving of the ſoules of all that heard him. His ſpeech and preaching was not with entiſing words of mans wiſedome, but in demonſtration of the ſpirit and of power. He was an *Apollos* not onely eloquent, but withall mighty in the Scriptures. He like ſome of the Ancient Fathers was as occaſions fell out ſometimes an every dayes Preacher. He preached ordinarily in his owne Church twiſe each Lords-Day, and catechized for above halfe an houre before evening Prayer, examining and inſtructing the youth, and once a weeke he preached the ordinary Lecture.

Hee was much againſt all ſuch preaching as was light, vaine, ſcenicall, impertinent, raw and indigeſted.

His preaching was plaine, but as much according to the Scripture and alſo to the rules of Art, and of right Reaſon, as any that ever I heard or have heard of. In conference he hath told me what hee aimed at, and what uſe he made of the Arts, and what rules hee ſet to himſelfe in the ſtudying of his Sermons, which was as followeth,

That he might better underſtand his Text, hee made uſe of his Grammer learning in Greeke and Hebrew, in which tongues the Scripture is written. Alſo hee would uſe the helpe of *Rhetoricke* to diſcover to him what formes of ſpeech in his Text was to be taken in their primary and proper ſignification, and what was elegantly cloathed and wrapped up in tropes and figures that hee might unfold them, and ſee their naked meaning: Then well weighing and conſidering the context, hee would by the helpe of *Logicke* finde out the ſcope of the Holy Ghoſt in that Scripture. Hee would endeavour when he began to enter upon the preaching of any Chapter, to *Analiſe* and take the Chapter into its ſeverall branches and parts. Then he would if it were a doctrinall Text, note the Doctrine as it lay in the Text and ſo proſecute it. Or if the Text conſiſted of illuſtrations or circumſtances of ſome principall truth there proſecuted; hee would then gather from ſome notable part or branch of his Text, an apt Doctrine, or Divine Truth

which ſhould ſo immediately follow, that the Truth obſerved in the Text ſhould be the argument or middle terme, wherby in a ſimple Sillogiſme, he could conclude his Doctrine. Next, hee would ſeeke for apt proofes out of Scripture to confirme it. Fewer or more as hee thought beſt, which done, becauſe other arguments according to Scripture and right Reaſon are forcible to convince and confirme reaſonable men in any truth, hee would find out Reaſons of his Doctrine, but he aimed that they ſhould bee ſtrong Arguments, or middle termes by which hee might likewiſe Sillogiſtially conclude his ſaid Doctrine.

Then according to the nature of the Doctrine, and the need and aptneſſe of his Auditory; hee would as from an infallible conſequent of his Doctrine by way of Application, confirme ſome profitable Truth, which yet by ſome might happily bee queſtioned, or elſe convince men of ſome errour, or reproove ſome vice, or exhort to ſome Dutie, or reſolve ſome doubt, or caſe of conſcience, or comfort ſuch as needed Conſolation. In all which ſorts of Applications hee did make uſe of more or fewer of them as there might bee cauſe, and hee would bee carefull that his Doctrine ſhould bee the Argument or middle terme whereby hee might ſillogiſtically conclude the maine Propoſition of any of his ſaid uſes: And if the reproofe or exhortation did need preſſing home upon the conſcience, then hee would ſtudy to enlarge his Speech, ſhewing motives to induce to ſuch a duty; and allſo diſſwaſives from ſuch a vice, taking his Arguments from dutie to God, decency or ſhamefullneſſe, pleaſure or paine, gaine or loſſe.

And here again he would uſe the help of *Rhetorick*, but all for the moſt part in a concealed way, without all affectation. And ſometimes he would ſhew the effectuall meanes of attaining of the Grace and power to performe the duty to which he exhorted. And ſometimes likewiſe he would ſhew the remedyes againſt ſuch or ſuch a vice from which he diſſwaded, as may bee ſeene by his Sermons already extant. Alſo when hee thought it was needefull to diſcuſſe and handle any common place or head of Divinity, hee would doe it very judiciouſly, fully and moſt profitably.

Though

Though hee had but an ordinary ſtudy of books for ſuch an accompliſht Divine, yet hee was one who had read very much. For hee would read moſt ſwiftly, yet not curſorily, for he could give an account of the ſubſtance and moſt remarkable particulars of what hee had ſo read.

Hee had allſo allwayes when hee pleaſed the benefit of a Booke-ſellers ſhop, which cauſed him to forbeare to buy many Bookes.

Though hee preached ſo often, yet what hee preached was before well ſtudied and premeditated. Hee uſually did pen his Sermons at large; and if before he preached, hee had but ſo much time as to read over what he had written, and to gather it up into ſhort heades, hee was able if hee thought it fit to deliver it in publike well neare in the ſame words.

It pleaſed God to put a ſeale to his Miniſtery in the converſion, confirming and building up of many thouſand ſoules by his meanes in the whole courſe of his Miniſtery.

Hee was a moſt diligent viſitor of the ſick people that were under his charge without reſpect of Perſons, after that it came to his knowledge that they were ſicke.

He was a ready Peace-maker amongſt his flocke that ſhould happen to be at variance.

He abounded in works of Mercie, hee was a truely liberall man, one that ſtudyed liberall things; for hee would ſeeke out to finde objects of his mercy, rather then to ſtay till they were offered. Hee did ſet apart and expended for the ſpace of many yeares for good uſes the tenth part of his yearly commings in, both out of his temporall and eccleſiaſticall meanes of maintenance.

Hee had an heavenly gift in Prayer, both for aptneſſe and Fullneſſe of Confeſſions, Petitions, Supplications, Interceſſions and Prayſes, as allſo for readineſſe and copiouſneſſe of apt words, together with Fervency of Spirit to poure them out unto God in the name of Chriſt in the behalfe of himſelfe, and of all thoſe who in Prayer joyned with him.

He had this ſingular abilitie that in his Prayer after Sermon, he could collect into a ſhort Sum all which hee had delivered to his Hearers and make it the matter of his Prayer to God, to the end they might be inwardly taught of God, and become Beleevers and doers of what was taught them.

Likewiſe when hee had read a *Pſalme* or *Chapter* in his Family, hee was ſo well ſeene in the Text, and of ſo good a Judgement, and of ſo choice a memory that though the *Chapter* was part of the *Ceremoniall Law*, or in the bookes of *Numbers*, *Chronicles*, and hardeſt Prophecies, he in his Prayer would diſcover the ſcope and meaning and chiefe notes of Obſervation, and their uſe, in ſuch ſort, that oft-times when I have heard him, I have much longed that I could call them all to minde; For I found the matter of his Prayer to be a better Commentary of that *Chapter*, with apt obſervations and applications for uſe, then I could finde in any Authour that I had read, who had vvritten thereupon.

His manner was daily Morning and Evening to call his Family together, and to reade a *Pſalme* or *Chapter* in the Scriptures, and to pray with them and oft to catechize them; beſides his conſtant Prayer Morning and Evening with his wife and alſo conſtantly alone by himſelfe.

He did ſet a part private dayes of Humiliation for his Family upon ſpeciall occaſions, and oft-times before their preparation for their due receiving of the Lords-Supper. At which times he did exceed himſelfe in powring out his ſoule to GOD in moſt aboundant and moſt free Confeſſions of ſinne, and expreſſions of Sorrow for ſinne, with teares and with earneſtneſſe of Petition for pardon and grace, and for the good of the Churches of God, but for our whole State and Church of *England* more ſpecially and particularly.

He was much in dayes of private Faſting and humbling himſelfe before God alone, that hee might make and keepe his peace with God, and obtaine more Grace to keep more cloſe to him, and to walke more evenly with him, and that hee might the better keepe under his body, and bring it into

into ſubjection (following the Example of the Apoſtle) leaſt having preached to others hee himſelfe ſhould not live anſwerable to his Doctrine without reproofe, knowing that Miniſters ought to be unreproveable. He was ſo much in this that it is thought by ſuch as knew him beſt that it impaired the health of his body, though it made much for the good of his ſoule.

He was very able and very ready to conferre with, and to reſolve the doubts of thoſe many who in love and deſire of information came unto him.

He bare a tender love unto, and had a conſcionable care of that great people over which God had made him over-ſeer. For, although his mainetenance from them was but ſmall in compariſon, and unkindneſſes and diſcouragements many and his offers of greater preferment in the Church in reſpect of outward mainetenance were oft and importunate; yet he would not be perſwaded to leave them. Yea though once for reaſons which ſuddenly tooke him, he did promiſe to accept of another charge, yet within a while hee intreated mee to tell that Perſon to whom he had promiſed, that hee had better thought of it, and did deſire to be releaſed of his Promiſe, and that out of Conſideration of that great people which he ſhould leave, ſaying, that if he ſhould accept of that leſſer charge, when he ſhould come into the Church amongſt them his heart would in yerning towards his other people, aske him what he did there.

He was duely inquiſitive after the affaires of Gods Church and people, and according as hee received true intelligence of their weale or woe, ſo hee had his ſympathies and Fellow-feelings with them in either of their conditions

Hee was much grieved and troubled when hee ſaw that difference of opinions, and thereupon ſtrangeneſſe, diſtractions and rends to ariſe and bee made in the Church amongſt Bretheren profeſſing for the maine, and in fundamentalls the ſame Truthes. Hee ſignified ſo much to mee with bewayling many times.

Hee was judiciouſly charitable to any that ſhould differ in

ſome opinions from him, ſo long as he ſaw that they agreed with him in the maine and Fundamentall Points of Religion, and were diligent to enquire after the Truth, and ſaw allſo that they did indeed ſhew the Power of Godlineſſe in their lives. Hee could and did highly eſteeme them, love them, and converſe Chriſtianly and familiarly with them, and that becauſe (although hee thought they were in an errour, and hee would in private and publike endeavour to reclaime them) yet he was perſwaded that their deſire was to ſeeke Chriſt, and that they had an aime to know God aright, and to ſerve him in ſincerity.

Notwithſtanding all this good which according to the truth hath beene ſaid of him; it muſt be remembred that hee was a man and not without his imperfections and frailties. For what man is he that liveth and ſinneth not. And as it is alſo ſaid, *In many things we ſin all.*

It is uſuall with God that men of the greateſt parts and gifts ſhould be exerciſed with ſome or other inordinate affection to bee mortified, and ſome ſtrong temptations, to have ſome thorne in the fleſh, or ſome or other meſſenger of Satan (as the Apoſtle had) to buffet them: Elſe they would be exalted above meaſure to the ſleighting, contemning, and condemning of their Bretheren, and other men would have too high an opinion of them, halfe deifying them, deſpiſing thoſe vvho are no leſſe holy, but not ſo excellently gifted as they.

There was nothing which did more evidently diſcover truth of Gods grace in this man, then that which was occaſioned by his ſlips and ſtrong temptations; For theſe made him more watchfull over himſelfe, then otherwiſe hee would have bin; It made him more humble and more to loath his originall corruption and ſinfull nature, and bewailingly to cry out with the Apoſtle, *O miſerable man that I am who ſhall deliver me from the body of this Death.* And that becauſe hee was (as other the deare ſervants of God are) moſt ſenſible of the captivitie and bondage which ſin would ſtrive to hold him under, ſith that *when he would doe well, evill was preſent with him*, and made him

him ſometimes to doe ſome things which in the bent of his ſoule he would not have done. This ſerved to make him more humble in himſelfe, more earneſt in prayer to God and more pittifull towards others in whom this ſinne remaineth and dwelleth (even after converſion) which (as the Apoſtle ſaith) is a weight and doth eaſily beſet them, to hinder them in their Chriſtian race. And this I am aſſured off, that hee would be the fitſt eſpier of thoſe faults of his when the world could not nor did take notice of them, having no peace in himſelfe untill he had with all ſpeed and earneſtneſſe, ſought and regained pardon and peace with God.

He may be a patterne to all in receiving admonition from any that ſhould in love mind him of his fault. Hee was glad when any of the righteous ſmote him and would take it well, not from his Superiours onely, but from his equalls and farre inferiours. Hee had learned with *David* to bleſſe God that ſent them, and to bleſſe the advice, to follow it, and to bleſſe the party and thanke him that gave it. Hee would intreate ſuch, as hee hath done me in particular, not to be wanting to him in this Chriſtian office of Love; and hee would really ſhew more teſtimonies of his love to ſuch afterwards then ever formerly; which is a ſure argument of uprightneſſe. A moſt reverend Divine who had knowne him from his infancy, and had often converſed with him, gave teſtimony of him to this effect unto me and others when lately he ſpake of him by occaſion of the mentioning of his ſickneſſe.

His latter da ies were his beſt daies; for in the judgement of thoſe who could judge ſpiritually, hee grew exceedingly in humility and in ſpirituall and heavenly mindedneſſe, his laſt works were his beſt works, arguing him to be of Gods grafting, and planted in the houſe of the Lord.

Laſtly, hee had a moſt happy and comfortable ſucceſſe of his conflicts againſt ſinne. For a good while before his ſickeneſſe and death he did with Comfort and Joy make knowne to his deareſt friend that God had given him victory againſt his greateſt corruptions which had for a long time kept him in continuall exerciſe.

About

About eight weekes before his death a great fit of inward and ſhort coughing and extreame ſhortneſſe of breath did ceaſe upon him, in ſo much that thoſe who came about him feared that hee would preſently have departed. This fit beeing over, much weakeneſſe continued, yet hee preached divers times, untill that his encreaſing weakeneſſe did diſable him.

In the time of his ſickeneſſe and weakeneſſe hee gave heavenly and wholeſome counſell to his people, neighbours and friends that came to viſit him: giving particular adviſe to his wife, children and ſervants reſpectively according to their place and condition as they oft came about him, thus hee did oft ſo long as hee was able to ſpeake unto them.

His Chriſtian ſpeeches that concerned all, tended to this, that they would be carefull to redeeme the time, and to bee much in reading, hearing and meditating of the Word of God. That they would be much in Prayer, much in brotherly love and communion of the Saints. And that they would be carefull to hold faſt that which he had taught them out of the Word of Truth. And that while the light and meanes of Salvation was to be had, they ſhould not ſpare paines nor coſt to enjoy them. He was oft in his ſickeneſſe upon the painefull racke or torture of inward ſnatchings and convulſions, which ſometimes left him, but (three or foure dayes before his death) they returned and increaſed upon him; all which hee bare exceeding patiently. Hee was much in ejaculations and ſhort prayers and lifting up his heart to God in the behalfe of the Church and State, and for himſelfe allſo, which hee was moſt frequent and earneſt in, a little before his death. In the time when a brother of his (not onely in the common bonds of Chriſtianity, but allſo by alliance, and a brother in the Miniſtery) was praying with him and for him to this effect, that if his time was not determined or expired that God would be pleaſed to reſtore him for the good of his Church, or if otherwiſe that hee would put an end to his paine if he ſaw good; at the hearing thereof hee liſt up his eyes ſtedfaſtly towards Heaven and allſo one of his hands (hee being not able to liſt

up

up the other) and in the close of that prayer gave up the ghost, shutting downe his eyes himselfe, as if hee were fallen into a sweet sleepe. Hee lived much desired and died much lamented.

Thus a great, a good and mercifull man, a chariot and horse-man of Israell is by Gods owne hand fallen and taken away from the evill to come, and is entred into peace, and rest in his bed of everlasting pleasures and joyes, enjoying the fruit of his Faith in Christ, and of his walking with God in uprightnesse. Pretious in the sight of the Lord is the death of the Saints though the wicked regard it not, but are glad of their absence. But the living indeed they must, and they will lay it to heart, and will prepare and long for their owne dissolution, that they may be more immediately gathered to Christ the Iudge of all, and to the spirits of just men made perfect, expecting and waiting for a blessed Resurrection of themselves and of all that die in the Faith of our Lord Jesus, to whom bee ascribed all Might, Majestie, Dominion and Glorie, both now and for ever more, Amen.

This Man of God and faithfull Minister of Christ, departed this life upon Friday the 10. of *May*, *Anno Domini*, 1639. neare the end of the six and fiftieth yeare of his age.

Feb. 25. 1639.

Imprimatur,
THOMAS WYKES.

Banburies Funerall teares powred forth upon the Death of her late pious and painefull Paſtour

M^r. *William Whately* deciphered in this *Sympathizing Elogy.*

I am that Orb in which of late did ſhine
An heav'n enlightned ſtarre with raies divine,
Which did ariſe within mee and diſpence
Light, life, heate, Heav'n-infuſing influence,
And went before me, ſteering right mine Eye
Vnto the very place where CHRIST did lye.
He was a Cynoſura in my motion
To Heaven's bright haven on this worlds vaſt Ocean;
Or as the Ægyptian Pharos to deſcrie
The rockes of ſinne and errour to mine Eye.
Hee was my Glorie, Beautie, Conſolation,
My very ſoule, I but the Corporation.

I would goe on with bleedings to recite,
His and mine owne ſad fall, but I can't write,
Throbs ſhake mine hand, and griefe my ſight deſtroyes,
And when I ſpeake, ah! teares doe drowne my voice:
Yet will I ſigh, and give my ſorrowes pent
Within my breaſt, by mournefull breathings vent.
Come then ſpeake ſighs, write teares, and ſadly ſtorie,
The dark Eccliplſe that hath befell my glorie.

My Starre is falne, and Heavens did ſo diſpoſe,
That there he fell, where he at firſt aroſe:
The Starres above us thus their races runne
Returning thither whence they firſt begunne.
But did I ſay hee's fallen? Stay me there,
He is tranſlated to an higher ſpheare,
Where (thought to th' world he is obſcur'd) he may
Shine forth unvailed in a purer ray,
Fixt to an endleſſe reſt in heavens bright throne,
Above all ſtarry Conſtellation.
But ah, alas Death hath diſpoſ'd it ſo

That

That his riſe prooves my fall, his weale my woe:
His weale my woe? ſtrange! what a change is this?
My welfare was but now in wrapt in his:
But thus Death innovates; and did he not
Tell me that he Commiſsion hath got,
And warrant for his fact from heavens great King
I would have brought him into queſtioning;
Ah death what haſt thou done? Doſt thou not care
To make a breach which ages can't repaire?
So rare a Frame in peeces for to take
Which Heav'n and nature did combine to make
A Maſter-peece? For who did ere behold
So ſound a ſpirit in ſo ſtrong a mold?
Heaven's treaſure which within his breaſt abode
Was by his liberall tongue diſperſt abroad.
All Graces gave a meeting in him, even,
To make his breaſt a little map of Heav'n.
His lips diſtilled Manna; and he ſtood
Not ſo for Church-goods as the Churches good.
His voice it was a trumpet, whoſe ſound was made
With breath divine which it from Heaven had.
His life a dayly Sermon, which alas,
Me thinkes was meaſur'd by too ſhort a glaſſe.
Ah Death though Painters give thee holes for eyes
Yet thou canſt ſee to take the richeſt prize,
To hit the faireſt mark; yet I ſuſpect
It was my ſinne which did thine hand direct:
My light had I improov'd it well for gaine
Would have remaind, els lights ſha'nt burn in vain.
Yet ſure he is not dead, for why? I find
Him ſtill ſurviving, in my breaſt enſhrin'd:
And who can ſay that he's of life bereaven
That lives in's works, in pious hearts in Heaven?
He's but a ſleepe, by death undreſt, not dead,
Or hath but changd his dreſſe; for he in ſtead
Of theſe ſin-ſtaind ragges of mortality
Weares a pure robe whoſe length's eternity.

M. B.

EXAMPLE. I.

OF

Adam and Eve.

AS all other knowledges are conveniently taught by Precepts and Examples, ſo is that beſt of knowledges, the art of living holily. Hence it is that as I have inſtructed you to my poore ability in the Law and the precepts of good life, ſo I doe now intend to ſet before your eyes the Examples recorded in Scripture of Men, both good and bad, that by obſerving the ſwervings of the one, and the right walking of others, you may better keepe your owne feete in the ſtreighteſt paths. Onely concerning Examples, you muſt know this thing in generall; that no Example at all hath the force of a precept either to binde the conſciences of men to any thing as a duty, or to reſtraine from any thing as a ſinne: becauſe the knowledge of ſinne is from the Law, and where there is no Law there is no tranſgreſſion, and our care muſt be to walke in Gods waies, not in the waies of any man whatſoever. But Example prevaileth alone to perſwade the will as a fit argument of Exhortation or Dehortation, not as an argument to proove a thing needfull or ſinfull. Seeing then my

The Preface to the inſuing Treatiſe.

Bare Examples binde not.

duty is to perſwade you to all goodneſſe, and to diſſwade you from all evill, and the Examples of Scripture are undoubted and certaine, and they offer themſelves as it were unto the ſences, and ſo more worke on the will to allure or deterre: I thinke it a convenient meanes of helping you in all righteouſneſſe and againſt the contrary, to make a collection of thoſe Examples of good or bad things which are left us upon record by a divine pen, and I will range theſe Examples according to the order of time wherein they lived, ſo farre as I can informe my ſelfe thereof by the Word of God. And I will begin with *Adam* and *Eve*, and put them both together, becauſe their good and evill was put togeher in practiſe thereof.

The Method obſerved in handling all the Examples.

The Method I intend to take in each perſon is this, I will conſider his Birth, Life and Death, and in his Life I will looke to his carriage and behaviour in reſpect of the deeds he did, good, bad, indifferent and doubtfull, and the things that befell him, either proſperouſly or adverſely, in benefits or afflictions.

Nothing can be ſaid of *Adam* and *Eves* Birth, but of their entring into the world.

Now for *Adam* and *Eve* becauſe they were the firſt fountaines of mankind, and therefore could not be borne in the ſame manner as others be (for he that is borne muſt have a Parent, and he that hath a Parent was not the firſt man or woman, becauſe his Parent was before him) therefore I cannot tell you any thing of their Birth, but of their entring into the world by another way, which was to them the ſame in effect, that our begetting and birth is to us. I will informe you according to the Scriptures, for it much concernes us to underſtand our originall and to know certainely how mankinde came into the world. Know then in ſumme, That *God made Man of the duſt of the earth, and breathed into him the breath of life and man became a living ſoule.* Here is in briefe the Creation of *Adam* (now *Adam* ſignifieth red Earth, becauſe his body was made of ſuch kinde of Earth) and concerning Woman it is noted that *God cauſed a deepe ſleeve to fall upon* Adam, *and then tooke one of his ribbes, cloſing the fleſh in ſteed of it, and framed it into the body of a Woman*, in which alſo he placed a reaſonable ſoule.

Gen. 2. 7.

Adam what it ſignifieth.

21, 22. verſes of the ſame Chapter.

The Creation of Man was neceſſary.

There muſt be firſt Man, and why?

Non datur infinitum actu.

Concerning this Creation of Man, you muſt firſt informe your ſelves of the neceſſity of it. It muſt needs be granted by force of reaſon, that there muſt be ſome firſt man, ſeeing otherwiſe there muſt be infinite men, becauſe a number without beginning muſt be alſo without end, in as much as there is the ſame reaſon of both, that which cauſed men without beginning, did cauſe them neceſſarily, and therefore it muſt cauſe them for ever; now all reaſon agrees to this truth, that there cannot be an infinite number, ſeeing to a number ſtill one at leaſt may be added. I meane it of actuall numbers and actuall infiniteneſſe, ſo wee reaſon thus, either an infinite number of men, or ſome firſt man and woman, not the former, therfore the latter. And if there muſt be a firſt man and woman, either they came by chance and without any maker, which is ſo abſurd, that no man

man can chooſe but hiſſe it out, or elſe they were made by ſome agent or matter that had a being before them; and if ſo, then either as Heathen Theologie tels, they grew out of the mudde as frogges doe in ſome Countries, or elſe were formed by God as our Theologie teacheth, and let every man that hath his right wits about him, judge in himſelfe whether of theſe twaine is more agreeable to reaſon, and more likely to be true. So man was created by God, now about his Creation, the time and matter of it is to be noted. For firſt man was not created till the ſixth day when a fit place for him to dwell in, and all neceſſary furniture for the place, and all needfull ſervants and attendants were before provided for his uſe. God ſaw it not fit to bring man into the world, before it was garniſhed and ſtored with all contents uſefull for him. And then man was made in the firſt place and woman after him, to ſhew that man is the ſuperiour in nature, woman was made for man and not man for woman, therefore was man made firſt and woman after, and ſo doth the Apoſtle reaſon in two places where he handles the difference of Sexes, 1 *Cor.* 11. 8, 9. 1 *Tim.* 2. 13. So you have this cleared, how man came into the world, and how woman; but you muſt obſerve more particularly the different matter of which they were made, and the parts of which they conſiſt.

The time and matter of mans Creation.

Man had a body and that was made of the duſt of the earth, to teach him Humility, but he had alſo a ſoule and that was *breathed into his noſtrils*, that is, infuſed by God, wonderfully and immediately put into mans body, it is called a *breath of life*, and after *a ſoule of life*, that is, a ſoule which procured breathing and living, nothing is harder for a man to conceive of then the nature of his owne ſoule next the nature of God and Angels, for the former is much more hard to comprehend, the latter equally difficult at leaſt, and it ſhould be unto us a matter of great abaſement that wee cannot tell what to make of our ſelves that is, of our ſoules, that it is we know by the effects it workes in the body and the abſence of theſe effects, and the following of contrary effects when it is departed from the body, and this is all we know in a manner, onely we may gather by diſcourſe that it is a ſubſtance incorporeall, becauſe it ſelfe doth informe the body, and one body cannot in reaſon be fit to informe another.

Why Man was made of the duſt. Gen. 2. 7.

The Scripture alſo tells us certainely that it is an immortall ſubſtance which muſt returne to God that gave it, and reaſon ſubſcribes to this truth, becauſe finding the ſoule a thing ſimple, it cannot conceive how it ſhould be corrupted; O how ignorant are we and what cauſe have we to be puffed up with conceit of our knowledge, ſeeing ſo much blindneſſe doth now poſſeſſe our mindes, that in a manner all we have to ſay of our owne ſoules and ſpirits, the beſt part of us, is this, that we cannot tell what to ſay.

It is hard to underſtand the nature of the ſoule.

As for *Evah* ſhee alſo conſiſted of a body, and that was made not of earth, but of a bone of her husband, to inſtruct her and him both of their duty, that ſhee ſhould acknowledge her ſubjection unto

Eves body was made of a rib, and why?

him as being taken out of him, and helpefull to him as being made of a rib an helpfull bone in his ſide, and to inſtruct him that he ſhould account her deare unto him and make pretious reckoning of her, uſing her as in a manner his equall, as being a peece of himſelfe and extracted from his own ſide. Now a woman alſo hath a ſoule, an immortall ſpirit to make her a living and a reaſonable creature; for where ſin is found there is a reaſonable ſoule, becauſe none other is capable of knowing and conſequently tranſgreſſing a law made by God, but woman was in the Tranſgreſſion, that is, ſhee ſinned, and ſinned firſt before *Adam*, therefore ſhee had a ſoule and a reaſonable ſoule, and they ſeeme to have beene wilfully blinde, that whether out of the ſilence of God in not mentioning the breathing of a ſoule into *Evah*, or upon what other mad conceit would needs make themſelves and others beleeve that women had no ſoules. I conceive it was the device of ſome brutiſh and ſenſuall man, that by inſtilling this moſt abſurd conceit into that Sexe, would faine draw them to commit all licentiouſneſſe with boldneſſe, for if they have no ſoules it could be no fault in them more then in the bruit creatures to give over themſelves to all ſenſuality and libidinouſneſſe. You have heard Mans beginning know now his life, and herein conſider his behaviour and the things that befell him; his behaviour bad, good, indifferent, doubtfull.

A fond conceit that women have no ſoules and the originall of it

Their life.

Their bad carriage ſtands in two things. Their firſt ſinne whereby they fell, and their following ſinnes which they added after their fall. The firſt ſinne was the eating of the forbidden fruit; for you ſhall have it recorded that the Lord having placed *Adam* in a garden to dreſſe and keepe it, ſpake to him in this wiſe. *Of all the trees of the garden thou maiſt eating eate*, that is, thou maiſt lawfully and with mine allowance eate, it was at his choice to eate of what kind he pleaſed, and if it ſeemed good unto him to forbeare eating of any he might forbeare, then followes a prohibition of one kind of fruit, *viz. of the tree of knowledge of good and evill which is in the midſt of the garden thou maiſt not eate*, that is, you ſhall not lawfully do it, in regard of naturall power he had ability to eate and not eate of that as of any other, but God did take away from him the morall liberty of eating of it, and by his authority ſaw good to abridge his liberty, and this alone to make it appeare to *Adam*, that he was an abſolute and a ſoveraigne Lord over him, and had full power and authority to forbid him what he ſaw good to forbid, and to command what he ſaw good to command. So the Lord did here call *Adam* to a profeſſion of his abſolute ſubjection to God his Maker, and of Gods abſolute right to himſelfe and all other creatures: and to this prohibition he ſubjoynes a threat of death, *In the day that thou eateſt it thou ſhalt certainely die*, in dying thou ſhalt die. Doubtleſſe the Lord meant this of both deaths naturall and ſpirituall, and it is to be interpreted, thou ſhalt become ſubject to a naturall and to an eternall death, thy body and ſoule both ſhall be made in their kind mortall. Thy body ſubject to ſuch putrefaction and diſtemper as ſhall cauſe

Their bad carriage.
The firſt ſinne of our firſt Parents.
Gen. 2. 16. 17.

cauſe it to be an unfit receptacle for the ſoule, and thy ſoule ſubject to ſuch ſinfullneſſe and diſtemper in its kind, as ſhall make it unfit to hold any fellowſhip with God, and ſo thy ſoule ſhall be ſeparated from thy body, and both from God the life of thy life; in this ſame phraſe is the wicked man threatened by the Propher at Gods appointment. *O wicked man thou ſhalt die the death*, that is, *moſt ſurely die and be damned.* The Lord did not meane that naturall and eternall death ſhould inſtantly follow upon their eating, but obnoxiouſneſſe to both, and ſome degrees of both ſhould follow inſtantly, and at laſt the conſummation of both, with an implicite exception of his grace in Chriſt in pardoning him. Lo now *Adam* had from Gods own mouth an expreſſe and plaine Commandement, wherein he was directly forbidden one and but one tree, with warrant for the uſe of all the reſt, and a plaine and expreſſe threat of death to begin to inſue immediately upon his eating. And this Commandement, either God himſelfe, or elſe *Adam* had made knowne to *Evah*, for you heare that ſhee doth both alleadge it and oppoſe it to the Serpents temptation at the firſt. Now this Commandement ſo plaine, ſo eaſie, ſo equall, that hee could not be ignorant of it, nor incurre any inconvenience by yeelding to it, nor picke any exception againſt it. This Commandement which both of them knew full well did they tranſgreſſe, and that very ſpeedily. How long they continued free from the ſinne, I know not, becauſe I find it not revealed and will not conjecture; becauſe the not revealing it by God makes mee thinke it is not to much purpoſe to know. If the firſt act of eating were that of the forbidden fruit, it is a great aggravation of their ſinne, that they tranſgreſſed Gods Law in a manner afore they did any other thing, if they ſtood any while it is a great aggravation, that after much experience of Gods bounty they would be bold to offend him, and taſte of the forbidden fruit after the feeling of the ſweetneſſe and goodneſſe of other fruits: but it was not long afore they did eate, and it was likewiſe done upon a poore motive, the temptation of a baſe Worme, and it was yeelded unto without much reſiſtance, for not many words paſſed them before *Eve* had condeſcended. You have the Storie of this ſinne in *Gen.* 3. 1, *&c.* where is firſt the Tempter, a Serpent, the moſt * *naked* or *ſubtileſt* of all beaſts; then the temptation in the matter of it and the ſucceſſe. The matter, *The Serpent ſaid to the Woman, hath God indeed ſaid, you ſhall not eate of every tree of the garden*, in which hee would make *Eve* either doubt of Gods Commandement, or elſe be diſcontent with it, as if hee had dealt niggardly with them in not permitting them to eate of every tree, or as if the forbidding of this were as much as if hee had prohibited them all the trees, intimating that this was as good as all the reſt, and the not giving them this as much as the deniall of all the reſt. Then the Womans anſwer, telling him that he had allowed them all the reſt and forbidden this alone, and that on paine of death; then the Serpents reply, in which he contradicteth Gods threat,

How long *Adam* continued before he ſinned is not revealed.

* The Hebrew word is ambiguous.

The fall of our firſt Parents deſcribed

threat, that the Woman might not give credit unto it, for he tells *Evah*, that they ſhould not certainely die, yea not onely ſo, but that God knew well enough how eating of that tree would procure to them an increaſe of knowledge, then the ſucceſſe of the Temptation is, that ſhee beleeving the Serpent and conceiving that ſhee ſhould gaine knowledge by the eating and conſidering the beauty and pleaſantneſſe of the fruit, did not alone eate of it her ſelfe, but alſo gave her husband, perſwading him alſo to feed of it, which he at her perſwaſion did.

Thus was the firſt Commandement utterly tranſgreſſed, which ſo ſoone as it was done they began to have ſence of their nakedneſſe, and ſewed figleaves together to make them aprons for the covering of their nakedneſſe, which now began to appeare ſhamefull unto them.

Divers ſinnes followed the firſt ſinne.

This was their firſt ſinne, upon this followed divers other ſinnes, *viz.* their running away from God, and hiding themſelves among the trees, as if it had beene poſſible for them ſo to have eſcaped his ſight, and then excuſing their fault, he by laying the fault partly on *Eve* which gave him, and partly upon God which gave her to him, and ſhee upon the Serpent which had ſeduced and beguiled her. So they had done evill and ſought to hide their ſinne inſtead of confeſſing it and humbling themſelves, for ſo ſinne blindes the minde, hardens the heart, drives a man from God and ſets all the minde out of frame, eſtranging the ſoule from God and cauſing a man to be filled with ſlaviſh feare that makes him flie from his preſence. This ſinne brought terrour of conſcience, from whence of neceſſity followed ſinfullneſſe and mortality. This is their bad carriage.

Their doubtfull and indifferent behaviour.

Doubtfull and indifferent may ſeeme to have beene their making of them aprons of leaves, for that ſhewed ſome ſhame and deſire to hide their ſhame.

Their good carriage.

Evah why ſo called.

Now follow the things that were good in them, *viz.* their imbracing of Gods goodneſſe, and turning to him by Faith and Repentance after the promiſe, intimated in the giving *Eve* the name of *Evah* or Mother of all living, as much as if he had ſaid, though we be all dead by this ſinne, yet wee ſhall live by the promiſed ſeed which *Evah* ſhall bring forth, and then *Evah* giveth the name of *Caine* to her firſt ſonne, ſaying, I have obtained a ſonne the Lord, or of the Lord, perhaps expreſſing her hope that *Caine* was that ſonne the Lord which ſhould bruiſe the Serpents head, and after calling the ſecond ſonne by the name of *Abel*, to ſignifie their ſubmitting themſelves to the croſſes and miſeries which they felt, and after bringing up their ſonnes in a calling, the one a Shepheard, the other a Husbandman, and in teaching them to worſhip God and to bring gifts and ſacrifices to him, the one of his ſheepe, the other of the fruits which the land did affoord.

Their benefits 1. Before their fall.

Now conſider we the benefits God had beſtowed upon them before their fall, the making of them after his owne Image, in knowledge, righteouſneſſe and true holineſſe, with a moſt beautifull, ſtrong,

ſtrong, ſwift, healthie and comely body, free from all danger of ſickneſſe, death, or other miſery; giving them dominion over all creatures, planting ſo excellent a place for them as Paradiſe, and granting them the uſe of all the trees, and that of life, and putting on them ſo pleaſant a ſervice as that of dreſſing and keeping the Garden, beſides the hope and aſſurance of Eternall life upon condition of their obedience, of which Paradiſe it ſelfe and the tree of life were ſignes unto them. For if wee ſhould live the life of glory by obeying the Law, ſo ſhould they have done ſeeing they alſo were under the ſame Covenant of workes that we be under.

2. After their fall.

Now after their ſinne God beſtowed divers benefits on them. The chiefe was the promiſe of a Saviour, *viz.* The ſeede of the Woman to tread on the Serpents head, that is, to deſtroy the Divell, and the workes of the Divell, and to deliver them from the miſchiefe which Satan ſought to bring upon them. By which words he did make the Covenant of grace with them and their Poſterity, providing a remedy equall to the diſeaſe, and the meanes of revealing it to all, in that he manifeſted it to them that they might teach it to their children, and ſo one to another till all knew it, and then making them Breeches and continuing their life, and granting them children. Theſe be the benefits.

Their Croſſes.

The miſeries they felt were pronouncing a curſe upon them, adjudging them to an inavoidable neceſſity of naturall death, to much ſorrow in their life, he by tilling the ground (which ſhould bring forth ill things to him) and that with ſweat and labour, and ſhee by bearing children in ſorrow, and by being compelled by ſubjection to her husband; then by caſting them out of Paradiſe, debarring them the tree of life, and giving *Caine* over to kill his Brother better then himſelfe, which muſt needs be an heavie croſſe to them, which God did ſomewhat mitigate by giving them another godly ſonne, even *Seth*. This is their life, their death followes.

Their Death.

Adam lived 930. yeares, and for *Eves* death, it is not mentioned how long ſhee lived, for God hath not thought it fit to tell us the length of the life of any woman except *Sarah* in Scripture: upon what conſideration it is hard to gueſſe, but ſure it is to humble womankinde, that becauſe they were firſt in bringing in death, deſerved not to have the continuance of their lives recorded by Gods pen. So have I briefely runne over the firſt man and the firſt woman. And now I will make uſe of all.

Why the length of any Womans life except *Sarahs* is not mentioned in Scripture.

The uſes of the whole.

First from their Creation, and the benefits beſtowed upon them in and after their Creation; let us learne to acknowledge God to be our Creator, the Fountaine of our being, and to ſubmit our ſelves wholy to him in all things, ſeeing we have received our being from him; for in making them he made us in them, and whatſoever benefits he gave him in Creation, he gave them to us in him, ſeeing if he had not caſt them away we ſhould not have wanted them. Wee muſt not leſſe praiſe God and be leſſe thankefull for that happy eſtate, be-

Omnes nos eramus, ille unus.

cauſe *Adam* forfeited it; for his naughtineſſe in ſinning cannot diminiſh the goodneſſe of God in granting to him and his ſo great a heape of pleaſures here with certainty of Eternall life after. Doe you not ſee that God made us all to happineſſe and life in our firſt Parents, fitting all things, ſo that he might have ſtood and delivered over all thoſe benefits unto us. Let us not murmure againſt God for the puniſhment juſtly inflicted upon us in them and on them for the ſinne committed by them; eſpecially wee muſt praiſe God for the promiſe of the ſeed of the Woman which now God hath performed to us, by whom ſalvation and life was offered and tendered to all, ſo that by the ſecond *Adam* all might have received happineſſe as they loſt it by the firſt, if the fault had not beene and were not meerely in themſelves, that have beene and are careleſſe of Gods goodneſſe neglecting to conſider of his mercy, to beleeve in him and to turne to him.

Secondly, in *Adams* ſinne let us all ſee our owne ſinfullneſſe, and our mortality and miſery in his miſery, *For by one man ſinne came into the world, and by ſinne death, and ſo death paſſed over all.* This ſinne is our ſinne after a ſort, we muſt lament it and bewaile it, and be humbled for it, and in the ſence of our wretchedneſſe runne to the promiſed ſeed to deliver us from ſinne and death, and to repaire the Image of God in us by the mighty worke of his Spirit, which is as eaſie for him to doe as to create us juſt at the firſt, and which he will as certainely performe for us if we ſeeke it as hee did then in our firſt making.

Rom. 5. 12.

Againe, let us learne to hate and loath ſinne and Satan, not to hearken to his ſuggeſtions, but to beleeve Gods threats and ſubmit to his Commandements, let the husband reſolve not to obey the voice of his wife againſt God, let the wife take heed of drawing her husband to ſinne, let the husband rather reforme her then be corrupted by her. O beware of thinking to get any thing by doing wickedneſſe, diſobedience will bring nothing in concluſion but miſery and unhappineſſe.

Let us take heed of flying from God and of excuſing our faults and caſting the blame upon others, chiefely upon God himſelfe, as *Adam* did, but let us rather confeſſe, lament, and truſt in his mercy, and implore it, then dawbe and diſſemble, and thinke to eſcape by frivolous ſhifts and extenuations; and eſpecially learne not to be proud of apparell which is no better then a badge of our wicked rebellion and of our ſhamefull nakedneſſe. Let us be the better for the things we know concerning *Adam* and *Eve* our firſt Parents.

We ſhould not bee proud of apparell.

Againe, let us be carefull to follow them in all good deeds which they did; O let us repent and beleeve in Chriſt hoping for life by him according to the Covenant of grace, as they did when they had broken the Covenant of Workes. For by truſting in Chriſt we ſhall goe to Heaven in the way of Evangelicall obedience, ſtanding in a reſolution and indeavour not to ſinne, and a carefull humbling our ſelves and

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seeking pardon when we faile, as sure as they or we should have done in the way of Legall obedience, if they and we had remained innocent; and God will as surely inable us to this Evangelicall obedience, if we seeke to him for grace and the renewing of his Image in us, as hee had inabled him to Legall and exact obedience. In truth Christ hath made the way to life eternall as easie to us in the path of the Gospell, as it was to him in the path of the Law, for wee have grace to keepe us from loving and servnig sinne as sure as hee had power to abstaine from committing sinne. Say to your selves, *Adams* sinne shall not damne mee, if in sence of the misery which it brought upon me I can fully seeke to Christ the promised seed.

Further, let us follow him and her in that was good in both. How did *Adam* accept his wife, saying, *This is flesh of my flesh*, and *shee shall be called* Evah, and *a man shall forsake Father and Mother and cleave to his wife*; O you husbands love your wives as your owne flesh, cleave to them above all, and forsaking all other, keepe you onely to them. You wives be content to be subject to your husbands, as it is sure *Evah* was before her fall at least, and probable after too, for we reade of no braules betwixt them. O joyne together to bring up your children well, first in some honest calling, then in the knowledge of the true God and care of worshipping him. I say teach your sonnes and daughters things necessary for their profitable and holy living in the world; bring them not up in idlenesse and ignorance, but so carry your selves to them, that it may not be imputed to you if they prove wicked, and be thankfull to God for your children, and learne to rejoyce, especially in their goodnesse, as *Adam* and *Evah* did in *Seths*. Learne of your first Parents to be good Parents, and follow all the things that were good and commendable in them.

Againe, from their afflictions, learne to prepare for afflictions, and to make a good use of them when they come, if you thinke to live in this world without briers and thornes, without sweat and labour you are much deceived. Crosses are assigned to us as just chastisements for our sinne; we must to dust, let us expect misery and death, and labour to make our selves fit for crosses. It was Gods great goodnesse that he would not suffer *Adam* to remaine in Paradise and to enjoy the tree of life. For had hee lived in so much pleasure as that place would have affoorded, and had he found all the creatures as good and comfortable to him now after his fall when his nature was made sinfull, as when it was sinlesse, O how greatly would his sin have growne through the fatnesse of that over delightfull estate, even as weedes doe in a rich and unmanured soyle. Sure had not God sent a curse on the earth, and inflicted griefe and misery upon man, hee would never have repented, never have conceived of his spirituall misery, never have turned to God and sought God; so that as it is a mercy in the Physitian to make the patient sicke with a medicine, so it was in God to send these afflictions on us. Let us not therefore flatter our selves in

in vaine conceits of living merrily, but let us prepare for afflictions, which all muſt in ſome degree meete withall in their ſeverall callings. It was the voice of an Epicure in the rich man, that ſaid, *eate and drinke and take thine eaſe*; we ſhould ſay to our ſelves rather, ſinne hath made mee ſubject to divers croſſes, and I will labour to receive them patiently from Gods Almighty hand, if he thinke it fit to exerciſe me with them.

Ede, bibe, lude, &c.

Eſpecially you that are Parents of children, looke for croſſes in your children; thinke this boy may proove not an *Abel*, not a *Seth*, but a *Caine*, a wicked and a ſinfull *Caine*, a hater of goodneſſe, and fugitive from God. Let mee take heed therefore that I doe not over-love him, that I doe not cocker him, and as it were marre and kill his ſoule by over-cheriſhing his body. If wee finde our ſelves apt to over-prize and over-love our children, wee muſt moderate thoſe paſſions by ſuch meditations, and if we finde our ſelves apt to over-grieve for their death, wee muſt tell our ſelves, Ah might not their lives have prooved much more bitter to mee then their death can; who would not rather bury a ſonne young then live to ſee him proove a *Cain*, and who can tell but his ſonne for whoſe death he takes on with ſo much exceſſive ſorrow, may not fall out to be as wicked as *Caine*. If any ſay I hope not ſo, I anſwer him, where be the grounds of his hope? did not our firſt Parents hope as much thinke you? Sure *Evah* giving *Caine* a name ſhewed that ſhee had good hopes of him when he was borne, yea thoſe that have good and godly children muſt prepare to be croſſed in their afflictions. Haſt thou an *Abel*, a godly child, O make thine heart ready to heare that ſome wicked hand hath knockt him on the head, perhaps his owne Brother, that ſome violent death hath ſeized upon him and taken him away before his time, and labour to be willing to yeeld to Gods hand if he will ſo croſſe thee, for why ſhouldſt not thou ſtoope to as heavie a burden as that which *Adam* and *Eve* did beare in the beginning of the world. For the death of good children, yea their miſerable and untimely death, and for the wickedneſſe, yea the notorious and unnaturall wickedneſſe of other children, let every man prepare himſelfe, by looking upon the example of *Adam* and *Eve*, that ſuffered theſe croſſes, yea let every godly man learne to prepare for perſecution from all *Caines*, but that wee ſhall treat on when we come to *Abels* example.

But Brethren we muſt not onely prepare for croſſes of this kinde, but we muſt alſo make a good uſe of them when they come, that is, wee muſt turne them into medicines as Phyſitions doe ſome poyſons, cauſing the ſorrow which they will worke in us to become a medicine againſt our ſinnes of which they be the proper and naturall effects. When you meete with croſſes and calamities, ſay, now I ſee Gods Juſtice and Gods Truth, now I ſee the hatefullneſſe and hurtfullneſſe of ſinne, and therefore now I will mourne, not becauſe I am croſſed, but becauſe I have deſerved this croſſe, and a worſe too, and ſo frame

to

to confeſſe and bemoane the ſinne, and to ſupplicate for pardon and helpe at the hand of God in the name of Chriſt, eſpecially looke to thoſe ſinnes to which your croſſes have ſome reference and reſpect. Are you croſſed in your goods, thinke if you did not over-love them and get them unjuſtly, or if in your children, ſee if you did not over-love them and cocker them, and ſo in all things of like kinde. In what God ſmites you, ſee if you have not in that ſinned againſt him, and ſo frame to lament your ſinnes and to ſeeke helpe againſt them. This will helpe to make your croſſe eaſie and quickly to remove it, this will cauſe that you ſhall be gainers even by croſſes. When wee ſee the ill deſervings of ſinne and the perfect righteouſneſſe, yea the goodneſſe of God in calling thus to repentance; happy are they that be ſo affiicted and ſo taught in Gods waies.

And Brethren let mee yet make one uſe of *Adam* and *Eves* great ſinne, to warne you, that you take heed of preſuming of your owne ſtrength, and of boaſting that you will never commit ſuch and ſuch a ſinne, for if theſe two in their innocency could not eſcape when they neglected to ſue to God for ſtrength, O how much more ſhall not we ſtand if we adventure to bragg and boaſt, and promiſe much of our ſelves, but when ſinne begins to gather upon you, and Satan to tempt, then flie to prayers and to requeſts, and to the threats and Commandements, and apply thoſe threats, and pray God to inable you to keep the Commandements, then ſhall you doe ſo well as you can wiſh, elſe large promiſes will bring forth nothing but ſorry performances. Thus ſhould *Eve* have done, and then ſhee ſhould have had her prayers granted, and her faith ſtabliſhed, and eſcaped the fault. And as I thinke the firſt of all the faults of *Evah* was, that ſhee was led away by the wary ſpeeches of the Serpent (by which he ſought by ſtep and ſtep to deſcend to this ſolicitation,) that then ſhee did not revive in her mind the conſideration of Gods preſence, and of her dependance upon him, and of his readineſſe to give her helpe on her ſeeking it, and of her owne imbecillity as being a creature, to ſtand without continuall ſupport from him. For ſure the Morrall Law lay upon *Adam* and *Evah* as well as upon us, and they ought thus to have behaved themſelves in temptation; here therefore I ſay was her firſt failing. For we muſt not thinke that there was no ſinne precedent to the actuall eating of the forbidden fruit, yea her being enticed and drawne away to diſtruſt Gods Truth, to deny his threats, to affect knowledge againſt Gods allowance, and to be bold to ſinne, when ſhee conceived that no danger would grow from it but much benefit: all theſe were faults and preparations to the great actuall fault. Indeed it is probable, that if ſhee had taken her ſelfe in theſe ſlips, and ſet her ſelfe and graces on worke to have reſiſted them before they had come to ſuch an head, that then ſhee ſhould not have beene corrupted by them, ſo as to fall into ſinfullneſſe and mortality, becauſe

Eves firſt fault.

becauſe the Lord had limited the threat of death to actuall eating: but howſoever theſe things were faults in *Eve*, and now wee muſt learne therefore not to preſume any thing of our ſelves, but to confeſſe that if wee doe not ſeeke to God for his ſuſtentation and ſo obtaine the ſame from him, we ſhall ſurely be overcome to commit any ſinne though never ſo grievous.

The greatneſſe of our firſt Parents ſinne.

But againe, wee muſt be incouraged to repent of ſinne and to crave pardon of it, any greatneſſe of it notwithſtanding, for even this ſinne of our firſt Parents is to them pardoned. This firſt and grand ſinne, the ſinne of ſinnes, that did inwrap in it all the blaſphemies and Idolatries, *&c.* of all after-times, and was as I may ſo ſpeake in power all ſinne, even this ſinne is forgiven; *Adam* which caſt all into ſinne, out of Paradiſe, and out of Heaven what in him lay, even this *Adam* is in Heaven himſelfe, yea *Eve* that drew *Adam* to it, and perſwaded her husband to the committing of ſo monſtrous a Treſpaſſe, to the poyſoning of him and all his; ſhee is pardoned, ſhee is in Heaven. As God ſet forth the riches of his Mercy in pardoning ſo vile and capitall a ſinner as *Paul* was, that in him he might ſhew an example of all long-ſuffering; ſo hath he ſet forth the abundance of his Grace in Chriſt by remitting the fault, and ſaving the ſoules of theſe and theſe ſinners, which did not what they did in falſe zeale as *Paul*, but in wilfull unbeleefe and rebellion. Wherefore let no man doubt of obtaining pardon by the grace of God in Chriſt, becauſe of the greatneſſe of his ſin. For *if by the offence of one many be dead*, much more *ſhall the grace of gift, and the gift by grace abound unto mercy*; and *if in* Adam *all die*, that is, be made ſubject to death, *ſo in Chriſt* much more *ſhall all be made alive*, if they truſt in him and turne, if *death raigned by the firſt Adam*, much more *ſhall grace raigne by the ſecond Adam*; If, *by one mans diſobedience many were made ſinners*, much more *by one mans obedience ſhall many be made righteous*. It is an extreame diſ-valuing of Chriſts righteouſneſſe, and under-prizing of Gods mercies in Chriſt, if any greatneſſe of ſinne hinder us from ſeeking to God for pardon and truſting to finde it. If we ſhould be appointed to deſerve remiſſion of our owne ſinnes every man for himſelfe, then a man might hope to get out of little ſinnes but not out of great, and ſo greatneſſe of ſinne might diſhearten him: but ſeeing it is Chriſt the Sonne of God as well as Man, that hath ſatisfied at once for the ſinnes of all, by being a Propitiation for the ſinnes of the whole world, now it is too too great a weakeneſſe, and too too palpable an ignorance of Chriſt and diſparagement to him, to doubt of pardon, becauſe of the greatneſſe of ſinne, and that wee may aſſure our ſelves, loe *Adam* and *Eve* ſaved, a couple that let in the floud-gates to all ſinne, and that in committing ſo great a diſobedience, did commit at once all the ſinnes of all the world. There cannot be thought any offence greater, for the time, place, perſons ſinning, occaſions of ſinning, helpes againſt ſinne,

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Commandement transgreſſed, no nor the matter of the ſinne neither. For though the thing materially conſidered were but eating an apple, a plum, or whatſoever fruit it might be, yet that apple was as it were a Sacrament, a viſible profeſſion of their care to forbeare all ſinne by forbearing it, and ſo the taking of that was a worſe ſinne then if it had beene very actuall adultery or murder, as if a man ſhould take the Sacramentall bread and give it to a dogg, or caſt it into the fire, or trample it under feet knowing it to be the Sacrament, ſure he were as vile and farre more vile an offender, then if he ſhould lie in waite at his neighbours doore to defloure his wife, or to murder himſelfe or any of his houſehold. Now therefore take heart to runne to God penitently for pardon in Chriſt, and be ſure of ſucceſſe. And if greatneſſe and multitude of ſin offer it ſelfe to diſcourage you and to dampe your hopes, referre your ſelves to *Adam* and *Eve*, and ſay, their one ſinne was more in badneſſe then all my ſinnes, and yet they were pardoned upon their repentance, and ſo ſhall I, and then even violently breaking thorough all objections, give over thy ſelfe to ſorowfull confeſſions and ſupplications and thou ſhalt be pardoned.

If any ſay my ſinne was worſe then *Adams*, for I have ſinned againſt the Holy Ghoſt; I anſwer, if thou haſt ſinned againſt the Holy Ghoſt, repent and thou ſhalt be pardoned, for the cauſe why that ſinne cannot be forgiven, is not want of mercy in God or merits in Chriſt, but ſuch abundance of hardneſſe in them, that they will not ſeeke to God for pardon or for grace to repent. Wherefore I ſay againe looke on thy firſt Parents, that how bad ſoever thou beeſt were cauſes of thy being ſo bad, and promiſe thy ſelfe pardon upon repentance, becauſe they are pardoned, and hope to be penitent if thou indeavour and ſeeke it, becauſe they were helped which were as vile ſinners as thy ſelfe.

THE SECOND EXAMPLE. OF Caine.

NExt after *Adam* and *Evah*, the Scriptures propound unto us the Examples of *Caine* and *Abel*, two ſonnes of thoſe Parents. Firſt, wee muſt ſpeake of *Caine*, who being the elder Brother was yet the worſer man, for the Lord hath never accuſtomed to give his graces according to the priviledges of age, that the gift may appeare to be free and gratuitous, not at all deſerved by any thing that the man may finde in himſelfe.

Now ſpeaking of *Caine*, we muſt handle his Birth and Life, for it hath not ſeemed good to God to tell us any thing of his death. His Birth wee have, *Gen.*4.1. Adam *knew* Evah *his wife and ſhee conceived and bare a ſonne, and called his name Caine*, or a poſſeſſion: ſaying, *I have obtained a man of the Lord*, or, as it may be tranſlated, *a man the Lord*, perhaps expreſſing her conceit to be, that this ſonne of hers muſt be that man who was alſo to be God, that ſhould redeeme her ſelfe and all men from the miſchiefe which the Serpent had brought upon them, but if ſhee had any ſuch hopes ſhee had much deceived her ſelfe, for God doth ſeldome make

Caines Birth.

such haſt in granting ſo great things immediately after the promiſe, he chooſeth rather to exerciſe the faith and patience of his people in waiting ſome good and large ſpace of time for the performance of the promiſe.

Caines carriage 1. Good. 1. Hee had a calling. The commendation of husbandry.

Now concerning this man we will note firſt his carriage and behaviour, then the things that befell him. In his carriage ſome things are for mattter good, ſome things altogether evill. That which is good is, that at his Fathers appointment and education he betook himſelfe to a needfull trade of life, for ſo it is ſaid, *Caine was a tiller of the ground*, that is, he gave himſelfe to Husbandry. This calling as it is very uſefull, for even the King is ſerved by the land that is tilled, ſo it is you ſee a very ancient calling, it is full of paines and full of profit, *much increaſe* (ſaith *Salomon*) *doth come by the labour of the Oxe, but where no Oxe is the crib is empty.* You ſee it hath the precedencie of the Shepheard, for the elder ſonne was aſſigned to this trade as the moſt neceſſary. Wherefore mee thinkes they doe not ſhew themſelves to be of the ſame minde with *Adam*, that are ſtill ready to pull downe tillage and ſet up paſtorage, as I may call it. Indeed paſtorage gives moſt private gaine to one or two men, and therefore they that are led more by ſelfe-love then by charity or the love of mankind, are more affected to it; but ſurely Gods pleaſure was in making the World to make proviſion for a multitude to live in convenient abundance, rather then for a few to live in exceſſive riches. Howſoever you ſee this is good in *Caine*, he imbraced a calling and lived painefully therein, for hee was tilling the ground, he did not alone take upon him the name of a Husbandman, but did exerciſe himſelfe in the workes of that calling.

2. Was outwardly religious.

Secondly, *Caine* was religious too, at leaſt in reſpect of the outward acts, *for in proceſſe of time hee brought a gift to the Lord of the fruit of the ground*, hee worſhipped God by offering ſomething to him of that which by his goodneſſe and bleſſing the earth did bring forth unto him. The Lord will be ſerved even with our coſts, with gifts, with rendring him backe againe ſomething of that which himſelfe hath given us. He commanded *Iſrael* not to appeare before him emptie, but to bring free-will-offerings and heave offerings of their hands. God loves not an empty worſhipper, he is liberall to us, he would have us alſo liberall to him, wee receive much from him, he lookes to receive ſomething of us, that ſo we may actually acknowledge him to be the giver of all. He is not contented that the mouth worſhip him in prayers and praiſes, nor the eare in hearing and attending to him, nor the body in bowing it ſelfe to him, nor the hands in lifting up themſelves, but he will be honoured with our goods, as *Salomon* ſaith, *Prov.* 3. 9. even with our ſubſtance. For though he hath not now commanded any thing to be burnt upon the Altar, having aboliſhed all Sacrifices by ſending his Sonne, to offer up himſelfe in Sacrifice for our ſinnes, that he might take away our ſinnes by that one offering once for all; yet now he hath appoin-

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ted such a worship as cannot be maintained without cost, in regard of the persons attending it and the instruments of it, and hee hath now appointed them to reape our earthly things in his steed, which in his steed doe sowe unto us spirituall things. Marke this then as a thing in it selfe good, to worship God and to worship him with giving a gift unto him, as also in the Psalme hee saith, *bring presents to him that ought to be feared.*

Further, it was a lawfull and good thing in *Caine* even after his great sinne committed, that he built a City, for surely to take order for the replenishing of men with people, and the commodious habitation of men borne into the world, is a good and commendable thing in it selfe, though men may easily and often doe transgresse much in the manner of doing it. Therefore the Lord saith, *Esay* 58. 12. in commendation of his people and in way of promising a great benefit and honour. *There shall be of thee that shall build the old waste places. Thou shalt raise up the foundations of many generations, and thou shalt be called the Repairer of the breach, the restorer of paths to dwell in.* Surely, if to build old wasts and repaire decaied places that they may stand to many generations be a praise, as you heare from the Prophet, then to build new that were not built before, that also is a good thing and laudable. This therefore must be noted as a good thing in *Caine*, that hee gave himselfe to build a City. 3. Built a City

Lastly, that is good in him, that he was the husband of one wife and did content himselfe with the first institution of marriage, not corrupting it with taking variety of women to one and the same man at the same time, as God had made but one *Eve* for *Adam*, and said, *a man shall cleave to his wife*, not to his wives, and *they shall be one flesh*, meaning, the two, not three or foure. Some are of opinion that in the beginning *Eve* at every burden bare twinnes, and so there came into the world together a man and a woman, whether this was so or not I cannot affirme, but it may seeme probable, becaus the Holy Ghost makes not much mention of the bringing forth of any woman before the flood, therefore it may be thought that their birth is comprehended in the narration of the birth of the more worthy Sexe, and that together with man they were conceived and and borne; but whatsoever became of this conceit, it is evident *Caine* had but one wife, and that is commendable in him. And this is all that I can picke out of the Story that is good in this bad man, for even in a bad man also may be found many things that for the matter of them are very good. 4 Had but one wife. Some thinke *Eve* still bare twinnes.

I proceed now to set forth the evill of *Caine*, who was an unsanctified man, as witnesseth S. *John*, 1 *Epist.* 1. 3. *He was of that evill one*, that is the Divell, a child of Satan hee was notwithstanding all that good that he did. A man unsanctified therefore may be painefull in his calling; a man unsanctified may worship God and bring him gifts; a man unsanctified may build Cities; a man unsancti- 2. *Caines* bad carriage. 1. In generall, He was a wicked man.

ſanctified may live honeſtly with his wife. Neither muſt any man conceit himſelfe a childe of God becauſe hee can truly affirme of himſelfe that he doth theſe and many other good and commendable things. This is no more then may be found in a *Caine who was of that evill one.*

Caines faults in particular: 1. He was an Hypocrite.

But let us looke into his vices and faults. The firſt and worſt fault is, he was an Hypocrite, one in whom hypocriſie ruled, for had he not beene ſuch a one, the Lord would not have forborne to ſhew the ſame reſpect to him and to his gift that hee ſhewed to his Brother *Abel* and his gift. God is not an accepter of perſons, he doth not regard one ſincere man and neglect another that hath the ſame ſincerity, but *hee heares all that call upon him in truth*, as ſaith the Pſalmiſt: and *in every nation thoſe that feare him and worke righteouſneſſe are acceptable to him*, ſeeing then God did not teſtifie of his gifts, they were but the gifts of an hypocrite. For an hypocrite is hee which contenteth himſelfe with a forme of religion, in performing the externall acts of it and is not ſanctified by it, hath not the dominion of ſinne broken, hath not the image of God renewed in him, hath not the divine nature beſtowed upon him, nor cares nor ſeekes to have it, but contents and ſatisfieth himſelfe in theſe externall devotions. Whoſoever is carefull to come to Gods Ordinances, to pray, heare, reade, receive the Sacraments, and the like acts of religion, and doth ſo careleſly, overly, and negligently performe them, as not in them to ſeeke and attaine true ſanctity and recovering out of the ſnare of the Divell and power of ſinne, (for theſe effects of true religion are not denied to any in and by thoſe ordinances but to thoſe which neglect to ſerve tor them in and by theſe Ordinances) he is a very *Caine*, that is, an Hypocrite. Hypocriſie is a fearefull ſin, and this was *Caines* firſt and worſt ſin, that he was an Hypocrite, he performed indeed the outward work of religion, but performed it not out of faith and with a deſire therby to do true honour to God, and to give himſelfe unto God, and to get grace from God to make him his, but barely out of cuſtome or reſpect to his Fathers authority who had ſo trained him up, or out of a kinde of imperfect naturall devotion, that he might ſeeme to himſelfe good, and nouriſh in himſelfe good hopes of eſcaping Hell and getting Heaven: Notwithſtanding his taking leave to himſelfe to commit other ſins which liked him, or ſuch other like corrupt and meere ſelfe reſpecting ends, as credit with his Father and Mother and the reſt of his Brethren and Siſters; the Lord that ſaw deepely into *Caines* heart and found it fild with guile, that it did not draw neere to him when his body did, would at firſt make it appeare, that it was not poſſible to deceive him by diſguiſes, and therefore by not ſhewing any note of reſpect, did plainely diſcover his utter diſlike of ſuch meere outſide ſervice as hee hath alſo done at other times, ſaying, that thoſe which *draw neere to him with their lips and have their hearts farre from him, doe worſhip him in vaine*, and that *if any man ſeeme*

What an Hypocrite is,

to

to be religious alone, his religion is in vaine, and that *hee is not a Iew which is one outwardly.*

The second sinne of *Caine* followes, that when he perceived that *God had not respect to him and his sacrifice, hee was wrath and his countenance fell,* he had a furious inside and a dogged outside, whereas hee should have looked into the cause, he onely chafed at the thing. This is a fearefull sinne, when a man is punished, to be vexed at the punishment, and not take care to see and reforme the sinne which causeth the punishment. This is to accuse God as the Author of the evill, and not himselfe, and so to justifie himselfe above God; this is to shew a predominancy of pride and blindnesse, that out of an high opinion of himselfe hath his minde mused as it were from seeing his owne faults, it is to shew that he serveth that sinne which punishments cannot make him humbly to confesse; and this wrath and false countenance was procured through envie against his Brother; for he did not onely vexe himselfe because his one Sacrifice found no approbation, but also hated his Brother, because his was accepted, as appeares, because God in reprooving his sullen and dogged lookes, doth tell him instantly, that *unto thee shall be his desire,* that is, I know *Caine* what aileth thee, thou art wrath against thy Brother, and hatest him, because he is more regarded by mee then thy selfe, but know that I intend not to take away the superiority which thine age gives thee, he shall be thine inferiour in respect of governement, though he be better then thy selfe in vertues. Thou shalt be the ruler of the Family after *Adam* and not hee. For at that time the governement of the world was onely domesticall, and the elder Brother was the chiefe Magistrate under and after the Father. So envie ruled in *Caine,* discontent festred to an hatred of his Brother, because he thought his Brother had more respect then himselfe, and so that his Brother hindred him from being accepted. This envie is much condemned. It is said, *Envie not sinners, much lesse the righteous,* and S. *Paul* saith, *Let us not be covetous of vaine-glory, provoking one another, envying one another,* noting vaine-glory to be the roote on the which envie growes; and *Salomon* saith, *Who can stand against envie,* noting it to be one of the most unreasonable faults that is, as hating a man because hee is not as miserable as himselfe, or at least because he is more happie than himselfe. This is a second fault of *Caine.*

2. Was vexed at his punishment.

The government of the World domesticall.

Envie a great evill.

Gal. 5 26.

A third is, that when God himselfe did gently and duely admonish him of his fault, and sought to asswage his hatred and his wrath, yet he did nothing at all reforme it, but rather grew worse, shewing that envie carried him away still, and hee did nourish and foster, not oppose and resist it. For God came and shewed him good reason, both that hee should not be angry at his not being accepted, and also that he should not have a grudge against his Brother because he was accepted, *for if thou doe well,* saith the Lord, *shalt thou not be accepted,* that is, not thy Brother is an impediment to any respecting of thy selfe

3. Did not mend his fault though he was gently admonished by God himselfe.

and thy Sacrifice, but thine ill doing. Thou ſerveſt mee with outward ſervice, but thou art a bad man and liveſt not well, therefore muſt not I regard thy ſervice, for I tell thee, my pure nature is ſuch, that if men be of ſinfull lives and wicked, their prayers and oblations are ſo farre from pleaſing me, that they be abomination to me: therefore doe I not care for thee nor thy religion, ſo long as thou continueſt impenitent, and a wicked liver, but if thou frame thy ſelfe to doe well, to repent and amend thy life, and live holily, then alſo ſhalt thou be accepted, as if hee had told him, that hee ought to amend his life, and might ſo ſet himſelf about it, as to obtaine help and power to do it. For even to any reprobate may any man ſay as much as God to *Caine* here, there is no neceſſity of thy being caſt off by God, ſet to amend thy life, and he will take thee into favour, and then ſhould he alſo be taken into favour, and his gifts regarded. For though the Sacrifice of ſinners be odious to God, yet the prayer of the upright is his delight. So no cauſe of *Caines* wrath and envie, ſeeing the cauſe of his Brothers being preferred before him is his owne naughtineſſe, not any partiality in God nor trickes that his Brother had uſed. Againe, there is no cauſe he ſhould hate his Brother, who ſhould ſtill continue an inferiour in ſubjection to him. All this notwithſtanding uttered by God himſelfe, yet *Caine* continued his ſower lookes and bitter thoughts againſt his Brother, onely becauſe his Brother was better than himſelfe, and had received more approbation and acceptation from God then himſelfe. Note this fault, he would not be amended by words, he hardned himſelfe againſt an admonition.

4. Murthered his Brother.

A fourth and a worſe fault was, he ſpake to his Brother and gat him into the field out of company (for no doubt there were more men and women in the world though wee doe not reade of any more) and there he knocks him on the head (with what weapon it is folly for us to enquire) but ſure his tooles of husbandry yeelded him fitter helpe to doe it then the jaw-bone of an Aſſe, which ſome will needs thinke to have beene uſed. So his envie and hatred boyled ſo long, and prevailed ſo much in him, that it makes him dip his finger in blood and in the blood of his own Brother; notwithſtanding the greatneſſe of the ſinne in it ſelfe and great torment that would enſue thence unto his Parents. Moreover, Murder that is *Caines* ſinne, and with this ſinne of murder is joyned fraud and guile, and fearing man more then God: for he ſpake to him and gat him out, and then roſe up againſt him, when they were together alone in the field, ſo it was a pretended and premeditated murder, he uſed words of kindneſſe, at leaſt which did not ſhew forth any ill intention, for then would not *Abel* have gone with him, and having him in a ſolitary place where no man could ſee him to diſcover or hinder him, there not regarding Gods preſence, hee tooke away his life and ſpilt his blood on the ground. You ſee *Caines* fourth ſinne.

But with what weapon is uncertaine.

5. Did not repent of his murder.

The fifth was he did not repent of the ſinne when hee had done it,

it, nor of himselfe ranne to God with humble confession, nay when God came to bring him to repentance, then hee stood in deniall of his fault, and was angry with God for going about to charge him with his Brother; for when the Lord came and asked him where his Brother was, he made answer that he could not tell, lying to God himselfe you see, and shewing himselfe to be altogether ignorant, or at least heedlesse of his All-seeing eye, and in a kind of discontent asking the Lord, why he should aske of him, where *Abel* was, seeing no man had ever appointed him to be *Abels* keeper.

Here is a fearefull sinne not to confesse a sinne committed, but to lie and seeke if he could to hide it from God by deniall. So that *Caine* was growne worse then *Adam*, he onely excused the fault, he denies, saying, he could not tell what was become of him whom himselfe had murdered, so denying in his heart that God was present in all places and saw all things. So his heart was hardned in wickednesse, and he was growne a despiser of God, a denier of his Omniscience, and he had made himselfe quite impenitent.

Impenitencie in his sinnes, that was another of *Caines* faults. Instead of falling downe and saying, I have sinned, he saith, I have not done it, thou dost unjustly in asking me such a question, like the Pharisees, that after they had killed Christ, were so farre from repenting, that they seemed to take it in high disdaine, that the Apostles would seeme to bring that mans bloud upon them. Marke this sinne, I say marke it, he hides his sinne, denies it, will not goe to God with humble confessions and supplications. This is to be a *Caine*, to commit great sinnes, and continue remorseleſse and unrepentant, not regarding to confesse no not to God himselfe, though God use meanes to make him see and confesse.

Now another fault is, that after God had censured him for his offence, he grumbled and despaired, for his speeches carry an impression of both these vices, and are uttered, so that they will beare both renderings, *My sinne is greater then can be pardonad*, or, *My punishment is greater then I can beare*. So *Caine* was possessed with a mixture of desperatenesse and murmuring, he denies God the honour of his mercy in not conceiving him able to forgive that sin, therfore he thought it in vaine to confesse and aske pardon and so forbare to doe it, and he thought the punishment unjust and too severe, as being more then hee could beare, as if God in punishing an unpenitent sinner should looke not what the sinne did deserve, but what the sinner could undergoe. Whereas punishment must be proportioned to the greatnesse of the fault, not the strength of the offendor. He should have cryed out of the greatnesse of the sinne, not of the punishment, hee should have confessed the greatnesse of Gods mercy, but he mutters against him as both unjust and unmercifull, and so repents not but repines, complaining that God had laide him open to all mens injuries now, so that every one might kill him. This is a *Caine*, a man so hardned with sinne that he can neither submit to Gods justice nor implore his

6. He muttered and despaired

his mercy, but denies the one, and calumniates the other, and ſo perſiſts impenitently.

7. Perſiſts impenitently in his ſinnes.

For that is the laſt of all his ſinnes, he goes away quite from God and his Father, ceaſeth to continue a member of that family, and of that Church, gives over all outward ſhewes of religion, turnes meere worldly and earthly, and ſeekes to eaſe the ſmart of his conſcience by building and buſling in the world, declaring a piece of vaine glory too, by calling his City after the name of his firſt-borne, as it were boaſting of it, that hee ſhould have his ſonne the Lord of a City of his owne name, *Henoch* of *Henoch*. A fearefull offence to perſiſt ſtill in impenitencie, to caſt of all ſhew of religion, to excommunicate himſelfe out of the Church, and burie himſelfe in vanity and worldlineſſe, ſo to ſtifle his owne conſcience and deaden his owne heart more and more.

3. His proſperity and adverſity.

Now I have done with *Caines* carriage good and bad. I come to the things that befell him, good and bad.

1. His benefits, had poſterity and lived a long life, and was preſerved from the violence of all men.

Firſt good, you ſee God gave him a ſonne and ſonnes ſonne, and continued his life along time to give him ſpace of repentance, and ſet a mark upon him to ſave him from the violence of all men, threatening to puniſh him ſeven-fold, that is, ſeven times as much as he had hurt *Caine* if any ſhould kill him. Seeing it pleaſed not God to tell us what this marke was with which hee noted this prime murtherer; it is fondneſſe in us to weary our ſelves with conjectures; ſome think it was viſible to all men, but what I know not, nor I am ſure can any man elſe tell, but it was the goodneſſe of God to ſecure him of life who had deſerved death, for the Law of putting the murderer to death was not yet, and God would not put *Adam* to ſo hard a taske as killing his owne ſonne, but would ſhew himſelfe to be above Law, in forbearing to doe that which he will not ſuffer a Magiſtrate to forbeare, even putting to death of a wilfull murderer; yea, it was the great goodneſſe of God to give him health and many children, and childrens children, and to grant him riches and proſperity in the world abundantly if it had beene poſſible to have drawne him to repentance, yea it was a great benefit that God came gently to admoniſh him of his inward malice, if it might have beene to have hindred the breaking of it out into murder, and after it was done to come againe with this gentle ſecond admonition, if it had beene poſſible to have melted him and have drawne him to ſubmiſſive humiliation. So God vouchſafed him meanes to keepe him from ſinne and to draw him out of ſinne, and time long enough to make uſe of thoſe meanes, and many benefits to allure him to make uſe of them, thus good is God even to ſinners, and impenitent ſinners, to offer them meanes of repentance and acceptation upon their repentance, and vouchſafe them ſtore of good things for a long time, notwithſtanding their obſtinateneſſe in refuſing to repent.

2. God vouchſafed him meanes to keepe him from ſin and to draw him out of ſinne.

2. His croſſes.

Now laſtly, let us conſider Gods puniſhments, *viz.* the evill things he met withall.

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The first is sentencing him for his fault, and laying open the greatnesse of it in saying, *What hast thou done, thy Brothers blood cryeth to mee from the earth which hath drunk it in at thine hand.*

1. God aggravates his fault and sentenceth him for it.

Secondly, hee curseth him from the earth, that is, in respect of the earth which shall not be halfe so fruitfull to him as before, nor yeeld its increase as it had done, for he doth not meane simply it shall yeeld no fruit, but nothing so much nor so easily.

2. Curseth the earth to him.

Lastly, thou shalt be a fugitive, a runnagate, that is, a man full of unquietnesse and terrours, that canst have no rest nor peace in thine heart, nor any content any where; yea, it signifieth a giving him over to cast off all goodnesse, and leave him to himselfe to forsake his Fathers house, and so a selling him over to profaneneſse and utter impenitency.

3. He was full of terrour.

Thus we have done with *Caines* life, and for his death the Scripture vouchsafes not to mention it, nor how long he lived, but he lived a long time even to see the sonnes of *Lamech*, who was the sixt generation from him, and vaunted that if God would so avenge *Caine*, he would be avenged more, by which speech it is very probable that *Caine* was then alive.

Caines death not mentioned.

So we have spoken all we have to speake of *Caine*. Now I will make some use of all.

The use of all.

First, from that that was good in *Caine*, I pray you learne at least to be as good as so bad a man was, and therefore may sure be attained by naturall indeavours. You see *Caine* did not give himselfe to runne idling about the world, but submitted to his Fathers government, so farre as to give himselfe to Husbandry. O let no man turne himselfe into a cipher, nay into an excrement that lives in the world to no purpose, yea to bad purpose; for hee shall not but doe naughtily that will doe nothing, set your selves therefore to have and to follow some calling and employment. Live not like those playfull creatures, imperfect pictures of men, but of such men the fittest emblemes, like apes and monkeys onely to skip up and downe and to make sport, but live to bestow your selves in some profitable vocation for your owne and the common good.

If any say *Caine* was necessitated to it, because there were no other to till the ground for them he being *Adams* first-borne.

I answer, first, I desire you should live somewhat better then *Caine* and doe good out of choice, which perhaps he might doe out of necessity.

Secondly, I answer, that though you be not necessitated to any calling by want, yet wisdome and a good conscience binde you, for must you not submit to that of God, *In the sweate of thy browes shalt thou eate*, and to that of the Psalmist, *he shall eate the labour of his hands*, and to that of *Paul*, which condemnes the inordinate walkers which wrought not at all, and is it not wisdome to forbeare walking on a thorne hedge, which *Salomon* saith the idle man doth? and to prevent many occasions, as the having no calling, and being careleſse of it will

will ſurely bring. I ſay againe then, be as good as *Caine*, have and follow ſome calling.

Againe, looke that there be ſome at leaſt outſide of religion in you, worſhip God and be not ſo much lovers of money as not to give him ſomething, even to be at coſt for his worſhip in ſuch kind as coſt is now needfull, as they were to performe a worſhip then required the coſt notwithſtanding. Be not profane to neglect Gods Worſhip out of ſleighting it, be not niggards to put of God with as little as you can, but give him of the fruits of your ground; and now know that that is given to God which is given to the maintenance of his Miniſters which performe his Worſhip, and other inſtruments neceſſary to the performance of it, as a fit place and the like: O be as good as a *Caine*, nay willing to be at coſt in Gods Worſhip and for it.

Alſo ſatisfie your ſelves with one wife, for *Caine* did ſo, he knew his wife, wives he had not.

Yea, be builders up of your families by thrift and husbandry, for ſo could *Caine*, not pullers of them downe by riot and unthriftineſſe: ſay to thy ſelfe, How ſhall this firſt of all bad men riſe up in judgement againſt mee, if I cannot frame my ſelfe at leaſt to be as good as he was? A man ſhould even bluſh to thinke what is the eldeſt ſonne of the Divell more vertuous then I am, O how bad a man am I then.

Secondly, we muſt make ſome good uſe of that was bad in *Caine*, which is double. Firſt, to take great heed to our ſelves to mortifie thoſe vices, and ſhun thoſe ſinnes which we finde related of him. *Caine* was a very Hypocrite, a man that contented himſelfe with the outward acts of Gods Worſhip, but was not Sanctified, did not frame his heart to pleaſe God and ſet himſelfe to doe well. O take heed to your ſelves that you be not ſuch, but labour to preſent your hearts to God, and in all his ſervices to offer your ſoules and bodies to him, and not alone the externall ſervice, ſeeke in and by the duties of religion to be made new creatures. Joyne care of a good life in your whole converſation with your outward devotion, then you ſhall not be Hypocrites, but uprright. Beware of Hypocriſie, find out it ſelfe and its ill effects, lament them, confeſſe them, pray againſt them. Be afraid leaſt you ſhould prove Hypocrites, cry to God to keepe you from being ſuch, and to make you ſincere. An Hypocrite is apt to runne into all ſinne, nothing is accepted from him, he is apt to fall away into open profaneneſſe, and to be quite caſt of by God for his ſins.

The ſignes of an Hypocrite.

And you may ſee in *Caine* what be the ſignes of an Hypocrite. 1. Envie at thoſe that be better then himſelfe, and even hating them becauſe they have better eſteeme then himſelfe. 2. Not ſtriving to reforme his ſinnes when hee is admoniſhed, nor confeſſe them to God, and craving helpe againſt them, but rather perſiſting in them and denying them. 3. Chafing at admonitions. 4. Caſting of at laſt

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all care of religion. 5. Murmuring againſt God for the greatneſſe of his puniſhment and ſo deſpairing of his mercy as to run away from him. O beware of all theſe ſignes of prevailing Hypocriſie, and do as *Caine* ſhould have don. Strive againſt guile, ſet againſt envie, labour to profit by Gods admonitions in his Word, though hee come not now in perſon to admoniſh you. If you have ſinned confeſſe it to God, ſtoope to his Juſtice, confeſſe him righteous if he deſtroy you. Hold faſt a perſwaſion of the poſſibility of having your ſins pardoned how great ſoever, and a hope of finding pardon at leaſt in ſuch a degree as may make you runne penitently to God and boldly to crave pardon. And moſt of all, take heed of growing utterly impenitent out of deſpaire, and goe not about to burie your ſelves in the world and ſo to eaſe the torments of your conſciences, but by humble falling downe before God, ſeeke for mercy which will indeed refreſh you. Profit your ſelves by the lamentable and tragicall ſtory of *Caine*. And above all, take heed of letting envie proceed to that height as to carrie you into actuall murder, but reſiſt and oppoſe it, and caſt it out of your hearts, that it may not bring you to be ſpillers of innocent blood, that is a crying ſinne, and you ſee what torment and hardneſſe it is apt to bring upon the committer, chiefely if the cauſe of hatred and envie be goodneſſe.

Againe, bleſſe God heartily for preſerving you from envie, from murder, from hypocriſie, from muttering, from deſpaire, from open profaneneſſe, from meere and prevailing worldlineſſe. For wee have the ſame nature that *Caine*, the ſame corruptions, full of pride, full of hypocriſie, full of ignorance of God, and apt to be bold to any evill if wee may conceale it from men. Wee who have the ſelfe ſame bad nature, if God have preſerved us from ſo mighty prevailing and breaking forth of corruption, let us not lift up our ſelves above others, but give the glory to God, and be ſatisfied with the comfort, not daring to take the praiſe unto our ſelves, each one of us in his kinde would be as bad as *Caine*, if God had in like manner left us unto our corruptions and the temptations. O that wee could be humbly thankefull for our preſervation from ſuch foule ſinnes and crimes.

Now let us remember *Caines* miſeries and croſſes, and let us affright our ſelves from ſinnes by them. Thinke, would I have God make mee a fugitive and a runnagate, fill mine eares with the voice of terrour, and make a dreadfull ſound poſſeſſe mine heart alwaies, curſe the things I take in hand for my ſake, as hee did the earth for *Caines* ſake, deliver mee up to groſſe ſinnes, to hardneſſe and utter prophaneneſſe, to impenitencie and deſpaire, and a meere forſaking of God and Apoſtacie; then let mee not be an Hypocrite, let mee not mocke God with ſhewes, let mee not ſleight reproofes not caring to amend. Let me not hide my ſinnes and allow my ſelfe to doe evill in ſecret, fearing mans eyes more then Gods. Let mee not mutter againſt his Juſtice, let mee not

denie his Mercy. Let mee not runne into the ſinnes of *Caine*, which by degrees procured to him this miſchiefe. Hypocriſie brought forth rejecting his ſervice, not profiting by that chaſtiſement brought forth diſcontent and envie againſt his Brother, not hearkening to reproofe to reſiſt envie, brought forth murder, not confeſſing and lamenting that, but hiding it, brought forth Gods judgement to make him a fugitive, not ſtooping to that, but murmuring, brought forth deſpaire, and that utter Apoſtacie and profaneneſſe. Beware of theſe ſinnes which you ſee ſo fearefully puniſhed, and affright your ſelves from theſe faults by the miſerable effects of them in *Caine*. Take great care that ſinne make not ſuch a progreſſe in your ſoules, till it utterly ſeparate you from God, as it did *Caine*. Wee have more and clearer meanes then *Caine*, beſides his evill to be our warning; if wee proove as bad as he, wee ſhall fare much worſe, becauſe of that aggravation of ſinne which it will receive from this conſideration. Tremble to thinke of yeelding to Hypocriſie, envie, murder, muttering, deſpaire, *&c.* flie from thoſe waies which brought *Caine* to ruine. Yea learne thankefullneſſe to God, that hee hath not laid ſuch miſeries upon you as upon *Caine*, *viz.* a terrified conſcience and a curſe upon your eſtates that can affoord you no comfort, and an heart poſſeſſed with deſperate fancies and impatient riſings againſt God. Theſe be fearefull evills, wee alſo have deſerved them, but God hath not inflicted them upon many of us. O let our hearts rejoyce in his goodneſſe that hath delivered us, and let us make uſe of his patience to draw us to repentance, that wee doe not pull the ſame upon our ſelves hereafter.

Laſtly, from *Caines* benefits, I pray you learne to ſee the bounty of God which gives great outward benefits to the worſt men, thereby aſſuring your ſelves that hee will provide well enough for you that are his owne people. Will he preſerve *Caine* from being ſlaine and not mee that deſire to feare him? Did he offer mercy to *Caine* if hee would doe well, will hee not accept mee that deſire to doe well and to turne to him? Did hee give *Caine* a City and children, will hee not give to mee things needfull for mee and mine? Gods mercy to the worſt muſt make his people certaine, that no good thing ſhall be wanting to them.

Againe, you muſt learne not highly to eſteeme theſe earthly things. Did not *Caine* even after his curſing and caſting off yet flouriſh in worldly things, beget children, build a City, ſee his childrens children gallantly maintained in the world, growing in arts and riches? Surely there is no cauſe of being good in our owne eyes, becauſe wee have gotten that which a *Caine* may get. Wee muſt not be ſo fooliſh as to flatter our ſelves in a conceit that God is our God, becauſe wee meete with ſuch droſſie benefits and meane favours as a very reprobate, and a fugitive may have in abundance. Indeed if God give theſe things with an heart to

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make use of them, to doe good to others, to be thankefull to God, to be mooved to repentance, and to grow better, and be drawne neerer to God, and more carefull of obeying and worshipping him, this is a signe of his speciall favour, otherwise to have such things as these and still continue in impenitencie and to grow worse by them rather then better, is a proofe that a man is fatted to destruction, rather then God the giver of these things doth favour him.

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THE THIRD EXAMPLE. OF ABEL.

I Have done with *Caine* the elder Brother, I come to *Abel* the younger Brother, and as it is likely the next after him. His name ſignifieth vanity, which is all one with unprofitableneſſe, or inability to make happy. It is the ſame that *Salomons* long experience made him to impoſe on all earthly things, which he calls *vanity of vanities*, as well he might, becauſe in ſeeking to finde felicity in them, hee was utterly diſappointed and after a long inquiſition met with nothing but *vexation of ſpirit*. By this time like enough *Eve* had learned the vanity of all earthly things, and by name of a ſonne which before ſhee called a poſſeſſion, but now calls vanity, for that children alſo be but a poſſeſſion of vanity as well as other things.

Abel what it ſignifieth.

Of *Abel* let us conſider his birth, life and death.

His Birth is plainely ſet downe by the authors of it, *Eve* and *Adam*, for *ſhee conceived againe and bare a ſonne and called his name, &c.* but the time of it as alſo of the elder Brothers is uncertaine. We know not how long they lived without children, whether ſhee began to be fruitfull inſtantly upon the fall, or that God held them a little under barrenneſſe, to make them beget a child by their prayers to God for that bleſſing, as well as by the faculty of generation planted in nature, I cannot affirme: but ſuch a ſonne ſhee had. Con-

His Birth.

cerning whose life obserue wee, 1. His virtues and good deeds. 2. His faults. 3. His benefits and afflictions.

His vertues. 1. Was painefull in his calling.

His good deeds are here set downe, he was painefull in the calling of a Shepheard, for so it is said, *Hee was feeding a flocke*, meaning not alone that hee had undertaken this vocation, but that he did also painefully discharge it. The Shepheards calling is now a necessary calling as well as the Husbandmans, though not equally necessary: but wee finde in experience, that it is a calling subordinate to Husbandrie, for that the profitable sheepe is not alone beneficiall for her flesh and skinne, but also for her soyle, and that in such degree profitable, as in many places they could scarce have any corne growing by their art and paines in Husbandry, if the sheepes dung did not fat the ground. And this is I conceive one of the best uses of the sheep when she becomes attendant to the place. O that this simple and harmelesse creature might not be changed into a most ravenous and devouring creature, thorough the rapine and avarice of those men which thinke all too little for themselves, and had rather dwell alone or amongst beasts then amongst a number of Tenants, and as the members of a Towne-ship or a Church. Now the world is turned quite upside downe, in this time *Caine* killed *Abel*, spake to him, and having him in the field rose up against him and slew him; but now *Abel* killeth *Caine*, speaks to him roughly or fairely, I cannot tell, but drives him quite out of the places where he did once inhabit. I meane the Shepheard doth eate out the Husbandman. But you see that as well *Abel* as *Caine* was painefull in his calling, and was brought up in some externall and worldly businesse, wherein he might serve God, advantage the world, and exercise and profit himselfe.

Surely true piety and godlinesse will very well accord with diligence in a calling, and it is but mens mistake if they thinke that their vocations hinder them from the true Worshipping of God; *Abel* as well as *Caine* had his trade of life. The miserable corruption of our nature will turne all things into occasions of hurt and mischiefe, and make them meanes of interrupting us in good waies, but else a calling duely followed by exercising the graces of Gods Spirit, and humbling and taming the flesh, and well imploying the thoughts, and preventing many temptations and opportunities of sinning, doth greatly further our growth in piety, and is farre from being any just hinderance unto it: we must therefore marke this in *Abel* as well as *Caine*, and be carefull to imitate it.

It is good to have a calling and be faithfull in it.

All you that have children to educate, bring them up to some calling. Let them be as members not excrements in the body of humane societies. All you that are already come to such a state as you can discerne betweene good and evill, apply your selves to some calling, some worke of body or minde, some constant and setled imployment in some lawfull actions, tending to the common good and your own, that you may be sure as S. *Paul* saith, to labour if not with

with your hands, yet with your heads the thing that is good, that you may have to give, and that you may not be counted inordinate and unruly walkers, not working at all but being buſie-bodies, workers round *about* as the word ſignifieth, do nothing but fetch friskes and vagaries through the world. O expoſe not your ſelves and yours to ſo much miſery as to have nothing to do. An empty veſſell is fit to receive any liquor that is powred into it; the Divell will put you on evill imployments, if you do not beſtow your ſelves on good: A bird that ſitteth ſtill on a tree is eaſily hit with a piece or croſſe-bow, but it is hard to take the flying bird. It is eaſie for Satan to intangle with his temptations the Idlesbee, but hard to faſten on the man of imployments. The Lord commends and rewards diligence in a calling, and bids know the ſtate of thy flocke, and bids men goe and learne of the Piſmire, and diſcommends idleneſſe and ſluggiſhneſſe, and threatens him that followes the idle. Let good *Abel* teach you faithfullneſſe in your calling. Caſt away ſluggiſhneſſe and unthriftineſſe, wearing out your bodies in vanities and worſe then vanities, and ſet your ſelves to ſome ſuch worke as may make you able to anſwer the queſtion of God and your Maſter when hee ſhall call you to account for the laying out of ſo pretious a thing as time.

2. Was religious.

But ſecondly, hee was religious and devout, hee brought of the fruit of his flocks, yea of the firſtlings and of the fat thereof. He did bring to God one of the beſt and fatteſt of his Rammes, or Ewes, for Weathers were not for Sacrifice, and no maimed thing was to be offered on Gods Altar. It is not obſerved of *Caine*, that hee brought of the firſt fruites and beſt of his corne or other graine: It is likely that the Holy Ghoſt would have done this office of a faithfull Hiſtorian, and have given *Caine* his due by telling the quality as well as the matter of his offering, if it had beene as well qualified in this reſpect as his Brothers. Wherefore when he commends *Abels* offering, becauſe it was of the choice and fatteſt of his flock, it may be well thought in forbearing to ſay any thing in like commendation of *Caines*, that hee tooke no great care, whether it were of the beſt or not, and therefore wee may well conceive that one cauſe of Gods rejecting *Caines* Sacrifice was, becauſe hee did not bring of the beſt of his fruites, as one cauſe of his accepting *Abels* was becauſe hee did bring of the choiceſt of his flock, not that God looketh to theſe outward things, but to the minde of the doer, which for the moſt part (if neceſſity hinder not) doth ſhew it ſelfe in the valew and worth of the gift. He that loves God will bring him as full a Sacrifice as hee can, hee that loves him not will give him as leane a Sacrifice as it may ſtand with his credit to give. A man whoſe heart is not upright with God will be at as little coſt with him as is poſſible. A man that is upright with him will inlarge his bounty towards him, you ſhall ſee in *Mal.* 1.13. that God refuſeth the Sacrifices, becauſe they were halt and *blinde, the worſt and refuge of all, and he curſeth the deceiver that hath*

hath in his flock a male, and voweth and ſacrificeth to the Lord a corrupt thing, and *verſe* 8. he ſaith, *Offer it now to thy governour will hee be pleaſed with thee and accept thy perſon ſaith the Lord?* The Lord knowes that niggardlineſſe towards him ſhewes want of love and faith, but freeneſſe and bounty ſhewes truth of love and of faith, and becauſe he looketh to the heart, therefore hee liketh that gift which comes from a loving and faithfull heart, and hates that which comes from a contrary heart.

Learne therein to imitate *Abel*, bring to God the beſt things you have, he muſt have the fat, the fat I ſay of your heards or flocks. The chiefeſt of your affections muſt be his, and your affections muſt ſhew themſelves in action. You muſt be willing to ſerve him with a coſtly ſervice, and be ever of *Davids* mind that ſaid, I will not ſerve God without charge.

Now theſe two things you have in the Text of *Abel*, two other things you have in another place, *Heb.* 11. *He offered a better Sacrifice then Caine* by faith. Hee offered in faith, and that cauſed him to bring a better, that is, I ſuppoſe he meanes there, a more coſtly Sacrifice of better worth and valew, of more price and coſt, not the coſt but the faith that made him willing to be at the coſt, and the coſt alone as it was a fruit and ſigne of the faith did content God, and made the Sacrifice acceptable.

3. He offered in faith.

Let us learne therefore to doe all wee doe in faith. The faith that good *Abel* had was the ſame that after is commended in *Henoch*, hee was perſwaded that God was and was a rewarder of them that diligently ſeeke him, it was ſuch as that which the Apoſtle there deſcribeth, *it was the evidence of things not ſeene and the ſubſtance of things hoped for.* It was ſuch an apprehenſion of Gods being and goodneſſe to true Converts, and ſuch a perſwaſion of his will to give him the future inviſible things hoped for, as made *Abel* ſerve God in the courſe of his life in righteouſneſſe, and not alone for a time to come to the Altar and offer Sacrifice.

Sacrificing was a profeſſion of their owne guiltineſſe, ſubmitting themſelves to the Juſtice of God, as men worthy to die and be burnt, as that beaſt or other thing to be burnt, but withall of their hope that God would pardon them for his goodneſſe ſake through that true Sacrifice which was to come. And hee that offered Sacrifice without this faith of Gods accepting him for his mercy ſake, and without acknowledgement of his worthineſſe to periſh, did not pleaſe God, and all our Sacrifices muſt be done in faith, now more diſtinct, becauſe we have a fuller revelation, wee muſt doe all wee doe in faith, not alone a perſwaſion of the lawfullneſſe of what we doe, but alſo an indeavour to truſt particularly for our acceptation both of perſons and Sacrifices in Chriſt, not in the worthineſſe of our ſelves or of our workes. He that hath this faith, he and his ſervices ſhall pleaſe God, hee that hath it not cannot pleaſe God whatſoever he doth. Let mee therefore commend unto you the care of

ſearching into your hearts, whether you have this faith or no, *viz.* that you beleeve your ſelves in your ſelves to be miſerable ſinners, but confeſſe that Chriſt Jeſus is a perfect Saviour, and therefore even truſt upon Gods mercie in him for grace and ſalvation.

4. Was righteous.

But the Scripture ſaith, that *Abel* was righteous, and ſaith, that he obtained witneſſe that hee was righteous. Where hath hee that witneſſe? Partly in that God teſtified of his gifts by accepting them (for he accepts nothing but that which comes from a righteous man, he heareth no ſinners,) or more fully from the mouth of our bleſſed Saviour, who calleth him righteous *Abel*. Note therefore that *Abel* was a righteous man. The Scriptures give infinite comfort and commendation to the righteous man.

A twofold righteouſneſſe of the Law and Goſpell. Gal. 2. 16. Rom. 3 10. Job 9 31.

Now there is a righteouſneſſe of the Law and of the Goſpell. A righteous man by the Law we ſhall finde none in all the world, for S. *Paul* telleth us, that *by the workes of the Law no fleſh ſhall be juſtified before God*, and that *there is none righteous, no not one*, and *Iob* ſaith of himſelfe in this ſence, that *if hee went to juſtifie himſelfe, his owne cloathes would defile him*. This righteouſneſſe ſtandeth in an exact conformity to the Law of God in that a man hath not committed, neither is prone and inclined to commit any of the things which the Law doth forbid, nor hath not omitted nor is not prone to omit any of the things which the Law doth command, but is utterly free from all ſinne of omiſſion and commiſſion, and hath perfectly fulfilled the Law in all points and degrees. Such a righteouſneſſe ſince *Adams* fall was never found, but in our bleſſed Lord Jeſus Chriſt. Therfore the Apoſtle ſaith, *If righteouſneſſe were by the Law Chriſt were dead in vaine*, he meaneth, that if God appointed us now to come to Heaven for Chriſts ſake, upon condition of our perfect fulfilling the Law, it would be to no purpoſe, for we ſhould not be ſaved by his death; and after he ſaith, that *the Law concludeth all under ſinne, that the promiſe through the faith of Ieſus Chriſt may be given to them that beleeve*; and before he had ſaid, *If there had beene a Law given which could have given life, righteouſneſſe had beene by the Law*, ſo that there was not a Law given that could give life, and therefore the Pſalmiſt confeſſeth, that *in Gods ſight there is no fleſh righteous*, and S. *Paul* durſt not ſtand to this righteouſneſſe which was his owne by the Law. This Legall righteouſneſſe it would juſtifie if we had it, but wee have it not, for wee loſt it in our firſt Parents, in whom all ſinned and all died, all were made ſinfull and mortall creatures, and a ſinfull mortall creature cannot poſſibly performe ſuch a Law, as was given to a ſinneleſſe and immortall creature. Therefore wee muſt finde out another righteouſneſſe by which ſome men may be called righteous, and by which *Abel* was righteous, ſeeing that by this righteouſneſſe the Scripture teſtifieth, that neither hee nor any other can be made righteous. This is the righteouſneſſe of faith, the righteouſneſſe of the Goſpell, the righteouſneſſe of God, the righteouſneſſe which is by the faith of Jeſus Chriſt, even

Gal. 2. 21.

Gal. 3. 22.

Gal. 3. 21.

Pſal. 143. 2.

even the righteousnesse of God without the Law, and the righteousnesse which is by the faith of Jesus Christ.

A double righteousnesse in the Gospell. 1. Imputed.

Now there is a double righteousnesse taught in the Gospell. The one is made ours by imputation and is not ours by inherencie; wee never performed it our selves, but another performed it for us and we have it imputed to us: It is by S. *Paul* described thus. A righteousnesse without workes imputed to the happy man, not simply without workes, for that is impossible, because the Law cannot be fulfilled but by working according to its direction, and unlesse the law be fulfilled there is no perfect righteousnesse, but a righteousnesse without any workes of ours, and therefore without the Law too, for the Law accepteth of no righteousnesse but that which is wrought by our selves, as it is said of *Abraham*, that *hee wrought not but did trust in him that justifies the ungodly*. *Abraham* wrought diligently and plentifully, how then can it be said that he wrought not? hee meaneth that he did not worke that by his owne workes hee might attaine this righteousnesse. By this righteousnesse alone we are justified. It is the perfect and exact righteousnesse of our Lord Jesus Christ accepted for us and put to our reckoning. For he was our surety, he tooke our nature, hee bare our sinnes, hee fulfilled our duty and bare our punishment, and so satisfied Gods justice in our roome, and is become *The Lord our righteousnesse*. This is the one righteousnesse commended to us by the Gospell. To this and this alone we must cleave for the obtaining of remission of sinnes and life eternall at the hands of God. By merit of this are we pronounced just by God at his heavenly Tribunall, and in the judgement of our owne consciences, and hereafter shall be so pronounced openly at the last day, to this S. *Paul* cleaved. This the Gospell taught, for therein is declared the righteousnesse of God from faith to faith.

Rom. 4. 3.

2. Inherent.

But the Gospell telleth of another righteousnesse that is a companion of this, alwaies at the same time and by the same meanes given that this is given, and it is a quality inherent in us and wrought in us by the Spirit of God, and floweth immediately from our faith. The Apostle S. *Paul* doth describe it plainely, saying, that *Wee must count our selves dead unto sinne but alive unto God*, and then saith, *Wee must not yeeld our members as weapons of unrighteousnesse unto sinne, but as weapons of righteousnesse to God*, and saith, *Wee are become servants to righteousnesse*, and that *wee must yeeld our members servants unto righteousnesse*, and againe, *must raigne by righteousnesse unto life eternall*. It is not the cause of our life but the way to it. It is a vertue wrought in us, by which we are made able to strive and indeavour, and desire to keepe the Law. A man till he be justified by faith and reconciled to God, is estranged from the Lord and from the life of God and is an enemy in his minde, and is dead in sinnes, and loves sinne and will not leave it, and out of a stiffe and strong bent of will to sinne cannot but serve sinne, and will and resolve to continue serving it in one kinde or other.

Rom. 6. 11.

Verse 13.

Verse 19.

Via ad regnum, non causa regnandi. Bernard.

Now

Now this is alſo a righteouſneſſe of the Goſpell, and it differs from that of the Law in two things, 1. In regard of the degree, it is imperfect and defective, failing in many things, but it is upright and ſincere, allowes not its failings, but with an upright deſire ſtriveth to perfection, and is ſtill labouring againſt its imperfections.

2. It differs from the righteouſneſſe of the Law in uſe; for the Law doth require this righteouſneſſe as an accompliſhment of the Covenant of workes, to juſtifie us before God by the merit and worth of it; but the Goſpell requireth this as an act of obedience alone to ſhew our thankfulneſſe, and to proove us truly juſtified before God, becauſe as it is ſaid, *There is not a Law given which could give life,* ſeeing *that all have ſinned and come ſhort of the glory of God,* and whoſoever goes about to put this righteouſneſſe into the uſe of juſtifying him before God, I meane of attaining eternall life and remiſſion of ſinnes from God by vertue and worth of it, that man cannot but be damned, becauſe he cannot have the imputed righteouſneſſe and the inherent both for that purpoſe. If he truſt to Chriſts righteouſneſſe he cannot truſt to his owne, if to his owne he cannot truſt to Chriſts, ſeeing S. *Paul* oppoſeth them as things contrary, ſaying, *not having mine owne but Chriſts,* which were weakely ſpoken, if a man could have both to the uſe of juſtifying: yea he ſaith, *He that will be juſtified by the Law is fallen from grace,* and *Chriſt is become of none effect unto him;* and by the Law he ſeekes to be juſtified that ſeeketh to be juſtified before God by doing this and by his owne working.

Gal. 3. 21. Rom. 3. 23. Phil. 3. 9. Gal. 5. 4.

Now of a man that is thus righteous, there are three ſure, plaine and evident ſignes. 1. Hee deſireth to know and doe all that God revealeth to him out of his Word. *I have lifted up mine hands unto thy teſtimonies which I have loved,* and *O that my heart were directed to keepe thy righteous judgements, then ſhall I not be confounded when I have reſpect to all thy Commandements.* 2. Hee confeſſeth and bewaileth before God his failings and errours, that breake forth in him quite contrary to his purpoſe and deſire. *Againſt thee have I ſinned,* and *He that confeſſeth his ſinnes, &c. And if you turne to mee I will turne to you,* for *If wee ſay we have no ſinne wee deceive our ſelves, But if wee confeſſe our ſinnes hee is faithfull, &c.* 3. He reſteth wholy upon the mercy of God in Chriſt for pardon of his failings and acceptation of his indeavours: So ſaith *Iohn, If any man ſinne, wee have an Advocate with God Ieſus Chriſt the righteous, and hee is the Propitiation for ſinne, and* Abraham *beleeved in God that juſtifieth the ungodly.* S. *Paul* would have the righteouſneſſe which is by the faith of Jeſus Chriſt. I beſeech you looke that you be ſo righteous men as *Abel* was, elſe you ſhall never be ſaved. For even *Balaam* ſaw, that only the righteous ſhould be ſaved, and therefore he wiſheth, *Let mee die the death of the righteous and let my laſt end be like his.*

Three ſignes of a righteous man. Pſal. 119. 48. Pſal. 119 5, 6. Pſal. 51. 4. Prov. 28. 13. Zach. 1 3. 1 Joh. 1. 8, 9. 1 Iohn 2. 1. Numb. 23. 10.

Now we have the good of *Abel,* we ſhould ſpeake of his evill, but wee have none to ſpeake of. For the Holy Ghoſt hath not told

No ſinnes of *Abel* mentioned in Scripture, and why?

us

us of any evill that hee committed, not becauſe he had none, but becauſe his life was ſo ſhort, and withall ſo good, that the Lord ſaw it not fit to make mention of any, and ſurely though the Scripture doe report the faults of other godly men, yet it ſeemes here to ſet forth *Caine* and *Abel* as the two ſeeds, the one of the Woman, the other of the Serpent, and therefore of the good ſeed mentions no faults, becauſe in him God ſaw none, that is, would not impute any.

Now let us conſider the things that befell him, 1. Good, 2. Bad.

3. His proſperity.

The good are two, firſt God had reſpect unto his gifts. Secondly, God gave witneſſe and teſtimony of his gifts.

1. God had reſpect unto his gifts.

He had reſpect unto them for the preſent, he gave teſtimony to them both at that time and alſo after by the pen of *Moſes* and by the tongue of our Lord Jeſus, calling him righteous *Abel*.

2. Gave witnes and teſtimony of his gifts.

We cannot affirme any thing concerning the meanes by which the Lord did expreſſe the liking of *Abel* and his Sacrifice, but that it was by ſome ſenſible and evident ſigne diſcoverable by *Caine* as well as by himſelfe, *Caines* doggedneſſe ſtirred up by it doth clearely evince. The Lord hath reſpect unto his true hearted ſervants, that worſhip him in truth and in faith, and are truely righteous, he hath reſpect unto them and to their Services; he likes their perſons, loves their workes. *The prayer of the upright is his delight*, ſaith *Salomon*, *The righteous Lord loveth righteouſneſſe*. God doth to his faithfull children ſooner or later evidently diſcover his approbation and liking of them and their workes, as *David* prayeth, *Accept the words of my mouth and the meditations of my heart*, yea he doth make knowne this his favourable acceptation, by which as it is in the Pſalme, he accepts their burnt Sacrifices, that is, all their holy ſervices, he makes it knowne by the comfortable teſtimony of the Holy Ghoſt, as *Paul* ſaith, *This is my glorying, the teſtimony of my conſcience that in ſimplicity, &c.* When Gods people walke in Gods waies, he cauſeth his Spirit to witneſſe with their ſpirits, and their ſpirits to witneſſe to them, that themſelves and their waies pleaſe God, by which their ſpirits are refreſhed and comforted againſt all the taunts and opprobries of ſinners and ſcoffers. And this is a ſufficient recompence to all our labours and for all our ſufferings that God accepteth us. If hee accept us, what need wee care though the world deride and ſcorne and hate us. O let thoſe that have ſeene God thus vouchſafing to reſpect them, comfort themſelves in that, yea I ſhall not need to give them ſuch advice, this apprehenſion of Gods gratious accepting us is a thing ſo ſweete and delightfull, that the people of God which have enjoyed it, will preferre it before the approbation of all men. For whom he thus reſpecteth, them will hee likewiſe approve in the face of all the world, and therefore beare teſtimonie to their workes, even at the laſt day; yea the light to which he that doth well delighteth to come, that will make it knowne that his workes be wrought of God, *Iohn* 3.11. If

Pro. 15.8. Pſal. 11.7.

Pſal. 19.14.

2 Cor. 1.12.

Gods

Gods Spirit within, if Gods Word without doe testifie of your deeds, that they bee wrought in God, how easie a thing is it to sleight and despise the false and fooliſh censures of the world?

But now come we to the evills that he suffered: for Gods people must suffer evill for well-doing, his Brother hated him, laied a traine for him, slew him. *Abel* was the first Martyr, the first man that died for goodnesse; hee was Gods first Witnesse, as *Steven* was Christs. *Those that will live godly in Christ must suffer persecution*, and of whom, even of the deareſt friends they have in the fleſh, and how farre even to the lying in waite for their lives and taking the same away. The Lord would have the first bloud that was spilt, spilt in his quarrell, in his holy quarrell, in standing for righteousnesse sake, that we which follow after might learne to stick close to this cause, and not to feare to lay downe our lives for it. S. *Iohn* tells us, no wonder if the world hate us. The world is the number of unsanctified men in the world, these will hate such as *Abel* the righteous, yea if Father be unrighteous and Sonne righteous, Brother righteous and Brother unrighteous, Husband righteous and Wife unrighteous, the Father, Brother, Wife, will hate and maligne the childe, the Brother and the Husband. God hath put enmity betwixt the seed of the Woman and of the Serpent; good and bad are of two contrary natures, what the one loveth the other hateth, and contrarily, this contrariety in disposition will breed contrariety in affection. Hee that is a *Caine*, a formall Hypocrite and satisfieth himselfe with a bare outside service, will hate him that worshippeth in spirit and in truth, *They that are after the fleſh will persecute them that are after the spirit*, and all that will live godly must suffer for it. Prepare your selves to meete with the same measure that *Abel* met withall; you had need of patience saith our Saviour. Be not discouraged at the hatred and ill usage of wicked men, but have respect to the recompence of reward, looke to the end of your faith, set the joy before your eyes and feare not any of these things that you may suffer. An over-tender spirit is not fit to be Christs Souldier, if you will raigne with him you must be crucified with him. Arme, arme my Brethren, arme, you are in the battell, you must expect knocks, but be not dismaied, the victory shall be yours. God will so stablish you that you shall not be driven out of the way of righteousnesse, by any thing that Satan can do by the world: and hee conquers that keepes close to the waies of righteousnesse what ever he suffer.

4. His adversity, was hated and killed by his Brother.

2 Tim. 3. 12.

Gal. 4. 29.

Wee have done with *Abels* life, wee bring him to his death, at what age we cannot shew you, but in what manner and by whose hand we can tell you. Here is a tragicall narration, the murderer a bad man and a Brother, the murdered a good man and a Brother, and the quarrell goodnesse, and the manner sodaine and unexpected and violent. Fleſh and bloud perhaps would finde fault with

His death.

God, why did not God protect *Abel* when the world had so few Inhabitants? was it not pittie that one should be taken out of it so untimely and in such a manner? and much more was it not pittie that the more godly and the more usefull should be so soone bereft of life? It is a thing that a shallow wit is ready to impleade God for. But God is such a ruler that will order things according to his owne perfect wisedome. It shall be worse in outward respects with the good then with the bad, the sinner shall out-live the Saint, and flourish in the world when the other is rotting in the grave, and why so? that God may teach them hereby to looke for happinesse in another world that is to come, that they may expect a better and induring substance in Heaven. *If in this life onely wee had hope, wee were of all men the most miserable:* but, *We are dead with Christ and our life is hid with God in Christ. When Christ shall appeare then shall wee also appeare with him in glory.* We must not therefore be offended at the miseries which befall the godly in this life, but cause our mindes to look beyond the world unto the future recompence. God were not just towards his people, if there were not another world where they shall have their portion, as the worldly minded have their portion in this life.

1 Cor. 15. 19.

Col. 3. 3, 4.

Abels death was violent and sodaine.

Now concerning *Abels* death, consider we that it was violent and suddaine, whereby we must be taught to walke alwaies ready for death, and to looke for it in every place by such violent meanes as our selves cannot foresee in particular. Who knowes when or where he shall die, how soone, and by what meanes he must leave this world afore he be aware. Labour therfore to prepare for death every day, get faith, get repentance, get new obedience, get your sinnes pardoned, and your selves sanctified, that if death come sodainely, yet it may not be sodaine to you, because you have made your selves ready for it, if we be thus fitted for death happie are we though it come without giving warning, but if we have not so fitted our selves, we shall be most miserable though our death be long and lingring, and come not with any violence.

Yea we must learne to be thankefull to God for his goodnesse in protecting us against the rage of evill men, that they be not able to cut us off in the midst of our daies, as they would do if God did permit us to fall into their hands. No good man that liveth but some *Caine* or other would soone dispatch them out of the world, and doe the same thing for them that *Caine* here did for *Abel*, *for the sinner hateth the righteous and gnasheth against him with his teeth*, but the Lord will not give him into his hands. It is a divine providence that maketh the godly dwell in safety in the midst of their enemies, and walke in a fiery furnace and yet not be burned, and lie in the den of Lions and yet not be touched by them. Now therefore let *Abels* example put you in minde to be ready alwaies for death, and to observe the goodnesse of God in saving you from the hands of sinfull men and spirits, that they cannot destroy and devoure as their malice and might

might would cauſe them to doe, if God did not incompaſſe you with his favour as with a ſhield.

We have done with *Abel*, the next to be ſpoken of are *Caines* poſterity, of whom little is ſpoken, becauſe the Lord intended a very ſhort ſtory, *Caine begat a Sonne and called his name* Henoch, *at the ſame time he was building a City and called it Henoch.* The word ſignifieth to initiate, dedicate or teach, perhaps becauſe hee left the City to his Sonne to finiſh and to dedicate, himſelfe not being able to doe it, becauſe of his diſtempered conſcience which made him wander as a fugitive.

Caines poſterity.

This Sonne begat a Sonne alſo and called him *Irad*, the word ſignifieth (I thinke) a City of one that ruleth, of the Hebrew words *Gnir* that ſignifieth a City, and *Rad* that ſignifieth to beare rule, becauſe belike he had finiſhed that City, and hoped to leave it to his Sonne to rule in it.

Irad what it ſignifieth.

And this *Irad* begat a Sonne and called him *Mehuiael* which ſignifieth one that is deſtroyed or blotted out by the Lord God, perhaps becauſe God had laid ſore puniſhments upon them at that time, their ſin increaſing againſt him.

This *Mehuiael* begat *Methuſael*, which ſignifieth, one that asketh after, or requeſted his death: it may be, becauſe then men were ſo afflicted that they grew weary of life.

(*_*.)

THE FOVRTH EXAMPLE. OF LAMECH, &c.

THE roote of Woman-kinde were *Adam* and *Eve*. The branches were, 1. Bad, *Caine* and *Caines* posterity. 2. Good. The first stocke, *Abel*, the second *Caine* and his posterity. Now the linage of *Caine* is set downe in the sixth generation, mentioning onely the eldest in a direct line. *Adam* had *Caine*, *Caine Irad*, he *Methniael*, he *Methusael*, he *Lamech*, *Lamech* had two wives, one *Adah*, the other *Zillah*, *Adah* had *Iabal* and *Iubal*, *Zillah* had *Tubal Cain*, and a daughter called *Naamah*, shee is the first woman named after *Evah*, perhaps, becauſe shee was a woman of great power and name in her time, for her name signifieth faire, or sweete, or pleasant, or beautifull, and it seemes that in those times beauty began to be much set by. Now for *Lamech* we must obserue his faults, I meane of his behaviour, and the benefits he enjoyed and the misery that befell him.

Naamah why so called, the first woman named after *Eve*, and why?

His faults are, 1. He corrupted the ordinance of marriage by taking two wives; God at first made but one man and one woman and joyned them together, and *Adam* said, *they shall be one flesh*, signifying that hee conceived it to be the will of God, that one woman should serve for one man, and addes, *A man shall forsake Father and*

Lamechs faults, His Polygamy, the first beginner of it.

Mother and cleave to his wife, not wives. But this man would not satisfie himselfe with Gods appointment, his lust (in all likelihood it was his lust, for what other cause should move him I cannot conjecture) would not be contained within the bounds of lawfull matrimonie. He dares adde a second wife and so bring into the world a painted whoredome, a guilded adultery, a pretended marriage, but indeed a very breach of wedlock. For our Saviour Christ telleth us, Luke 16.18. that he *which putteth away his wife and marrieth another commits adultery*, and if that be true as we must confesse, for his authority sake that spake it, then without all question hee that keepeth his former wife still and will needs take another to her, is guilty too of committing adultery. The reason is cleare and cannot be denied. For if it were not adultery to have more women then one at one time, then the taking of another wife upon a causeless divorce should not deserve that odious title, and if it be so, poligamy must needs take the same title to it selfe. This was therefore a grievous audaciousnesse in this wicked man, that hee would leape over the poles as it were which God had fixed. The thing was naught, and his doing it first before others made it worse in him, and made him guilty of their faults that after followed it upon his example. For indeed it was quickly taken up and practised in the world, insomuch that it continued to the time of *Abraham*, and was practised also by him as a thing not reputed sinfull. For when sinne hath gotten yeeres and examples upon its backe it doth many times cease to be counted what it is, and goes under the repute of a lawfull thing, though it be in it selfe even somewhat evidently unlawfull; because partly the minde of man corrupted by the pleasing or profitable effects of it, is willing not to thinke it sinne, and the judgement is easily sweyed by the will, and partly because the example of men doth worke too much to draw unto evill, as an heavie thing is easily cast downeward.

2. His revengefullnesse.

Now to polygamie he addeth a notorious revengefullnesse. Having married a couple of women, it seemes he found some distempers in them and therefore to calme and over-awe them a little, hee falls to breath out revenge with violent threats, saying, that he would *kill a man in his wound, or for his wound*, hee meanes because of a wound received, and a *young man for his hurt or bruise*, he meanes because of a bruise or stripe given him, yea he goes farther and adds, that if *Caine* should be avenged seven-fold then hee seventy times seven fold. If any man whosoever he were should hurt him, hee should die for it, yea were he never so young and lusty a fellow that should offer to smite him, it should cost him his life, and he would proceede to an higher degree of revenge, then that which God himselfe had appointed to *Caines* murderer, *viz.* hee would be revenged seventy times seven times more, that maketh in all almost five hundred times as much more, here is passion and pride in all extremity. To revenge is to render evill for evill, to revenge a thing seven times is to inflict a thing seven times more grievous upon a wrong doer then that which

What it is to revenge.

which he did to another, to revenge seventie times and seven is to lay an evill 490 times more heavie then that received. The Lord of Heaven hath cause, because hee hath authority, to inlarge his punishing justice, and to execute a threat of seven times revenge, because after such a threat to commit the fault makes it seven degrees more faulty, as being an audacious despising of his anger, and a very setting his threats at naught, but for any man to exceede measure so farre in punishing though he were a lawfull Magistrate, punishing the malefactor at the complaint and instance of the wronged person, it were a great offence. How much more then for a private man so farre to exceede all degrees in respect of a wrong done to himselfe. Sure he that threatens to be revenged 400 times more then *Caine*, conceived himselfe to be more excellent than *Caine* 400 times, for according to the measure of the parties worth that was wronged, must the revenge be increased. O how proud a man was hee! that durst so farre preferre himselfe above his great grand-fathers Father, for so was *Caine*, who being then alive and departed from under the governement of *Adam*, was now the King of all the sonnes that descended from him, during his life, and the Priest too, for Kingdomes and Priest-hoods in those first times went to the eldest of the family by succession. These were chiefe Rulers in matters civill and religious. He was therefore a very haughty minded man, and a very passionate angry man, and so a very revengefull man which springeth from pride and and passion.

These be his faults, yet see how good and patient the Lord shewes himselfe unto such a wretch, for hee had two sonnes by one wife, and a sonne and daughter by the other, God gave him the fruit of marriage, though he were the first that so shamefully abused marriage, for God doth not instantly stretch forth a punishing arme against an offender, and these sonnes of his too were very active and profitable men, of good parts and account, as appeares by their inventions mentioned in the Text. But yet he is not left quite unpunished, for his life was unquiet, as appeareth by his threatning and bragging what he would doe, for such kinde of threats be but boastings of the future time. It is not to be doubted of but that his two wives, what by the brawles which would fall out berwixt them and their children, and what by the stirres that they would make with him, each to have him take her part against the other, made his life uncomfortable, so that hee was faine to see if hee could make the matter a little better by big and violent words, to keepe them in awe by feare whom duty could not order. Now this is *Lamech*.

His benefits, he had children

2. His crosses, hee led an unquiet life by reason of his wives,

Let us make some use of his Example, even to blame our selves for having committed, if wee have committed the like sinnes to his, that we may be drawne to repentance which he was never so happy as to performe.

The uses of all.

Secondly, to arme our selves against those sinnes, and to abound in the contrary vertues, for so it is our duty, as Bees doe honey out

of weeds, to gather good out of bad Examples. Come hither then and let mee examine you in Gods name. Is there not any amongſt you that hath violated marriage worſe then *Lamech*. He did ſinne by taking two wives. The Lawes would puniſh you for following him in that, and would not ſuffer you to keepe two women under the name of wives, have not you therefore falne to flat and downe-right adultery. If ſo, repent of this enormity; The Lord will not ſuffer the tranſgreſſors of his Covenant to beare it free if repentance doe not ſtay his hand.

Yea have not ſome of you beene *Lamechs* in making the firſt breach into a ſinne; Inventers of evill things, S. *Paul* cals them which are the firſt which doe them, that runne into them not induced by any former examples, but carried by their owne corruptions, and ſo by going over the hedge, induce others to follow them: ſuch ſinners be the more grievous before God by how much they ſhew a more impudent diſpoſition, that dare leade the way to wickedneſſe, and make themſelves captaines and ring-leaders to ſo vile and miſchievous a thing, and ſuch ſinnes doe call for a larger meaſure of ſorrow and humiliation.

Againe, have none of you beene paſſionate, angry, and full of threats, *working in proud wrath* as *Salomon* calls it, and as here, you may ſee wicked *Lamech* doing with an angry voice, and a countenance ſutable thereto. You may be ſure he calls upon his wives to leave their brawling and let him ſpeake, and then bluſters out theſe words, that he would kill the man whoſoever ſhould wrong him. Are not there ſome men among you ſo mad and furious, that they threaten bloud and death to any that ſhall wrong them. O this wrathfull and angry roaring as I may call it, is a ſigne of much folly and pride, and therefore doe not pleaſe your ſelves in it, as they doe moſt times that are given to it, but abhorre it, and judge your ſelves for it, and humbly acknowledge to God, that you have deſerved his wrath for ſhewing your owne wrath ſo immoderately. And laſtly conſider, have you not beene revengefull men? that would take no wrong but returne death and ſlaughter for a ſtroke, a wound, and ſeven yea twenty, and if you were able an hundred blowes for one, yea death for a word ſpeaking, and a great evill for a little.

Revenge is a great ſin.

Brethren, revenge is a fearefull ſinne; there are two waies of revenge, ſome doe compaſſe it by maine ſtrength, preſently and openly if one wrong them, they raile or ſtrike and lay about them, as it were an angry Dog or Beare or other Beaſt, others be more ſtill in their revenge, they lay it up in ſtore and ſet it on the ſcore till a fit opportunity come, and then they pay him home with the like and more that hath wronged them, both theſe revenges be naught, and it is hard to ſay whether is the worſe of the twaine: the one hath more craft, the other more furie, both ſhew an heart deſtitute of all meekeneſſe and charity and faith. If you have found your ſelves ſo diſpoſed, untill you repent you ſhall be ſure to finde God as bitter againſt you. He will

will be revenged of the revengefull. He will be an enemy to him that will fight and keepe a ſtirre if he be touched or wounded. Doe not count it valour to give ſtroke for ſtroke or wound for wound, or blow for blow, it is an helliſh valour, it is not man-hood, it is dog-hood, or I may terme it beare-hood, it is brutiſh, ſo will a Lion or a bruit creature. It is not courage but outrage, it is not fortitude but meere furie. And yet alas where ſhall you finde breaſts that doe not beare the ſtampe of *Lamechs* words within them, that perhaps be not come to ſuch an high degree as he was to revenge 490 times, but are come to that, that they reſolve and purpoſe, if a man wound them, they will wound him againe if they can, if any man ſtrike, they will doe the beſt they can to ſtrike him againe. Beloved, hee in whom this ſinne raigneth, is a wicked man though it be not of ſo high a growth in him as it was in this wretch. He that holdeth this purpoſe, I will requite blow with blowe wrong with wrong, he is not a true Chriſtian, for he doth not overcome evill with good, but is overcome with evill. He is a man that lives allowedly in a ſinne as bad in Gods account as theft or whoredome. Revenge in Gods account is a ſinne as foule and fouler then luſt or injuſtice. I beſeech you examine your ſelves, and if you have found your ſelves carried away with revenge, and reſolve to be ſo ſtill, take notice that you be too like to *Lamech* to be the children of God. Our Saviour commands us if our neighbour offend to forgive him till ſeventy times ſeven times, I thinke alluding to this very ſpeech of this here in the Text, and intending to teach you to labour to abound in patience, meekeneſſe, and forbearance, as much as he abounded in proud revengefullneſſe. Mat. 18. 22.

If any ſay, why then I ſhall expoſe my ſelfe to all manner of wrongs.

I anſwer, firſt, if one ſhould doe ſo, better ſuffer all manner of injuries from man, then to have God enter into judgement with him for all his ſinnes.

Secondly, I anſwer, that God hath the rule of things, and as the ſheepe muſt dwell in ſafety not by their owne ſturdineſſe, but by the care and diligence of the Shepheard, ſo muſt Gods people enjoy freedome from wrongs not by their owne violence but by his protection and wiſedome.

And laſtly, I ſay if the wrongs be notorious and ſuch as it is not fit to ſuffer, God hath put the ſword of revenge into the Magiſtrates hands, and ſo farre as the heart is not imbittered with malice, but ſeeketh alone his owne defence and ſafety without triumphing in the ſmart of an enemy, it is very lawfull to ſeeke him for reſcue.

So have we done with *Lamech*, we goe on to his three ſonnes that were profitable perſons and inventers of good arts, at the leaſt perfecters. *Lamechs* three ſonnes inventers of Arts.

The one perfected that part of husbandry which conſiſts in feeding cattell and making tents to ſhelter both the Shepheards and the ſheepe

ſheepe, that with thoſe moveable habitations they might be able to drive their cattell from place to place for the beſt paſture. It is likely that before his time they were faine to be content with the ſhade of the trees, or with ſome cave under ground, or a few turfes put upon ſome ſticks of wood which they had made a ſhift to get into the ground or ſome ſuch like. But he conſidering better of the matter, invented the way of making linnen cloath and ſo with fitting that upon poles with peggs and ſtakes to keep of great ſtormes and heat, yea by this meanes they could carrie their houſes with them whither ſoever they had occaſion to travell for paſture ſake, and this kinde of fleeting life, dwelling in tents and following cattell continued to *Abrahams* time and long after, yea it was the commandement of *Ionadab* to the *Rechabites* that they ſhould alwaies live ſo. This therefore was a commodious and beneficiall invention, and it is for his praiſe that firſt deviſed it, much is owing him by thoſe that comming after have enjoyed the benefit of his devices.

Jer. 35.

Iubal the next Sonne of *Lamech*, he was a man not given ſo much to toileſome profit as to merriment and ſport, he was a lover of muſicke, and he perfected the art of making Organes, and you muſt underſtand, playing upon them too, for to what purpoſe would hee finde them out but to play on? This is a lawfull invention and good and comfortable. Cheerefullneſſe and Mirth ſo that it be moderate and well guided for the circumſtances, is a lawfull thing, whether Muſicke by voice or inſtrument, whether winde inſtruments or other hand inſtruments. It is a very good and lawfull thing to ſolace ones ſelfe with muſicke, and a warrantable recreation, ſo that it be not abuſed, and hee that firſt found it out is to be counted a benefactor to mankinde.

But the laſt named, he was the moſt profitable inventer, he that found out the art of iron worke, he was an excellent Smith. This was *Tubal Caine*, thought to be the ſame that the Heathens called *Vulcane*. Smiths are a neceſſary calling. Their art is helpefull to all other Sciences both for peace and warre, to them belongeth the making of all the neceſſarieſt inſtruments of husbandry, of all ſort of tooles for other trades and of armes alſo for the Souldier. No part of mans life can be without iron worke. A knife, a key, an hatchet, a forke, a ſaw, a mattock, a ſythe, a raking hooke, a chezill, a ſword, a ſpeare, a ſhield, an helmet, who can reckon up the things that Smiths do make for mans uſe. This was therefore an exceeding fruitfull invention, ſo much the more to be commended by how much it is more weariſome and laborious, for it is you know a ſtrong labour in ſome things and a curious in other things, and much of it is much annoyed with heate about the fire. And thus hath God ſtored the world with needfull arts, by meanes of *Lamechs* ſonnes that were it ſeemeth unſanctified men.

The uſes of all.

We muſt make ſome uſe of all this, firſt, to be thankefull unto God that hath imparted to ſome men ſuch good wits and underſtandings

dings that they were able to finde out and perfect thoſe ſeverall Sciences and Callings, for how toyleſome and uncomfortable would our lives be if we did not enjoy theſe helpes and comforts. Even this naturall ability is from God and deſerveth thankes from us.

Againe, men muſt ſet themſelves to be profitable to the world, by either inventing or adding to the inventions of others in any kinde. It is good to doe ſomething for which the world may be the better, and not to come into the world meerely as rats and mice onely to devoure victuals and to runne ſqueaking up and downe. Be you followers of ſuch, if you cannot invent and perfect an art, yet learne and follow ſome that is already invented. Theſe men were not idlesbees, doe naughts; O be you as good at leaſt as theſe ſonnes of *Lamech*, onely labour to be ſo moderate in following and uſing all theſe earthly things, that you be not earthly minded thereby, but may become carefull of things that pertaine to the ſoule and to another life, as well as of thoſe that belong to this preſent life and to this body of clay. It is good to uſe the world but not to love it, to ſet our hands on worke about the things of it, but not to ſet our hearts upon it. This is a baiting place and not a place of habitation, we make a journey through this world, we do not dwell in the world. O let our mindes and deſires and wiſhes be in Heaven, and let us doe thoſe outward things with reference unto Heaven, that by profiting men and ſerving God in a calling, we may make our way to Heaven the eaſier, and our wages there the greater. And ſo much for the linage of *Caine*.

Now we come to another off-ſpring of *Adam*. It is not to be thought that he remained childleſſe till the birth of *Seth*, or that God would ſmite him in that newneſſe of the world with ſo long a barrenneſſe, or that he ſo long forbare ſociety with *Evah*. As it is ſaid, that he lived *an hundred and thirty yeeres and begat Seth*, ſo it is ſaid, hee *lived long after and begat ſonnes and daughters*; therefore it is likely alſo, that in that hundred and thirty yeeres before he begat ſonnes and daughters, but becauſe the Lord intended to draw out the linage of Chriſt, therefore he lets all the reſt goe and faſtens alone upon *Seth*, of whom the promiſed ſeed was to come in a direct line: Of *Seth* then we muſt ſpeake. His Birth gladded *Evah* and *Adam* too no doubt, becauſe they underſtood by revelation from God, that he ſhould be a godly man. Therefore hee is called *Seth*, that is, he hath appointed, becauſe ſaith *Evah*, *God hath appointed mee another ſeed inſtead of* Abel *whom* Caine *ſlew*. Loe it is an hundred and thirty yeares after and yet ſhee hath not forgotten the murder of *Caine*. The infamy of a ſinne will cleave long to a mans name, and the griefe of a croſſe if it be a ſtinging croſſe indeed as this was, will lie long upon the ſoule. But why ſaith ſhee a ſeede inſtead of *Abel*, it may be it was, becauſe ſhee ſaw little piety and goodneſſe in the other ſonnes and daughters: none of them was like *Abel* in religion and godlineſſe. But for *Seth* ſhee underſtood that God would make him

Gen. 5. 3.

Seth little ſaid of him.

Gen. 4. 25.

him as good a man as *Abel*, and therefore ſhee rejoyceth in him, for a good Parent is little gladded in children, if they proove not pious and godly children, Gods children as well as his or hers; wherefore thoſe children that would glad the hearts of their Parents, muſt ſet themſelves to follow the waies of vertue, that their aged Parents may have joy in them.

Now of *Seth* nothing is ſaid, but that he begat a Sonne at an hundred and five yeares old, as the next Chapter ſhewes, calling him *Enoſh*, that is, ſorrow or griefe, becauſe of the many griefes and ſorrowes to which men are ſubject in this life. Well may man have the name of ſorry given to him, ſo full of miſeries is he as *Iob* ſpake long after. Onely it is added, that in *Seths daies men began to call on the name of the Lord.* It may be rendred (ſome thinke) *the name of God was prophaned in calling on*, that is, men grew then very prophane in a careleſſe abuſing Gods publike Service and Worſhip. Others thus, *then it was begun to call on the name of the Lord*, that is, men began more publikely and religiouſly and openly to call on the name of God, to profeſſe true piety more carefully in publike aſſemblies. It notes in the former ſence a growing worſe of the times, in the latter a growing better. I am in doubt whether ſence to faſten upon, I thinke rather of the twaine it is a taxing of the publike profanation of God in abuſing his worſhip, becauſe it followes immediately upon the giving of the name *Enoſh*, ſorrowfull, miſerable, mortall man, as a reaſon of that name, why did his Father call him ſo, becauſe Gods name then began to be prophaned in calling upon, men grew more and more careleſſe and remiſſe in Gods ſervice, and did it in ſo bad and negligent and indevout a faſhion, as it was rather a profaning then a worſhipping or honouring of his name. And this ſeemeth the rather to be the meaning, becauſe there is little reaſon to thinke that *Adam* and *Seth* did not long before this apply themſelves to the carefull worſhipping of God in their aſſemblies, and to take all good meanes to ſave themſelves from the corruption of the Kaynites. Or it may be rendered, *then it was begun to call by the name of Lord*, that is, men began then to have that name given them of the ſons of God, and this I like beſt of all the three, becauſe in the beginning of the ſixt Chapter (which continues the ſtory, and the fift Chapter is but a digreſſion put in to ſhew the age of the world at the floud) it is ſaid, *the ſonnes of God ſaw the daughters of the ſonnes of men.* Whereby it is apparent, that to the men that profeſſed true religion with *Adam* and *Seth* the name of the ſonnes of God was given, and to the reſt the name of the ſonnes of men. The profeſſors of the true religion were called ſonnes of God, that did worſhip the true God after the manner that God taught by *Adam*. The other were called ſonnes of men, that gave themſelves over to worldlineſſe, and vanity, and prophaneneſſe; for my part I ſuppoſe that before the floud there was no Idolatry, becauſe the Holy Ghoſt would not have omitted the taxing of that ſinne as well as thoſe it doth

Gen. 4.26

taxe if it had beene then uſed in the world. But let us take the words to meane, *then it was begun to call on the name of the Lord*, and then it ſhall be added as a commendation of *Seth*, that in his daies religion began to flouriſh more then ever before, by his diligence joyning with his Father *Adam*, much more reſpect was had to piety, and greater numbers of men imbraced the profeſſion of piety. And this ought to be the care of every good man to further the progreſſe of true religion, and to cauſe the name of God to be faithfully called upon of many.

Now of the reſt of *Adams* ſeed there is a Catalogue made in the fifth Chapter of all the ancient Fathers, from the firſt man *Adam* to *Noah*, in whoſe daies the floud fell out, by which it appeares of what ſtanding the world was, when it was growne ſo corrupt, that the Lord could no longer endure the manners of it. And in this Catalogue the Holy Ghoſt takes this order; 1. He ſhewes of what age every one was when he begat his eldeſt ſonne. How many yeares he lived after the birth of that ſonne. 3. How old he was when he died. The number of the perſons are in all ten, *Adam*, *Seth*, *Enoch*, *Cainan*, *Mahalaleel*, *Iared*, *Enoch*, *Methuſelah*, *Lamech*, and *Noah*. *Adam* at a hundred and thirty yeares begat *Seth*, and after lived eight hundred yeares and had more children in that time, and died aged nine hundred and thirty yeares. *Adam* was in truth the eldeſt man all things conſidered, for though *Methuſelah* out-lived him thirty nine yeares (for he was nine hundred ſixty nine yeares, and *Adam* but nine hundred and thirty) yet *Methuſelah* was borne an infant, *Adam* was made a perfect man the firſt day, and in thoſe times a man was but a child at thirty nine yeares, for no queſtion they would give their mindes to marriage in that newneſſe of the world, paucity of men, and plenty of ground ſo ſoone as they were fit for it. So *Adams* perfect eſtate at the firſt countervailed the living of forty yeares and more. *Seth* he lived a hundred and five yeares and begat *Enos*, and living eight hundred and ſeven yeares begat divers more children, and ended his daies at nine hundred and two. *Enos* lived ninety yeares and begat *Cainan*, *&c.* as you may reade in the ſtory. Nothing is mentioned of any one but the length of his life, the time when hee had his firſt ſonne, and that hee had more ſonnes. Onely of *Henoch* it is noted that he walked with God, that is, lived a moſt holy life and that he died not at all, but was tranſlated after hee had lived three hundred ſixty five yeares. The Lord ſhortned the daies of his pilgrimage, and rewarded his ſingular piety with taking him up to Heaven, ſoule and body immediately without dying. He was changed without any ſeparating of his ſpirit from his body, and in him we have an example what ſhould have beene the courſe that God would have taken with all men if man had continued in the ſtate of innocency, *viz.* he ſhould not have died, ſoule and body ſhould never have departed one from the other, but after a man had proceeded in godlineſſe, till hee had gotten ſo large a meaſure of it, as in this life hee could (for though

Henoch.

Adam were perfect habitually yet not actually, I meane though hee had an ability to attaine perfect knowledge of God and the creatures, yet hee had not yet actually gotten all such knowledge as hee was to get both of God and of the creatures) then should he have beene translated into Heaven to see God immediately and to know him better then in this life he could be knowne. Sinne entring caused death, had not that come in we should have gone to Heaven without death as this *Henoch* did.

Now out of all these things written concerning these Ancients the direct parents of our Lord, wee gather this, that death is common to all, and how long soever a man lives at last hee must leave the world, and therefore we learne two things principally.

First, to prepare for death, that whensoever it befalleth wee may change for the better not for the worse, and this preparation for death must be not alone a little before it comes, or at the houre of its approach, but in the whole course of our life by beginning early to repent and continuing daily to turne and renew our repentance, that so we may get an assurance of our being taken from earth to Heaven: for he that begins unfaignedly to turne to God and so continues, hee shall surely be saved, and for the most part shall obtaine before his departure hence an assured apprehension of his salvation. Therefore hee must (as *Henoch* did) walke with God in a continuall care of obeying him, and labouring to hold fast a constant perswasion of his favour and love to him in his Sonne, for it is testified of *Enoch*, that he pleased God, so that what in *Genesis* is called a *walking with God*, that S. *Paul* calls *pleasing of God*, and also that by faith he was translated that he should not see death, even by his beleeving and resting upon Gods mercy, for so it is said, he beleeved that God was and was a *rewarder of them that diligently seeke him*, which finding himselfe to do, he resolved that God would reward him: So must each of us walke with God, constantly resolve and indeavour to please God in all things, and retaine in our selves an assured peaswasion, that God will graciously accept and reward us in Christ, with giving us life eternall and causing us never to see the second death: though we must not be freed from the first, for that was the speciall priviledge of *Enoch* and *Eliah*, and was never granted to any other that we read. Labour therfore to hold fast in your soules a firme perswasion of Gods love to you in Christ, and withall a firme purpose of pleasing him in all things. Let sincere truth of obedience be joyned with a firme perswasion of Gods love, and the firme perswasion of Gods love be joyned with a sincere indeavour of obedience, then death shall never come amisse, then you are alwaies ready for it. So *David* saith, *I have hoped in thy salvation and done thy Commandements*. So then if we would be ready for God we must doe two things. Turne to him and walke with him. To turne is to begin to walke with God, to walke with God is to continue to turne to him. O ye that have not begun to turne doe it to day, turne now, call to mind your former evill waies to judge your selves for them, to lament them, to seeke of God

Heb. 11. 5.

Psal. 119. 166.

God in Christ forgiveneſſe of them and power againſt them, and labour to reſt your ſelves upon his goodneſſe in Christ for pardon and helpe, and ſo have you made your peace, then keepe your peace by a conſtant indeavour to pleaſe God in holineſſe of life, and a conſtant renewing of your aſſured perſwaſion of his love. O happy man he that can ſo fit himſelfe for his latter end. Brethren let the mention of the deaths of ſo many aged perſons, make you carefull to prepare for death; you that be young doe it, becauſe death takes away young men as well as old, and you that be old doe it, becauſe you may meete with it very ſuddenly, and muſt needs meete with it afore it be long.

Againe, you ſee theſe long-liv'd men here, wreſtling with the corruptions of the world and their owne, ſome a longer time and ſome a ſhorter, but all in compariſon of our ſelves a great while. The longeſt lived man for number of dayes was *Methuſelah* who lived nine hundred ſixty nine yeares, but for perfection of life *Adam*, who lived a perfect man nine hundred and thirty yeares. The ſhorteſt lived of all the Patriarkes was *Noahs* Father, *Methuſelahs* Sonne, *Lamech*, for he lived ſeven hundred ſeventy and ſeven yeares, and died the yeere before the floud, a little before his Father *Methuſelah*, who lived till that very yeare that the floud came and drowned all, and was taken away that he might not ſee the floud.

Why the Patriarkes lived ſo long.

Now why did God lengthen out the daies of the Patriarkes?

I anſwer, chiefely to maintaine the knowledge of God and true religion in the world, that by the long life of one godly man, the truth which then was not put in writing, but by word of mouth delivered from man to man might be kept more pure and undefiled. *Adam* lived till *Methuſelah* was two hundred forty and three yeares old. *Methuſelah* lived till *Sem* the Sonne of *Noah* was one hundred yeares lacking two; ſo that *Sem* talked with him that had talked with *Adam*, who could acquaint him with all things concerning the creatures, the fall and the promiſed ſeed out of his certaine knowledge and experience, he had beene made of nothing, he had ſeene all perfections, and *Methuſelah* could tell it to *Sem*, and *Sem* lived to ſee *Iſaac* borne and a Father. So that *Iſaac* might ſpeake mouth to mouth with him that had ſpoken with him that had ſpoken with *Adam* the firſt man that ever was.

Was not this a notable confirmation of his Faith.

THE FIFTH EXAMPLE. OF The Old World.

WEe have propounded particular Examples unto you hitherto, as alſo the Scriptures have done. Now following them, wee muſt ſet before your eyes the Examples of an whole multitude, even of an whole World, full of men and women, that gave themſelves to worke wickedneſſe before the Lord. It is called in Scripture, *the old World*, and *the world of ungodly*. In the ſpace of a 1656. yeares the generation of mankind was growne to that height and exorbitancie of wickedneſſe, that the patience of God could no longer endure them. 2 Pet.2.5.

Now concerning this Old World we will ſhew you three things. 1. Their ſinnes. 2. The goodneſſe of God to them notwithſtanding their ſinnes. 3. The ſevere puniſhment that fell upon them at the laſt, and ſo will make uſe of all.

The ſinnes of the old world.

Firſt, for their ſinnes, the Holy Ghoſt ſets them out in generall, and more particularly. In generall, *the ſinne of man* is ſaid to be *great*, and that *every imagination of the thought of his heart was evill and onely evill and that continually*. Secondly, it is ſaid, *that all fleſh had corrupted* 1. In generall. Gen.6.5. Verſe 11.

rupted his way upon the earth. So their naughtineſſe was remarkeable in theſe two reſpects, it was exceeding hainous and grievous in that they committed great and fowle ſinnes, in great abundance with great wilfulſneſſe, and gave themſelves to add ſinne to ſinne, doing nothing but plodding and contriving wickedneſſe, and then all men gave themſelves over to the ſame bad courſe; you could not finde a man that made ſcarce a ſhew of goodneſſe out of *Noahs* houſe. When all conſent together to ſell over themſelves to worke iniquity, and grow paſt ſhame or feare, running into moſt grievous and notorious ſinnes with greedineſſe and wilfullneſſe, this is very offenſive to Almighty God, and will certainely provoke his wrath to bring upon them ſome fearefull and heavie puniſhments.

They all were given over to ſinning, except ſome in *Noahs* houſe.

Divers reaſons may be thought of that cauſed this exceeding great growth of ſinne in thoſe times. 1. The long life of men, for let an unſanctified man continue long, and he will grow more and more ſinfull the longer he continues. Sinne by frequent exerciſe growes more and more violent and head-ſtrong. So living a great ſpace of time they grew above meaſure naught.

Why ſinne was ſo great then.

2. They had ſtrong and able bodies together with health and ability to enjoy the things of this life.

3. They had great peace in regard they all lived under a paternall governement, the aged ſt in the family ſtill being acknowledged the governour of the family, and they had all one language and ſo no great cauſe of controverſie, and one religion too, it is like, ſeeing the Patriarkes lived ſo long, that they were immediately taught of God, ſave that they degenerated to prophaneneſſe and the moſt became of no religion, and ſo did not warre with the contrary little partie, unleſſe it were with jeſts, ſcoffes and contumelies. Long life, great ſtrength, great peace begat great wickedneſſe.

2. In particular.

But more particularly the Lord takes notice here of their 1. Unlawfull and carnall marriages, 2. Of their violence and oppreſſion. And our Saviour telleth of their great worldlineſſe, that did ſell over themſelves to temporall dealings, and cared nothing for better things; and S. *Peter* tells of their obſtinacy in ſinning, and their not beleeving nor regarding, *they were diſobedient whileſt the long ſuffering of God waited in the daies of Noah.* Yea our Saviour telleth of their notable unbeleefe, that did not give any credit to Gods threats, nor knew of the floud till the waters came and drowned them. All *Noahs* preaching prevailed not to make them take notice of the judgement that hanged over their heads.

Mat. 24. 37, 38.

1 Pet. 3. 20.

Mat. 24. 38.

Gods mercy to them.

The mercy of God towards them appeareth, in that he gave them a large warning, a hundred and twenty yeares to repent, in which his Spirit continued to ſtrive with their wickedneſſe. God taketh to himſelfe the ſimilitude of a man, who being greatly diſpleaſed with the ill carriage of his Inferiours, is faine to ſtrive with himſelfe to keepe downe his anger, that it raiſe not up it ſelfe againſt them in exceſſe and over-ſuddenly. The ſtriving of Gods Spirit is a patient continuing

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to use the meanes of reclaiming sinners, to see if it be possible to winne them, Gods bounty taketh paines as it were to breake mans sinfull heart. So God resolved to continue striving but for a hundred and twenty yeares, and all that while he determined to continue this course of gentlenesse, and withall hee used in that time the ministery of *Noah*, who was therefore called a Minister and Preacher of righteousnesse by S. *Peter*, that he might reduce them to some repentance and amendment; therefore is it said, *The long-suffering of God waited in* Noahs *daies*, and in all this space they had great outward mercies. Yea there were men of great stature borne which prooved also men of great renowne for wealth, riches, honours and outward eminencies, so that they felt no manner of punishment almost in earthly things, but were reserved to that great and heavie punishment which waited for them at last, even to the deluge or floud of waters.

2 Pet. 2. 5.
1 Pet. 3. 20.

God made all the great deepes to breake up, and the springs to over-flow, so that the waters gushed up from the ground, and then opened the windowes of Heaven, and caused all the waters from above to fall downe, till at length the raine continuing for the space of forty daies, and the waters finding so violent an issue upwards, the whole earth and all the highest mountaines were covered with water fifteene cubits, that is, a cubit being counted for halfe a yard, seven yards and an halfe high, to the cutting off of all the sonnes and daughters of *Adam*, and of all the birds and beasts that could not live in the water, save those few that were in the Arke with *Noah*, who besides his preaching by the signe of building the Arke did warne them but all in vaine of the following floud.

Their punishment.

The Deluge.

So you have the summe of the story of the old World in their sinfullnesse, and Gods forbearance for a long time, and Gods severity and their misery at the last. Let us make due uses now of all. For the chiefe thing in such stories as these is to make a good use, because these are set forth for an Example to them that shall hereafter live ungodlily. For their soules also perished eternally as well as their bodies, for any thing that can be learn'd out of Scripture to the contrary, except that we may conceive, the Lord might be mercifull to the soules of infants, that were not of age to make use of the meanes that should have brought the rest to repentance, nor did not runne to the same extremity of wickednesse, unlesse I say wee may hope in charity that God would shew compassion on the soules of these, the men of yeeres perish soule and body both. Now what uses must wee make, 1. Of their sinnes, 2. Of Gods patience, 3. Of Gods severity. Of their sinnes we must make divers uses.

The uses of all.

First, to take notice of our owne corrupt nature that is ready to grow so extreamely naught. For wee also are the posterity of *Adam*, and have the same corruption of nature that these had, and our imaginations and the forme and frame of our hearts and all our thoughts will

will be onely evill continually, if God give us to our ſelves, and there is not one of us that would not grow unjuſt, voluptuous, worldly, violent, and moſt extreamely wicked in every kinde of wickedneſſe, as occaſion would offer it ſelfe, if the Lord did not hold us backe, either by reſtraining or ſanctifying, or both. To him let us give the praiſe of our being reſtrained or ſanctified, and let us confeſſe his goodneſſe that doth not give us over to all licentiouſneſſe, to commit all wickednesſe with greedineſſe. An hearty praiſing of God for delivering us from notorious ſinfullneſſe, is a teſtimony of ſome grace. Mans heart is apt to turne ſuch freedome into matter of ſwelling and ſelfe-conceitedneſſe, if our leſſe badneſſe makes us more thankefull and humble not haughty and arrogant, it is a ſigne of ſome truth of goodneſſe. But innocency joyned with ſwelling, lifting up our ſelves and deſpiſing others, is no better then that of the Phariſee. This is the firſt uſe of their ſin.

The next is to teach us to take heed of ſuch wickedneſſe, that great ſinnes may not grow common, but that there may be ſome to oppoſe the reſt, ſome to mourne for the reſt, and to take care of keeping themſelves unſpotted in the world, that ſo great and publike puniſhments may be kept back. Let us every way ſtrive to cauſe that ſinnes grow not huge and univerſall, that they come not to an high degree and to commonneſſe, ſo that all joyne in them; for then likely ſome great and heavy calamity muſt inſue. With us ſinnes do grow very great, great faults are committed by many, but yet we are to praiſe God that all fleſh hath not corrupted their waies, there be ſome though but few in compariſon of the multitude, yet I ſay ſome, that ſet themſelves againſt the great and common iniquities, which may give us ſome hope, that the Lords chaſtiſements ſhall follow us onely for reformation, not for utter extirpation of the Nation. Let us all uſe our beſt diligence to hinder the greatneſſe and commonneſſe of ſinne, that wee may prevent deſtroying and all-devouring blowes.

A third uſe from their ſinnes is that we be carefull to avoid theſe particular ſinnes, or to repent of them and to reforme them, if wee have committed them.

1. Take great heed of making carnall marriages with perſons ſinfull and wicked for beauties ſake, or any ſuch carnall reſpect. For if it offend God that men be lewd to take wives voide of true religion and piety becauſe of their faireneſſe, then ſurely to be ſo farre over-ruled with gaine or any other earthly conſideration, as for theſe things ſake to make matches with carnall and naughty men muſt needs offend God. Let no man doe ſo therefore, let piety I ſay piety be the match-maker, let beauty, riches, and all ſuch things come after in the ſecond or third place, and let no man for any reſpect of face, faire ſtate, *&c.* marrie themſelves to foule conditions, foule manners, falſe religion, wicked converſation. Surely that which ſwayes a man moſt in matrimony, ſwayes him moſt in his whole life,

life, this being one of the maine matters that concerne him in his life. If godlineſſe and religion be not of force to command us in this thing it cannot be conceived that we have any ſound knowledge of it, and if outward things ſway us moſt here, they have the ſoveraignty and dominion of our hearts. Shew your ſelves ſpirituall in choice of yoke-fellowes, if you will enjoy the comfort of being ſo in good earneſt and in ſincerity. And if any have done otherwiſe, O let them be much humbled, it is a great fault an hazarding of ones ſelfe to deſtruction or of his children, a ſigne that one doth not rightly know neither ſinne or goodneſſe, if in this matter wickedneſſe cannot diſgrace all other things, and vertue over-ballance all other, and therefore if God have made ſuch a match very diſmall and unhappie to any one, and that they have found theſe things unable to give content, and with theſe they have beene turned aſide from the right way; let them acknowledge the juſtice of God and turne the puniſhments into a meanes of unfained repentance for the ſinne. It is juſt with God to croſſe mens falſe opinions of things, and make them meete with wretchedneſſe, where they did falſely and unwarrantably promiſe to themſelves contentment, as they doe moſt times in ſuch kinde of ill made marriages. If any good man have ſo tranſgreſſed, he is now called to repentance for it, by Gods hand croſſing, and Gods Word warning him.

Againe, beware I pray you of the next ſinne, *viz.* unjuſtice and violence, that is, taking away the goods of others by ſtrong hand, whether by manifeſt violence, or by violent wreſting and abuſing of law through ſtrength of wit, or purſe, or both. To take away that from another by any manner of ſtrength which is his in right that is violence. God hath often in his Word ſpoken againſt this, for the waters of the floud have not yet waſhed it out, but it hath place in the world ſtill. Thoſe that are ſtronger then others will wrench and pull, and make a ſhift to tug all they can unto themſelves, though they have no right unto ſuch things, covetouſneſſe and greedy deſires beget oppreſſion to ſatisfie ſuch an unſatisfiable deſire; *David* complaines, *Pſal.* 55.9. that *hee hath ſeene violence in the citie*, and *Pſal.* 11.5. *Him that loves violence his ſoule hateth.* By violence men tread under foot the light of nature, and bury their reaſon in paſſion and under it. It is the property of beaſts to be lead by will and paſſion, what they deſire to have if they can poſſibly get it by any device or power they will have it, rules of right they acknowledge none nor can acknowledge, becauſe they want reaſon, which is the ſole diſtinguiſher betwixt right and wrong. But man that hath reaſon which can ſet downe limits and bounds to every mans poſſeſſions and benefits, ſhould follow his reaſon and not take ſo much as his hand can reach and pull unto it ſelfe, but alone that which he findes the rules of equity to give him. He that doth otherwiſe doth infinitely treſpaſſe upon Gods Royalty over the whole world, for he doth not carrie himſelfe in this great family according to the will of him that

Violence what it is.
A great ſin.

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is the ſole maker and maſter of it, and ſo lives as if himſelfe were Maſter and chiefe Lord, and not bound to any rules but thoſe of his owne will. Violence therefore is a grievous ſinne. It will bring Gods curſe, and anger, and hatred upon the committer. A violent man is odious in the world and in Heaven too, his love of himſelfe makes him injurious to all, and therefore alſo loathſome. Flie violence therefore either of hand or head, and take nothing but what in true right you can prove to be your owne, and if you have gotten any thing by violence, repent of it, and rid your hands of it, elſe the hand of God ſhall be heavie upon you for it, he will bring your violence upon your owne pates.

And know I beſeech you, that as there be two ſorts of violent beaſts ſo of men. You know there be Lions, and Beares, and Tigers, and great creatures that prey upon the weaker as upon the Sheepe, the Cowe, *&c.* and then there be little beaſts too that prey upon the leſſer, as the Weezle on the Mouſe and on Chickens, and ſuch like that be leſſer then themſelves. So there be two ſorts of violent men too, the great and wealthie man, and the poore and meaner man. The one can beare out his violence openly, and doth it in greater things. The other doth it more cloſely and in leſſer things, but both will have what equity doth not give them by one or other ſhift or wile, or act of his hand. And truly as great wickedneſſe is found in poore men this way as in the wealthier. He that is as bad as his place will ſuffer, is as wicked a man as another that in higher place is more apparantly wicked. Give the Weezle the fangs and limmes of a Lion, hee will doe as much miſchiefe as a Lion. Therefore *the poore robbing the poore* is compared to a *ſweeping raine that leaveth no food,* and none more violent then theſe little violent ones when they can tell how to make way and beare out their violence, will not you ſee it evidently in the boldneſſe of the poorer ſort to ſteale corne at this time of the yeare. He that will pull a piece of ones ſheafe from him, if hee were a great Prince of name and power, would pull his whole living from him. Beware therefore of thoſe unjuſt waies of getting which are under your hands, and in your powers incident to your places, repent of them, ſhun them, and forbeare them for conſcience ſake, that you may not provoke Gods wrath againſt you.

Prov. 28. 3.

Further, the men of this time were extreamely worldly as our Lord Jeſus noteth, they ſold over themſelves to the world, and cared not for *Noahs* preaching, nor for any thing that might concerne their ſoules, but ſold over themſelves to earthly dealing as you reade in *Luke* 17. 26, 27. O be not many of you ſuch, are not your hearts fully poſſeſſed with all earthlineſſe. Doe not you ſet your ſelves altogether to the things of this life with the meere neglect of that which concernes a better. Surely thoſe that doe ſo are in heart Atheiſts, they doe not thoroughly beleeve that immortality of the ſoule, nor the being of another world. For were every mans heart fully

fully perſwaded that his ſoule ſhould continue for ever in another world either in eternall weale or woe, it were not poſſible for him not to conſider of the eſtate to come as well as of the ſtate preſent, if we did as well know and beleeve that there is an Hell and Heaven, as that there is an earth and in it miſery and welfare, we could not but be as ſtudious to get the future happineſſe and eſcape the future miſery as the preſent. I pray you therefore ſtrive againſt that ſinne of the old World, *viz.* giving up your ſelves exceſſively to the world, and put your ſelves in minde of a world that is to come, and minde the things that are above and ſet your affections on them. If you ſo performe workes of Gods Worſhip, as that they weane you not from the world, you doe them but hypocritically, you have alone the forme and not the power of godlineſſe. Though a man uſe not violence, yet if hee be exceſſively worldly the Word of God is choaked in him, and will not bring forth the fruit of eternall life unto him.

Another ſin of the old World is, they abuſed Gods long-ſuffering and *Noahs* preaching, and gat no manner of knowledge of the long threatned floud, nor no care of amending their lives. This is a fearefull thing to get nothing by Gods patience or by the labours of the Miniſters whom he ſends to teach and warne us. This ſhewes that the Divell ha h blinded their eyes, that ſinne hath hardened the heart, and that a man hath given over himſelfe to the ſervitude of ſome luſt: this is a great wrong to Gods goodneſſe and authority both, and it brings ſevere puniſhments, for in aggravating the ſinnes of men it muſt needs aggravate the puniſhment alſo. O brethren conſider of your ſelves if you be not guilty of this ſinne. How long hath God beene ſtriving to pull you out of your ſinnes. How much patience hath he ſhewed; how much teaching have you heard, and yet alas the old World got as much by Gods kindneſſe to them as you doe and you no more then they. Many of you know nothing of your miſerable eſtate. As little be you acquainted with the truths you are taught every day, as they were with the floud that came upon them, as little doth our preaching prevaile to worke you to amendment, as did the preaching of *Noah* with them. We may well comfort our ſelves in this, that our ſucceſſe is no worſe then *Noahs*, and alſo lament that it is no better. Indeed you have not had ſo many yeeres preaching as the * old World had, but conſider it with the proportion to your lives and you have more. Then men uſed to live ſome ſeven, eight, or nine hundred yeeres. Loe God gave them a Preacher a long time, and at length determined the very yeere of the floud, it ſhall be a hundred and twenty yeeres hence, and ſo from yeare to yeare leſſe as the yeeres went up. Yee have lived and died (many of you that be dead) under the Miniſtery. Indeed we cannot tell you the yeere of your death, or bring you tidings of a floud of water to overflow you altogether, but of a river of fire and brimſtone to overflow and overwhelme you one after one

4 Diſobedient. 1 Pet. 3. 20. The floud came upon them and they knew nothing.

* 120.

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wee can tell you from God, and you feare this floud of brimstone no more then they did that floud of water. O repent of your long impenitency and miserable unbeleefe and wilfull ignorance of Gods threats, and other things that are continually taught you out of the Word. And now cease to imitate this world of ungodly men, but apply your selves to flie from the wrath to come and from the vengeance that must overtake all wilfull sinners. I beseech you lay to heart the things you heare, take notice of them, beleeve them, and set your selves to amend your lives and cast away all your sinnes, which this old World did not but should have done: be better I say be better then they were, and let their wickednesse teach you some goodnesse. When will it once be that you will know and beleeve the threats of God and his promises? when will it once be that you will submit your selves to those that are as *Noah* was, Preachers of righteousnesse, and seeke to get the righteousnesse of faith, which *Noah* would not have gotten himselfe, if it had not beene the same that hee preached to others? Now I pray you at last to exceede this generation of wicked men. And these uses you must make of their wickednesse.

Now of Gods patience towards them in giving them all outward prosperity and long deferring the execution of his wrath, and sending *Noah* by preaching and building the Arke to draw them to repentance; learne first to praise God for the like long-suffering to us, and using the like meanes to bring us to repentance and to life eternall. It is the same God that ruled the world at those times who ruleth us also at this time, and he discovers the same vertues in his governing. O how patient is God now also? how great care doth he take to leade us to repentance also? How many outward benefits have wee? This goodnesse of God towards them that perish, whereby he tooke such order and care for them, that they might have escaped perdition if they would have made use of his meanes is not sufficiently heeded nor observed. Might not the world then have escaped both drowning and hell too, if they would have hearkened to *Noah* and beleeved him, and followed his instructions. Did any thing but their owne wilfullnesse and heedlesnesse shut them out of the Arke and out of Heaven, and thrust them downe into the Deluge and into Hell? Brethren, God magnifies his mercies to the vessells of wrath, he doth labour to bring them out of their ill estate, he hath not ceased for many yeares to intice them to repentance by his long-suffering. Certainely this should magnifie Gods goodnesse to us and make us to applaud him exceedingly, and acknowledge the brightnesse of his Justice in their future destruction. O how just was God in the drowning of these men? is hee not as just in the damning of the sinner now? Lord be thou praised for thy mercy and for thy justice, and let the one serve to cleare the other, and both to commend thee.

Againe,

Againe, I pray you now the the ſecond time to make a good uſe of Gods clemencie to you. He ſent but one *Noah* to all the world, who yet is ſaid to condemne the world. He ſends amongſt you to every towne almoſt one to tell you of the judgement to come, and to ſtirre you up to repentance. Now be intreated to hearken and obey, and to get you to the Arke. Brethren wee doe here in Gods name offer you aſſurance of pardon of ſinne, and freedome from hell and death, if you will accept it, O let not our preaching be in vaine. Come, come into the Arke, come into Chriſt by true faith, into whom you are come by Baptiſme in reſpect of outward profeſſion. The Arke was a figure of Chriſt, and Baptiſme is as it were the Arke: O labour for the true Baptiſme with the Spirit that you may ſhunne and eſcape the Deluge of Gods eternall wrath and vengeance. Let us not preach to you in vaine as *Noah* did to the old world. And preſent to your ſelves the hideouſneſſe of that plague, O how did mens hearts ake within them? how did horrour take hold upon them, when they ſaw the waters rage ſo furiouſly? O now did they find that in experience which they would not beleeve by *Noahs* preaching! What crying, what roaring, what lamentation did fill the Cities and Villages? they did not die of a ſudden as in the overflowing of the Sea, but they died by degrees, they had time to get up upon hills and trees, and to foreſee and fore-feare their choaking by waters afore it came, and to ſee the Beaſts many periſhing before them, many looking for the ſame ruine with them. Doth not this floud pertaine to you? Doth not it pertaine to you alſo? Doe you not here ſee, 1. The Omnipotent power of God, and his abſolute and ſoveraigne command over all creatures. The Sea and Springs are his and will breake out upon us. The Cloudes and Waters above are his and will fall downe upon us to revenge his quarrell. He is Lord of Hoſts, O plant in your ſelves an holy feare of him, and ſay to your ſelves, ſhall he threaten and not performe, who hath the whole world at hand to be ſerviceable unto him. If we would repreſent the Lord before our eyes according to his fearefull greatneſſe, ſo as to make us tremble and depart from ſinne, happie were wee. Doth not Chriſt ſend us to the old World, and doth not *Peter* alſo minde us of this deſtruction by water. Surely the Lord is a terrible God ſtill, he is now as terrible, as he ſhewed himſelfe then in the overthrow by waters.

Againe, you muſt in this plague ſee the juſtice of God, his will to puniſh ſinners by inflicting great evill upon them, that ſo you may yet make the feare of him the more ſtedfaſt and more effectuall, for as hee is of power to cruſh the higheſt and ſtouteſt and thoſe of greateſt power in the world, ſo he is reſolved upon this courſe, and will ſurely declare his excellency by making them ſmoake with moſt heavie calamities, that dare advance themſelves againſt his authority. See here how ſevere God is, he will not ſpare the wicked, he

will not hold them innocent, though he deferre many daies, yet will the heavineſſe of the ſtroake anſwer the delay. The ſloud was long a comming, but being come it's furious and irreſiſtible, and wipes out all the ſonnes of men ſparing none. The Lord can finde in his heart to execute hideous evills upon ſinners. Let them if they pleaſe fancie a God wholy conſiſting of mercy, they ſhall find him ſuch as his Word deſcribeth, not as they themſelves have counterfeited, hee will recompence vengeance on his Adverſaries, hee will not pitie their cries nor groanes. Hee will not be melted with their complaints, but utterly deſtroy them according as his Word hath ſpoken.

Behold alſo the equity of Gods proceeding, hee anſwers their ſinnes with the kinde and meaſure of puniſhment. Great ſinnes and great waters. All fleſh corrupted with ſinne, and all fleſh cut off for ſinne, the earth filled with violence and now filled with waters. None tooke care to forbeare almoſt any ſinne but *Noah*, and none eſcapes but *Noah*. No multitude of ſinners can ſave them out of his hand, as all ſinned ſo all periſh. This great and heavie judgement ſhould be often in our thoughts, we ſhould thinke thus, *if God ſpared not the old World neither will hee ſpare us*. It is S. *Peters* inference, and it is a great ſinne in us, that we doe not often put our ſelves in minde of theſe things to frame our ſelves to humble obedience.

2 Pet. 2. 5.

If any ſay, but God hath promiſed never againe to deſtroy the world by water.

Gen. 9. 11.

I anſwer, true, but he hath never promiſed not to drowne ſinners, neither hath he promiſed not to puniſh them with puniſhments as fearefull as this of periſhing by waters. God hath great variety of weapons to wound his enemies; if he hath renounced the uſe of one, he hath others enough to take up for that purpoſe. And Brethren, I pray you take notice of what S. *Peter* tells us of, *That as the world that then was did periſh being drowned in the waters, ſo the world that now is ſhall periſh by fire*, for he telleth us, that *it is by the ſame word reſerved for fire kept in ſtore againſt the time to come*. The Prophet *Enoch* foretold of that great day before *Noah* foretold of this deluge. That day is longer before it come, but it ſhall be more terrible when it comes, for *the heavens ſhall paſſe away with a noiſe*, as the holy Apoſtle tells you. Now as the righteous *Noah* ſhewed a way how to eſcape that water, even repent and get into the Arke, ſo we ſhew a way how to eſcape that fire, repent and turne unto the Lord, otherwiſe when he ſhall come in flames of fire, you ſhall receive the judgement of eternall deſtruction from before the preſence of his glory.

2 Pet. 3. 6, 7.

Jude verſe 14.

2 Pet. 3. 10.

Brethren, I beſeech you ſo to ponder upon that great miſery which fell upon the old World, that you may be the better for knowing all the paſſages of ſo ſtrange a ſtory. It was the firſt remarkeable judgement. No generall calamity that we reade of did come upon the world till then. The firſt and laſt acts of juſtice will be moſt ſevere, and the laſt likely ſeverer then the firſt.

The

The Lord gave to the men of this old World a very long life, and very great outward benefits, and ſhewed to them exceeding great long-ſuffering, why ſo? but becauſe he would firſt, as he delighteth to do, proove men with benefits. As if he ſhould have ſaid, I will proove *Adams* ſonnes with the fruites of my favour. They ſhall have time enough to repent, ſome eight or nine hundred yeares, and they ſhall be allured by all proſperity, nothing but comforts ſhall come upon them for a long time, but if they will not profit by this gentleneſſe, I will ſhorten their lives by halfe, having taken away all thoſe fearefull ſinners by a floud of waters. You ſee Gods diſpleaſure againſt ſinne, O at laſt profit by it and learne to be righteous, there is no way to eſcape Gods judgements, but by following after righteouſneſſe, this courſe take, and you ſhall be ſafe.

(***)

THE SIXTH EXAMPLE. OF NOAH.

ONe godly man is worth a whole million of ſinners, as appeareth in that the Lord made more reckoning of one *Noah* then of all the world of the ungodly. Having laid before you the bad Example of that moſt wicked generation which lived before the floud, I will now ſpeake of one godly man which lived in the ſame times with them, and ſaw them all ſwept away with the beſome of deſtruction. His name was *Noah*, the word ſignifieth reſt, and we have a reaſon given us of impoſing that name by his Father, *Gen.* 5.29. *This ſame ſhall comfort us concerning our worke and the toyle of our hands, becauſe of the ground which the Lord hath curſed.* It is ſomewhat doubtfull how *Noah* was a comforter to the godly Patriarckes in reſpect of their troubles of all kinds, both thoſe they tooke in ſtriving againſt the bad men of their times, and the common labours of life in regard of the curſe that was gon out againſt mans ſinne. The moſt probable opinion is as I thinke, that becauſe he was a Preacher of righteouſneſſe, and did more largely and plainely denounce Gods wrath againſt ſinners, and his bleſſing to the godly (for a Preacher of righteouſneſſe muſt needs doe both theſe things) therefore he

Noah what it ſignifieth.

he gave much refreshing to the soules of the godly, and made all their labours easie. Even as now if Gods people have a painefull Minister amongst them, that ceaseth not to acquaint them with Gods mercy and justice, and to revive the remembrance of Heaven and all the Promises in their hearts, they live much more comfortably, then any outward thing without this helpe could make them to live. So it was in those times also with those godly Patriarkes. Againe, as it would be a great comfort to good men now, if any man were sent by God to assure them of the last day of judgement, for they would even lift up their heads and rejoyce: so *Noah* in telling of the floud which to that world was a kinde of judgement-day did greatly solace the spirits of the good against all their sorrowes.

His Birth.

Now this *Noah* was the sonne of *Lamech* the sonne of *Methuselah* in the 1056. yeare of the world. He was the tenth after *Adam* inclusively, borne after *Adams* and *Seths* death, and *Henochs* translation, and lived to see the death of *Enos*, *Kainan*, *Mahalaleel*, *Iared*, *Methuselah* and *Lamech*. This is all we have to say of his Birth or entrance into the world.

His life.

Now concerning his life I pray you consider foure things. 1. His goodnesse. 2. His bad deeds. 3. The sorrowes and miseries he met with. 4. The benefits God gave him. And let us make use of all as we goe along and so come to his death last of all.

In which 1. His vertues. 1. In generall. Was a perfect man and walked with God. Gen. 5 22. Heb. 11. 4.

First for his goodnesse, it is set forth in the Scripture generally and particularly. In generall these three things are affirmed of him, *Gen. 6. 9. He was a just man and upright*, or perfect, *and walked with God*. Before it is affirmed of *Henoch* that *hee walked with God*, and the Scripture told us also of *Abel*, that hee obtained a divine testimony that hee also was just, and *Iob* is said to have beene a perfect man, yea it is added by way of amplification to his goodnesse that hee was *a just man and perfect in his generations*, that is, in his owne time, in those most sinfull daies when all were naught. *Noah* was good when all had corrupted their waies, he was sincere and upright in his waies. For this is the truest commendation of vertue, when it keepes a man unspotted of those evils which are every where practised in the world.

Let us now request you to consider of your selves every man whether he be a *Noah*. Surely none but *Noahs* shall be admitted into the Arke, and escape the waves of destruction: none but *Noahs* shall finde favour with God, and be delivered from eternall death. Whosoever cannot approve himselfe to be such a one as this good man, let him never dreame of comming to Heaven.

But who is a just man? who a perfect? who walketh with God?

Who is a just or righteous man.

I answer, A just man is first he that renounceth his owne justice which is of the Law and imbraceth the righteousnesse of faith, even the righteousnesse which is of God by faith, relying wholy upon the merits of Christ and Gods mercy in Christ, for pardon of

of his offences and acceptation of himselfe and his indeavours to salvation. The Scripture witnesseth that *Noah* was an heire of this righteousnesse, *Heb.*11.7. And this is that that must be first found in every man. He must see and confesse his owne unrighteousnesse, and utterly disclaime his owne righteousnesse as knowing that it is no better then a menstruous rag, in respect of his justification. Doe you this my Brethren? Are you made to see your selves grievous sinners, such as in your selves must needs be damned, and cannot possibly bee saved by the worth and merit of your owne goodnesse.

Secondly, a righteous man must stay, rest, depend on, beleeve in the righteousnesse of Jesus Christ, labouring to build up in his own heart a particular perswasion and assurance, that the Lord of Heaven will accept him as perfectly righteous in the name and mediation of Jesus Christ his Sonne, and that alone, for so was *Abraham* made partaker of that blessednesse, which stood in the imputing unto him of righteousnesse without workes, and *Abraham* is the Father of the faithfull, as he was justified so must all we be justified, and no otherwise. See into your selves, doe you rely upon our blessed Saviour the Lord Jesus for pardon of your sinnes? or doe you waver from him or stay upon any other besides him? Rom 4.

Lastly, a righteous man must himselfe also worke righteousnesse, and give himselfe to be a servant of righteousnesse, that is to say, he must resolve and indeavour to leave every sinne by Gods Word condemned, and to doe every duty by Gods Word commanded, and that also for Gods sake with reference to him, and out of a desire to please him, that is, to keepe his favour. This is a righteous man. He strives in all things to please God according to his Word, but finding his defects bewailes them, and resteth alone on Gods goodnesse in Christ for pardon and salvation. If you be such, then are you *Noahs* indeed and shall surely bee saved, if not you bee but dissemblers, and no shew of religion shall save you from destruction.

Therefore all of you that are not such, I pray you feele your unhappinesse, you are not good enough to goe to Heaven yet, whatsoever you have imagined of your selves. Therefore also now seeke to be such, begin with lamenting your unrighteousnesse before God and craving pardon and helpe, and so proceed to pray for and indeavour after all the things before prescribed. Be the better for *Noahs* example. Let not this story be preached unto you in vaine: you know *Noah* was one whom God loved, whom God hath saved, study to be such as *Noah*. What riches he had, the Scripture takes no notice of, but righteous he was, studie you to be such and be happier then all riches can make you.

And especially I pray you labour to follow *Noah* in this one thing, to be good in your generations, in those things I meane wherein your present times take generall liberty to be nought, that so you as

Noah may at once glorifie God and condemne the world. What evill things all doe commit thoſe doe you forbeare, what good things all doe neglect, thoſe be you more carefull to performe. Many things are growne into common faſhion, ſwearing, pride in apparell, formality in religion, covetouſneſſe, monſtrous faſhions, miſhapen long haire, O be yee in theſe things carefull to avoid the corruption which is in the world. Many good things are growne quite out of all faſhion almoſt, conſtant reading Gods Word, holy conference, keeping a treaſure or purſe for God in your houſes, meditation of Gods Word, and carefull ſanctifying of the Lords day. O ſtrive to performe theſe duties. He that is good alone according to the common ſtreyne is hollowly good, wee muſt be pure of thoſe faults which are allowed almoſt of all.

2. His vertues in particular.
1. Was a Preacher of righteouſneſſe.
2 Pet. 2. 5.

But let us conſider the particular good things noted of *Noah*. Firſt, S. *Peter* teſtifies of him, that hee was a Preacher of righteouſneſſe, meaning of that righteouſneſſe whereof hee was alſo an heire and practiſer. All you cannot be Preachers of righteouſneſſe by ſpeciall office as *Noah* was, this belongs alone to us Miniſters, and O that we could learne to be like *Noah* in our places, continuing faithfully to teach men the will of God and call them to repentance, and to true righteouſneſſe in Chriſt and good life in themſelves. Surely *Noah* had ſlender encouragement, for we doe not reade of any one man that heeded his Preaching, he if any other might complaine that his labour was in vaine, and that his time and ſtrength were ſpent to no purpoſe. We that are Preachers muſt imitate him in a patient diſcharge of our duties, what if God doe not vouchſafe to work with our labours? to bring men to righteouſneſſe, ſhall we be diſheartned? No no, but following this good man, continuing to doe Gods worke and looke for our reward from him.

Iſa. 49 4.

And againe, I call upon you for great thankfullneſſe to God, for that he hath ſet many Preachers of righteouſneſſe amongſt you in this Kingdome, and hath vouchſafed to hold mee in this office amongſt you for theſe thirty yeares or thereabouts, I have Preached righteouſneſſe among you according to that meaſure of knowledge and utterance that God hath vouchſafed mee. O let mee have ſome better encouragement from you then *Noah* had from the old world, and indeed I have had, and I bleſſe God, and I bleſſe thoſe among you from whom I have had it. Some of you have beene carefull hearers to the preaching of righteouſneſſe, and have turned your feete into the paths of righteouſneſſe. The Lord ſtabliſh you in thoſe happy waies for ever. And one thing now I beſeech of you, that you be ſuitors unto God to raiſe up to all the places that have not Preachers, and to continue to them that have ſuch as *Noah* was, Preachers of righteouſneſſe, which themſelves alſo will practiſe; eſpecially, I require you not to forget your ſelves in this towne, but make it one part of your daily ſupplications to God, to grant you a ſucceſſion of Preachers of righteouſneſſe when my ſelfe muſt leave

leave you, God knowes when, O Lord let there never want so long as this Towne and Church standeth, a faithfull Preacher of righteousnesse to supply this roome in which I now stand amongst you this day.

But secondly, *Noah* is commended for his faith. *By faith Noah* (saith the Author to the *Hebrewes*) *did, &c.* you must all labour to get this same faith. This is the grace of graces commended in *Abel*, in *Henoch* before named, and now in *Noah*, without which we cannot possibly please God. 2. Had faith. Heb. 11.7.

But what is this faith you will aske mee?

I answer, I will shew the nature of faith unto you: It is that grace by which a man assents to all that God speaketh for the authority sake of the speaker. This is the nature of faith in generall. Under it is comprehended that which is called justifying faith, being an assent to the Promises of the Gospell, or of the new Covenant upon the same ground. This assent is double, first generall to the word generally spoken, and particular to a particular conclusion duely deducted thence concerning ones selfe. And whosoever doth truly assent to the generall, must needs assent to every particular concluded under the generall, because the contradiction of an universall proposition is made by a particular contrary to it, and the generall is accounted false if it may be denied or be denied of any particular, for Example, if I say all the twelve Apostles were godly men, and another say one of them as *Iudas*, was not a godly man, though a eleven were good, yet because this one was not so, he hath shewed that proposition to be false. Now then, marke that faith yeelds a double assent: First, to the thing generally spoken: Secondly, to the particular conclusion contained therein and thence deduced, and this assent must be grounded upon the bare authority of God the speaker in respect of his perfect and infallible truth, because it judgeth him faithfull, therefore it esteemes his words true, not because it can see reason for things in his owne discourse and understanding. This is faith, for example, God said to *Noah* there shall be a floud to drowne all the world, there was no reason to thinke it should be so, but God said so (*warning* Noah *of things not seene as yet*, as the Apostle speakes) and therefore *Noah* was verily perswaded, that there should come such a floud to destroy all mankinde. Againe, God promised *Noah* that if hee would build an Arke, God would save him and all his family, and all that would come with him into the Arke, There was no naturall likelihood for this neither, for in such a floud an Arke or the best ship in the world could not keepe men safe, but that with the furie of the waters they would have beene dashed against some rocke or other, and wracked, yet God said so to *Noah* and he beleeved it for himselfe and his family. This you see was *Noah* his faith. And I call upon you to consider, whether you have this faith or not. Doe you assent to all the narrations, promises, threats of Gods Word, even because God the Author

What faith is.

Heb. 11.7.

Author of it is true and doe you assent to the particular conclusion concerning your selves in that generall contained. The Lord threateneth in his Word, *Cursed is every one that continueth not in all things*, doe you beleeve this generall, and the particular that will follow from it, but I have not continued, *&c.* therefore I am cursed. Againe, the Gospell saith, all that doe not repent and beleeve shall be damned. Doe you beleeve this? and doe you beleeve the particular contained under this? I doe not repent and beleeve the Gospell, therefore I shall be damned, or contrarily I doe repent and beleeve, therefore I shall be saved. Search what authority Gods Word hath with you, if you deduct the particular from the generall in every point, then you doe beleeve the generall, els you do not.

Gal. 3. 10.

And alas how manifest is it that most men have no faith but alone say they have as S. *Iames* speaketh, and beguile their owne selves. The threats of Gods Word and his promises are of no value with most men, they doe not perswade themselves, that any of those evills shall be performed against them which the Scripture denounceth against such sinners as they be, nor that any of the promises shall be performed to those that performe the things contained in the promises. If they see naturall likelihood of any good or evill they can be perswaded it will come, but if there be no proofe but a bare promise or threat out of the Bible, they make no reckoning that that good or evill will come ever a whit the sooner.

Now I pray you see and lament your unbeleefe, it is the roote of all sinne, neither can any sinne be found to rule farther then this ruleth, and I pray you cry to God to worke faith in you by the Word you reade and heare, for no good at all can it doe you if it be not mixed with faith. And if any man have such faith in Gods Word indeed and not alone in profession and shew, happy is that man, for hee shall be sure to find the like acceptance of God that *Noah*, hee that hath this faith must needs be in Christ and Christ in him; for where Gods Word dwells, there himselfe dwels, and the Word of God dwells in men by faith.

3. He was moved with feare, Heb. 11. 7.

A third thing in *Noah* is noted by the Author to the *Hebrewes*, that he was moved with feare, you see he feared Gods threats, he was afraid least he should be drowned with his family among the rest, if he did not obey God and live vertuously and build the Arke at Gods Commandement, and indeed if he had not done so he should have perished with the world: as whosoever lives wickedly shall be damned, this is a threat, he that hath true faith will not deceive himselfe with vaine words, and say, I am elected, I am a beleever, I shall be saved though I take liberty to sinne, but he will feare and depart from evill, and use those meanes of escaping destruction which God hath appointed. So true faith will undoubtedly worke such a feare of Gods threat, as will make a man depart from evill, because it brings a lively apprehension of danger and much evill before his eyes if he sinne, and therefore cannot but worke feare, I meane

meane a feare of caution as they call it, whereby a man is made warie to ſhunne and eſcape the evill. There is a paſſionate feare whereby the heart is perplexed, the joynts ſhake, and ſuch naturall bodily accidents doe follow it. This feare ariſeth from the bodily preſence or imminent danger of ſome ſenſible evill, and *Noah* did not ſo feare the floud. There is another rationall feare as I may well name it, by which a man apprehends an evill thing to come, ſo as he is made carefull to ſhunne, prevent, and dares not bring it upon himſelfe. And this feare lookes on things a great way off, long before they offer themſelves to the ſences, and ſuch was *Noahs* feare. And ſuch a feare faith will evermore bring with it. It will cauſe that a man ſhall not dare to doe the things forbidden out of an apprehenſion of the greatneſſe and extremity of the danger that will ariſe. A double feare

Now looke to your ſelves my Brethren, doe you feare Gods threats, doe you feare the curſe of the Law, the wrath of God, hell fire, damnation, with ſuch a feare as makes you uſe the meanes to eſcape theſe evills, and makes that you cannot be bold to doe the things againſt which the Lord ſpeaketh theſe things. If you brag of faith in Gods promiſes and have not faith in his threats, your faith is a vaine fancie, and a meere painted or dead faith, for no man can credit any thing which God ſpeaketh if he doe not credit all ſo farre as he knowes and conſiders it, becauſe God cannot be deceived in any thing. And if you ſay you beleeve Gods threats and doe not feare, I ſay againe, be not moved through feare to doe the things by which you might eſcape thoſe evills threatned, even to forſake the ſinne and repent, certainely you deceive your ſelves and doe not beleeve. Now it is moſt evident, that moſt men entertaine Gods threats without any feare. They are not affected at all with the heare-ſay of theſe evills, therefore it is ſure they have no faith. See your want of faith by the abſence of this never failing effect thereof, and couſen your ſelves with a ſhadow of faith no longer. And now pray God to plant in your hearts ſuch a feare of his threats as hath beene ſaid. It is a moſt wholeſome thing to have the ſoule over-awed with apprehenſion of the evills which God denounceth againſt evill-doing, and to be thereby kept downe, ſo that it hath no courage to lift it ſelfe up to naughty deeds. Bleſſed is he that thus feareth alwaies, O that you would *worke out your ſalvation* in this *feare and trembling*, O that the ſame minde might be in you that was in godly *Iob!* who ſaid that terrour from God did keepe him from doing any wrong to his ſervant, and that of the holy Apoſtle S. *Paul*, who ſaid that knowing this terrour, he did perſwade men and was made manifeſt to God. Let thoſe threats, *if you live after the fleſh you ſhall die*, and *thoſe that doe ſuch things ſhall not inherit the kingdome of God, and for theſe things ſake the wrath of God comes on the children of diſobedience*, and many the like be often in your mindes, let them awe you and hold under the ſtrength of your corruptions, cauſing you to denie your

2 Cor. 5. 11.
Rom. 8. 13.
1 Cor. 6. 9.
Col. 3. 6.

your ſelves all unlawfull profits, pleaſures and effects of ſinne, and to croſſe your owne wills, and to ſet your ſelves to do the things that are moſt contrary to fleſh and bloud. *The feare of the Lord is to depart from evill*, this feare of the Lord is the beginning of true ſaving wiſdome, to them that thus feare are all the promiſes of the Goſpell made, yea it is in one word ſaid, *thoſe that feare the Lord ſhall want nothing*. Never thinke that your faith is right and good if it do not produce this feare, for faith muſt acknowledge God to be faithfull in all his words, threats as well as promiſes, and this grace is that which being planted in the heart of man, doth keepe him from falling away from faith, doth preſerve the ſoule to ſalvation, by working in it this good and vertuous feare of damnation: as faith kept *Noah* from drowning by making him holily to feare drowning.

Prov. 8. 13.

Pſal. 34. 9.

4. He built an Arke as God bad him.

Now the laſt vertue of *Noah* is, that he built an Arke as God bad him, and furniſhed it with all foode, and went into it at the time appointed, and received in with himſelfe and family all manner of Beaſts and Birds that could not live but on drie ground: two and two, male and female of the uncleane that were not fit for foode and Sacrifice, and 7. and 7. of thoſe that were cleane, that is fit for foode and Sacrifice, at leaſt for the laſt.

Here is his faith which brought forth obedience to the word of God, in ſuch things which ſeemed ridiculous to the world, and made him a laughing ſtocke unto all the world almoſt: *Noah* forſooth the youngeſt of the Patriarkes, hee will needes be thought to have better acquaintance with God, then either *Henoch* or *Methuſelah* or *Lamech* or any of his Grandfathers that have lived or do live. None of them could ſee a floud comming, none of them had a fancy of the worlds being drowned, none of them bethought himſelfe of making an Arke, but this fellow hath gotten ſome new revelation, and hee is a building a huge thing like a Cheſt almoſt ſo long, *&c.* So you think the man is not in his right wittes! Bretheren you eaſily perſwade your ſelves, that this good man was laden with theſe ſcoffes, and the like behind his backe, and like alſo before his face, and to his very teeth. For wicked wittes will never ceaſe gybing at thoſe good things that croſſe their ſence and reaſon, Yet *Noah* obeyed, went on, built the Arke, that is, was obedient to God in a thing that made him ridiculous to the world. So will true Faith do, it will make a man obey the Lord in thoſe actions by which hee ſhall make himſelfe a deriſion to all men almoſt, and more then a deriſion, a prey and ſpoile too. The Obedience of Faith is ſuch an Obedience as will make all men to be at Gods becke in acts of that nature as will cauſe him to be blamed and deſpiſed of all the world, as we ſee in *Abraham*, in *Moſes*, and in all thoſe almoſt that are reckoned up in the 11. of the *Heb.* Becauſe it makes a man firmely and ſtedfaſtly to apprehend greater good things and greater evill then thoſe that are ſeene, and ſo thoſe viſible ones do not ſway him and rule on him; for hee that ſees a greater danger or evill, will eaſily caſt himſelfe upon

a farre leſſe to ſhun the greater, ſo contrarily a good thing. And ſo much for *Noahs* goodneſſe before the floud.

Now ſee in and after the floud how he carried himſelfe. Hee entred into the Arke as God bad him, and committed himſelfe to Gods protection truſting on him for ſafety. Here was no maſt, oare, rudder, canvaſſe or marriners to ſteere and guide this veſſell, a wonder it was that the billowes did not caſt it over and over, that they did not breake the barres by their continued rage, and that it had not periſhed with all its burden. But in went *Noah* taking all the Beaſts with him, aſſuring himſelfe to be ſafe, for ſo God had told. Here is an excellent act of faith, even to uſe Gods meanes of attaining the good things promiſed, and there reſt himſelfe without any further carking and perplexity of mind. This was the act of *Noahs* faith all the floud time, hee heard it raine as if Heaven and Earth would come together, he perceived the cloudes to be in a fury with the ſonnes of men, the waters raged and roared, and through the windowes hee might ſee how all was changed into a Sea, yet there he kept himſelfe quiet, and made account, that himſelfe and his houſhold ſhould do well enough in all this confuſion of nature. Hee had Beares, Lions, Tigers, Wolves and all manner of devouring beaſts within the Arke, hee was never a whit afraid of ſuch neighbours, but reſted himſelfe peaceably upon Gods promiſes. O Beloved that we could do ſo for our ſoules, for our eſtates, for every thing, uſe Gods meanes, and then promiſe our ſelves the wiſhed effect, and trouble our ſelves with no further feare and diſmayedneſſe as S. *Peter* ſaith, doing well and not being diſmayed with any feare. O how happy would our lives be in the midſt of a deluge of dangers, if we could thus enter into our cloſets as it were, and ſhut the doore: I meane uſe Gods meanes and reſt on him.

Noahs goodneſſe in the floud.

1 Pet. 3. 6.

Againe, *Noah* continued in the Arke till God bad him come out, hee perceived the waters to ceaſe raging, hee diſcovered the tops of the mountaines: hee ſends out the diſcoverers, the Raven and the Dove, and learnes by them great abatement, and he ſees with his eyes all day when he had removed the top of the Arke, yet hee ſtirres not out till God bad him goe out, who had bidden him goe in. So muſt you do my Bretheren, you muſt tarry in the Arke as it were ſo long as God ſees fit and not make haſt out of it of your owne heads. Be ſo long in affliction as God will have you, goe not out till hee leade you out, you may wiſh the time of deliverance, and ſend out the Raven and the Dove, uſe the beſt meanes you can to helpe your ſelves, eſpecially by prayers to God, and you may remove the covering of the Arke, you may looke round about by faith, and with joy ſee your deliverance comming forward, but keepe this as a certaine concluſion, not to ſtirre out of any eſtate though never ſo troubleſome, till you have good warrant from God going before and guiding you.

Noahs goodneſſe after the floud.

Now at laſt ſee what good *Noah* did after the floud, hee built an

Altar to God and offered ſacrifice in thankes for his deliverance, and in a deſire to frame his houſhold to true piety, and to eſtabliſh the worſhip of God amongſt them. O let each of us learne carefully to acknowledge Gods goodneſſe in great deliverances, and to offer him the ſacrifice of praiſe, if hee have ſafe guarded us from the raging flouds of adverſity and calamity. And let us be carefull to eſtabliſh and ſet up the worſhip of God in our families, and amongſt our people publikely and privately every way. Build Gods altar, offer Gods ſacrifices, I meane exerciſe Gods religious worſhip, pray, heare, read, meditate, come to the Sacraments: ſet not Gods ordinances at variance. Doe not picke quarrells with any one of them, exalt not one to depreſſe another, let them all goe together in their times, and eſpecially performe the true meaning of theſe ſacrifices. Offer up the ſacrifice of Chriſt in a perpetuall renewing of the memoriall thereof in your ſoules to God and renewing of your faith in it, offer up the ſacrifice of a contrite ſpirit and broken heart, ſighing daily for daily ſinnes and infirmities, offer the ſacrifice of earneſt prayers for all good things, and of hearty praiſes for what wee have received already, and offer up your ſelves to God by him to be ſanctified to doe him faithfull ſervice in all holy obedience to all his holy lawes. Be truely, heartily, uprightly religious and devoute in your whole lives.

But next, *Noah* planted a vineyard, hee fell to husbandry, for my part I doubt not but that God had made vines from the firſt, and that though wee heare of no vineyard, yet there might have beene ſtore of them. But howſoever *Noah* ſet himſelfe to his calling, to husbandry. O let us every man follow him and give himſelfe to his husbandry and his vineyard, the tradeſmans trade is his vineyard, every mans calling is his vineyard, be like *Noah* fall to planting and dreſſing this vine. Abhorre idleneſſe, have ſome vineyard, O how miſerable is hee that hath nothing to do? O how unhappy a thing is it to be in the world as a cipher in Arithmeticke.

But laſtly, *Noah* is a faithfull Prophet, and pronounceth Gods curſe even againſt his owne ſonnes, herein he becomes to us a patterne of fidelity in the calling of a Miniſter, even to denounce all things that God puts into our mouthes againſt all perſons, how neere and deare ſoever they be, and ſo of all Governours, to puniſh their inferiours without partiality, whatſoever their offences be.

Noahs ſinnes.

And thus you have *Noahs* goodneſſe, of his badneſſe we have ſomething related too.

1. Hee was drunke.

Firſt, that hee dranke of the wine which he had planted ſo overliberally, as that hee was drunken, in his drunkenneſſe diſcovered his nakedneſſe, being beſides himſelfe with exceſſe of wine, he had not care to keepe thoſe parts covered which nature would have to be concealed. So his Sonne *Cham* finding him lying in this immodeſt faſhion, was ſcandolized and drawne into a great offence.

Here we learne to take heed of drunkenneſſe, and of all immodeſt carriage,

carriage, which being bad in caſe of drunkenneſſe, muſt needs be worſe when a man is ſober and hath ability to conſider better what he doth, and to refraine from ſuch unſeemely deeds. Brethren, if any of you have beene drunken, if any have in his drinke or otherwiſe perpetrated immodeſt and leud acts, I beſeech you learne of *Noah* to repent of it, and be aſſured that upon your repentance you ſhall finde pardon. And I pray make not your ſoules bolder to perſiſt in drunkenneſſe, by abuſing *Noahs* example, for he offended but once this way, and through weakeneſſe it may ſeeme, in that being deſirous to refreſh himſelfe after ſo long penſiveneſſe in the floud, he was freer then was fit. Let not his once offending out of weakneſſe make you bold to doe the ſame ſinne 100 and 100 times, yea be you more carefull to avoid that treſpaſſe which ſped ſo ill with *Noah*. Drunkenneſſe will make every man diſcover his nakedneſſe, if not of body yet of minde. There is no crime ſo notorious, but the drunken man will caſt himſelfe into it, if occaſion offer it ſelfe, as we may ſee alſo in *Lot*. Wherefore know yee that a good man may be overtaken through infirmity with ſome ſuch groſſe ſinne, but he will not wallow in this mire, he will not allow himſelfe in the practiſe of it, and give over himſelfe to be drunk day by day, weeke by weeke. And as for theſe groſſe externall acts of evill, you are to be ſo much more carefull to avoid them, by how much God hath given you more power to forbeare them, for a man hath power if he will to forbeare drinking, and therefore if he doe not leave this fault, it is becauſe hee will not, and the cuſtome of ſinning doth make the will ſo inthralled to evill that a man will needs doe it, not needs muſt doe it, whither he will or no, which is ſo farre from excuſing the fault, that it aggravates it exceedingly.

Yea beloved take heed of all immodeſt and undecent carriages, by diſcovering the ſhamefull parts: for if this were a ſinne in a drunken man, that had not underſtanding to know he did amiſſe, how much more in a man that is ſober which knowes he doth evill and will doe it.

Now you have *Noahs* faults and his vertues. Looke upon his croſſes and his benefits.

His croſſes were beſides the common miſeries of mans life which he ſuffered together with others, Firſt, he ſpent his time in vaine Preaching and no man regarding it.

Noahs croſſes
1 No man regarded his preaching.

Secondly, he lived to ſee all mankinde deſtroyed and to behold a fearefull deluge, and for a whole yeere and more (for the floud began on the ſecond moneth and ſeventh day of his 600 yeere, and he came not out of the Arke till the twenty ſeven day of the ſecond moneth of his 601. yeare) he was as it were impriſoned in the Arke, ſhut up amongſt the beaſts and other creatures.

2 Hee lived to ſee all mankind deſtroyed

Thirdly, he had a graceleſſe wicked ſonne and was put himſelfe to pronounce a curſe againſt him with his owne mouth in the name of God, for he did it not out of anger or diſtemper, but as a Prophet

3 Hee had a wicked ſon.

in the Name of God and by his instigation and authority.

4. Lived to see his ofspring naught.

Lastly hee lived to see his offspring after the floud grow very naught and suffer fearefull punishments. Hee saw the building of the tower of *Babel*, the dispersion of men from *Babel*, the halving and quartering of mens ages, the universall overspreading of idolatry, in so much that *Abrahams* father *Nahor* and *Terah* did not escape it. These crosses did *Noah* suffer.

Josh.24 2.

Buckle your selves to crosses, and be thankfull if you have not felt so grievous evills and universall as those of *Noah*. Wee should make our owne miseries more tollerable by comparing them with the greater miseries of better men then our selves, that have gone before us in the like and worse. Have you leud children? so had *Noah*. Doe you labour in vaine in your places? so did *Noah*. Doth the world run all to wickednesse? so did it in *Noahs* dayes.

Againe let us feare to fall into those sinnes of his which did bring upon him great miserie. Be not drunke least you become a scandall to many through your evill carriage, and least God set you to some worke as contrary to your good like as it was to *Noah*, when hee was faine to pronounce a curse against his owne child. Now goe and thinke of the crosses of *Noah* to fright thy selfe from sin.

His benefits. 1 He found favour with God.

And last of all consider his benefits, 1. Hee found favour with God, that is, God made knowne his love and kindenesse to him, made him know that he loved, liked and accepted him to life, so it is testified of divers others. Now labour to be good, incourage your selves in piety, with God you shall find favour, hee will make manifest his love and kindenesse to you though men seeme to disfavour you, and the love of God is a thing so pretious and comfortable, that it may well overweigh all the anger wrath and displeasure of men. If God favour you no matter who hateth you, and this all Gods people may be said to find, by walking in the wayes of righteousnesse with *Noah*, for God is not an accepter of persons.

2. Hee was directed by God to a way of saving himselfe from the floud with his family

Againe *Noah* was directed by God to a course of saving himselfe from the floud with his family and many other creatures, and accordingly did escape the common destruction. This is a speciall favour of God to deliver his people from common calamities, especially that eternall destruction of hell fire that must overwhelme the world. This benefit God will give to all his Saints, and safety also from common calamities when the time serves, and so farre as is fit, if they strive against the common sinnes by mourning and oppose the same. God will be an arke unto them in the midst of a deluge, and they may triumph as *David*, *I will not feare though the waters rage, and though the mountaines be cast into the midst of the sea*, as then they were. Let all Gods people set themselves resolutely against common sinnes, and God will preserve them from common judgements.

Psal.46.2,3.

3 The Lord accepted his sacrifice.

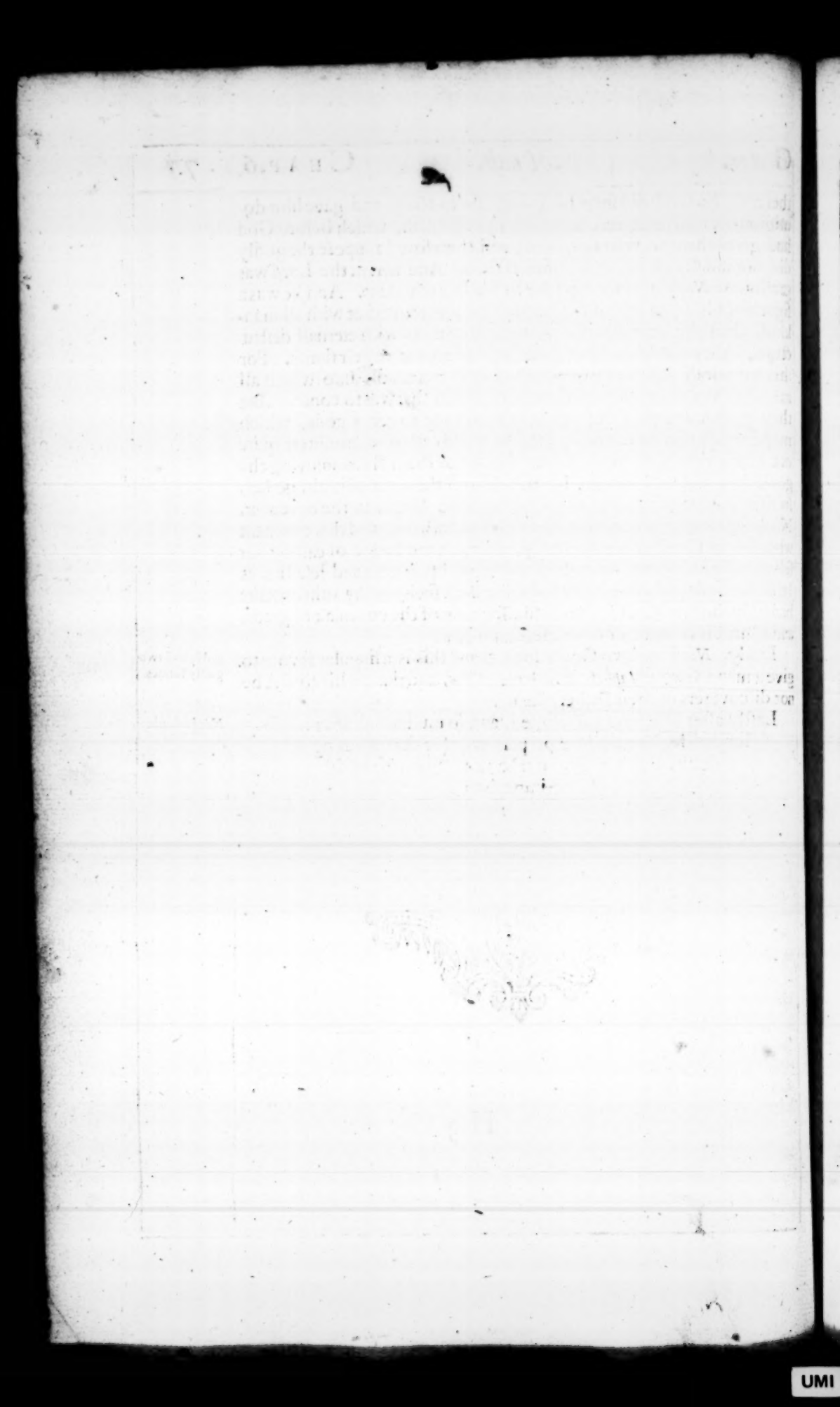
Thirdly, The Lord accepted his sacrifice, and resolved hee would not drowne the world any more, and made a covenant with *Noah* and all creatures, confirming it by the raine-bow, as a signe thereof.

thereof. So God did ſhew his goodneſſe to *Noah*, and gave him dominion over all creatures, and power to eate fleſh, which before God had given them no warrant to doe, and therefore I ſuppoſe the godly did not uſually unleſſe in ſacrifice if then. And herein the Lord was gratious to *Noah*, that for his ſake he made a covenant. And he was a figure of Chriſt in whom the Lord did make a covenant with all mankind, then the ſecond time, not to deſtroy them with eternall deſtruction, if they would truſt in his mercy, and repent of their ſinnes. For this temporall covenant was a ſhadow of that eternall, into which all mankind was againe admitted through Chriſt that was to come. But they did ſoone caſt of this covenant in running to other gods, which may ſeeme to be the onely ſinne that then did caſt the committers quite out of the covenant, other ſinnes did keepe them from injoying the good things of the covenant; but this did caſt them out of it altogether, ſo that having runne into that they were no longer in the covenant. Now ſee Gods grace more fully to us, that hath renewed this covenant which is in Chriſt more evidently, and take we heede of caſting our ſelves out of it againe, by following ſtrange Mediators and Jeſuſſes, as I thinke the Papiſts doe. Whoſoever doth ſeeke to any other merits but only thoſe of Chriſt, thruſts himſelfe out of the covenant of grace, and Chriſt is become of none effect unto him.

Laſtly, *Noah* had two Godly ſonnes, and this is a ſingular favour to give a man a *Sem* and *Iaphet*, if he have a *Cam*, and that all his ſonnes be not diſcoverers of their Fathers ſhame. 4. He had two godly ſonnes.

Laſtly after 950. yeares *Noah* died, and ſo muſt we all after not ſo long a life, O therefore prepare wee for the comming of death, that it may not take us away in the midſt of our impenitency. *Noahs* death.

(***)



THE SEVENTH EXAMPLE. OF HAM, NIMROD, Babilonians.

I Have offered to your consideration the Examples of the Old World, I proceede to speake of the World that now is, as S. *Peter* calles it, 1. from the floud to *Abraham*, and then from *Abraham* to the death of *Ioseph*, for there the Booke of *Moses* called *Genesis* is concluded. Now here first I will set before you the bad examples of bad men, then the good examples of good. Of the bad we have *Cam*, *Nimrod*, particulars, and the builders of *Babel* in an heape as it were, and of the good wee have *Sem* and *Iaphet*, and the godly posterity of *Sem*, whose geneologie is noted to shew the age of the world till *Abram*.

Ham.

First I will begin with *Ham* and note his parentage and life, for of his death in particular *Moses* hath made no mention. For his parentage, he was the son of *Noah* borne to him before the floud after his 500. yeare. for to that age lived he before he became a Father, and after that in the whole time of his life hee had no more children, God

His birth.

of purpose it may seeme giving him but few children, beeause his minde was to begin the present world with a few, as he did the first with one man, that so his blessing in the large increase of mankinde afterwards might be more evidently discovered. But the youngest sonne was this *Ham*.

His life.

Now for his life I marke three things in it. First, the great benefits God bestowed upon him. Secondly, the great sinnes he committed. Thirdly, the great punishments which God inflicted upon him for his sinnes.

In which 1. His benefits, he was saved in the Arke from the Deluge.

First, God vouchsafed to save him in the Arke from the Deluge of waters, so that he perished not with the world, but escaped with his Father and Brethren. It was a speciall and singular favour, to make him one of the few, that is, eight persons that were delivered from the raging waves, and enjoyed the benefit of a miraculous preservation of that little handfull of men, whereof the Church visible did then consist. Wee see that one was an Hypocrite, a dissembler, a wicked unsanctified man, who though he continued a professour of the true religion, and worshipper of the true God with his Father and Brethren, yet was destitute of true piety and continued graceless, a servant of sinne, voide of due reverence and charity towards his aged Father, Gods Minister and the most holy man of all those times, and served God with them alone in outward forme and fashion. For had he beene truly good he would not have run into so foule a sin, at least he would not have persisted in it without repentance as he did.

See then that the Lord shewes a great deale of patience, long-suffering and goodnesse to hypocrites in the Church, and maketh them partakers of all outward benefits and priviledges which are bestowed upon the Church: so did *Ishmael* live in *Abrahams* family a long time, and *Esau* longer in *Isaacs*. So *Core*, *Dathan*, *Abiram*, and the rest of those rebels and murmurers were brought out of *Egypt*, passed thorough the sea, saw the miracles, and did eate Manna, and drunk water out of the rock, and were shadowed with the cloud, and conducted by the pillar of fire among the rest of the sons of *Iacob*. And I pray you to take heed by this warning, of priding and pleasing your selves in this, that you be members of the Church, escape divers punishments, enjoy many mercies, live in good esteeme among the godly, and carrie away as great credit as any other men in the Church. All this befell *Cham* a wicked Hypocrite, and at last a damned Reprobate. It is a dangerous thing to flatter our selves in a bad estate and to couzen our selves with false arguments, making our selves to trust upon a false conclusion, and to judge our selves Gods children and in the state of salvation, upon such reasons as have no verity nor stability in them. You live in the true Church, so did *Cham*, you live amongst godly men, have beene borne of godly parents, have beene instructed in the doctrine of godlinesse, so was *Cham*: you have escaped great punishments, enjoyed great benefits, and beene well reputed of by godly men: all this befell *Cham*, and all this notwithstanding *Cham* was

cursed

curſed and damned and ſo may you. In after times, the Jewes bragged of the Temple of the Lord, and the Temple of the Lord are we, and yet the Lord rejected them and caſt them out of his ſight. In Chriſts daies the Jewes bragged that *Abraham* was their Father, for *Iohn Baptiſts* warning would not ſerve the turne to make them forbeare ſuch idle boaſting of their Pedigree, but our Saviour telleth them that the Divell was their Father; yea *Iudas* himſelfe was one of Chriſts Familie and Diſciples and Apoſtles, and truſted with the bag, and yet a Divell. O therefore beguile not your ſelves with ill grounded hopes and build not upon a rotten foundation.

If you ſay unto mee, why then do you leave us in uncertainty and affoord us no ſure pillar upon which to ground our hopes.

I anſwer, not ſo, but I will turne you to ſome Texts of Scripture that ſhall give you ſure arguments of comfort, from which if you can conclude your ſelves Gods people, that you are ſo indeed and not alone in ſhew, your comforts will hold water as it were in the day of death and judgement. *Ierem* 7. 3. the Prophet bids them *thoroughly amend their waies and their doings and not truſt in lying words.* Loe thorough and univerſall reformation of heart and life, that, that is the onely ſufficient proofe of being Gods children, and ſuch as ſhall inherit his Kingdome: all that can be alledged without this is no better then lying words which will deceive. So *Iohn* did after teach the Jewes, *Mat.3.9. Say not wee have* Abraham *for our Father*, that Allegation will prove fruitleſſe if it goe alone, but what muſt they doe more? *Bring forth fruits meete for repentance*, that is, frame your ſelves to a thorough reformation of your hearts and lives, and ſo S. *Iohn* teacheth, *Hee that doth good is of God, hee that doth evill hath not ſeene God*, whoſoever he be that makes ſo good uſe of thoſe helpes which God hath for that end provided in his Church, as to attaine true repentance, true amendment of life, that is, a conſtant and upright care and endeavour to caſt away all tranſgreſſions and make him a new heart and a new ſpirit, reſolving in nothing to ſinne, but in all things to walke according to the direction of Gods Word, and where he faileth ſtill continuing to lament and confeſſe it before God, judging himſelfe, and craving pardon and helpe in the name of Chriſt, that man ſhall be ſaved, that man is a ſolid Chriſtian, that man is not a *Cham*, let him rejoyce in God as a true member of the Church: but whatſoever elſe may be either had or done without this bringing forth fruits worthy of repentance, is no more then may be alledged by ſome *Cham* or other. Therefore againe, I beſeech you ſatisfie not your ſelves with other things, but apply your ſelves to this amendment of heart and life with all ſpeed and with all diligence. Let *Cham* be your warning, truſt not in lying words.

3. Epiſt of *Iohn* 11.

And further, now that you ſee in the Arke among the eight perſons one Hypocrite, who did afterwards evidently diſcover his hypocriſie, learne to know that there will be ſuch in the Church to the worlds end, as were alſo in the family of *Abraham*, *Iſaac*, *Iacob*,

Iacob, David, Hezekiah and other good men, even tares among the wheate, and goates among the sheepe, and unfruitfull branches in the vine, that you may learne as to feare your selves, so especially to satisfie your owne hearts, and not to be offended by the like accidents in your owne times. If a man that hath long lived in an orderly course of life and gotten himselfe the name of a good man, and enjoyed many benefits in the Church, shall afterwards fall quite away from goodnesse, and manifest himselfe to have beene no better then a *Cham*, let not this trouble you nor dismay you, neither take you occasion from their wickednesse to condemne either goodnesse it selfe or good men, as to say that they be all dissemblers, there is never a better in the pack, but improve their fall to the making of your selves more watchfull over your selves, and prayer-full for your selves: and still love and honour Gods Church, though some that professe themselves to be lively members of it, doe manifest their guile by their utter falling away at the last.

We have done with the goodnesse of God to *Cham* in suffering him to live in the Arke. Now follow his sins.

2. His sinnes. 1. He was a Hypocrite.

The first sinne which we gather from that which succeeded is this, that he was an Hypocrite, one that contented himselfe with a bare outward shew of goodnesse, and did not labour for the power of it to humble him, to discover his secret faults to him, and to heale his soule by bringing the Image of God, even the divine nature to him, which was also the sinne of *Caine* before, and after too of *Esau* and of *Iudas*, and *Achitophel*, and many others. Take you heed of this Brethren, take you heed of this. Beware that you be not Hypocrites, satisfied with some externall shew of religiousnesse joyned with civill conversation of life, freedome from grosse sinnes, and orderly living to the world-ward, but seeke after the soule-spirit of godlinesse, which consists in finding out and reforming the corruption of your natures, and the secret disorders of your inward man. He that so prayeth and heareth, that these ordinances make him see and be humbled in the sight of the filthie quagmire of sinne that is within him, by which he is carried from God to himselfe, and to sinne, and the world for his owne sake, and labours to have his inside more and more cleansed and reformed, and drawne up to God and the things of God, this man is a true Christian. But he that satisfies himselfe in an outward forme of holy duties and of civill honest conversation, not diving to the depth of his heart, this man may proove, and if he mend not will proove a guilefull *Cham* at last.

2. He saw the nakednesse of his Father. Gen. 9 22.

But now his next sinne is, and *Ham the Father of Canaan saw the nakednesse of his Father*. If he had suddenly and occasionally come into the place where *Noah* lay uncovered, and his eyes before he was aware, had lighted on that object, and he had presently turned away his countenance from it with griefe for his old Parents fault, and out of tender compassion, that seeing had beene no sinne. But the meaning is, he gave himselfe to stand and gaze upon his Fathers un-

unbeſeeming carriage and unſeemely parts, ſo as to delight in it, and thereby to ſtirre up and nouriſh in himſelfe a contempt and ſlight eſteeme of his Father. Hee did not ſee it with pitie and remorſe, and make the beſt of it as of a matter of infirmity, into which the good old man fell unawares: but he beheld it with gladneſſe, laughter, deriſion, jeſting, ſporting at his Fathers nakedneſſe and miſdemeanour. This is a great fault to behold the ſinnes and offences chiefely of Parents and other ſuperiours, and moſt of all of godly and holy men, Fathers of the Church and of Religion as well as of our perſons, I ſay, to behold their faults with an over-open and a greedy eye, with ſcorne and ſcoffes and contempt of them and of piety, and of goodneſſe in and thorough them. For this certainely comes from nothing elſe, but a ſecret diſlike and averſneſſe from goodneſſe it ſelfe, againſt which we are glad to pick a quarrell, and are willing to have ſomewhat to object againſt it, that wee may hinder our ſelves from imbracing it, and from a gladneſſe alſo to have ſomewhat to alleadge in excuſe of our owne naughtineſſe, and for the imboldening of our ſelves to perſiſt in it ſtill without feare. It is nothing but hypocriſie, I meane a being contented with a falſe counterfeit goodneſſe, yea willingneſſe to favour and allow our ſelves in our owne ſinnes, that maketh us with joy and delight in our ſelves and ſcorne and contempt againſt them, to gaze upon the faults and ill carriages of the godly men with whom wee live, which is alſo ſo much the more aggravated, if the reverence which we owe them in regard of their places, and love in regard of their neereneſſe to our ſelves, have not beene able to withdraw us from ſuch injuriouſneſſe.

This is one ſinne of *Ham*, curſed *Ham* the Father of *Canaan*, come and examine your ſelves, if none of you have acted *Hams* part againſt your Parents, againſt the Magiſtrate, againſt the Miniſter, againſt any Chriſtian or neighbour: Have you not beheld the faults of any ſuch with content and gladneſſe in it? have you not beene willing to ſtand thinking of that fault? and to make your hearts thereby bold to deſpiſe and ſleight them, to laugh at them and to cenſure them. If this have beene to a perſon neere and eminent, the fault receives great aggravation by that circumſtance, but if it have beene done to any Chriſtian man though not of ſuch worth or neereneſſe, or to any man at all, it was a wickedneſſe to be abhorred, ſhewing a moſt uncharitable diſpoſition; for *charity rejoyceth not in iniquity*, that is, is not glad to ſee another commit ſinne, and withall an heart that is willing to hide its owne ſinnes and make them ſeeme little or nothing, and make it ſelfe bold to commit them ſtill by beholding other like ſinnes in other men chiefely ſuch as are bound in duty to be, and in reaſon ſhould be expected to be better then ones ſelfe: hee alwaies ſees the faults of others to ſome miſchievous intention and with ſome evill affection that lookes upon them with an open and earneſt eye, as taking 1 Cor. 13. 6.

king ſome content in this, that ſuch and ſuch alſo be bad as well as himſelfe.

Now if you have runne into ſuch a fault, call it to minde and repent of it, and know that how great ſoever the crime was, your crime was as great or greater in ſo beholding, *Hams* thus beholding his Fathers nakedneſſe was worſe then his Fathers diſcovering himſelfe. And now I require you to make *Ham* your warning, doe not as he did, but as your owne conſciences tell you that he ſhould have done. Aske thy ſelfe if thou beeſt a reaſonable man of any judgement, what ſhould this ſonne have done in ſuch a caſe, ſhould he not have turned away his eyes from looking on ſuch a ſpectacle, ſhould he not have ſighed and mourned, and ſaid, alas, alas, how hath this befalne my poore aged and godly Father, O how was he overtaken with wine that was never wont to exceed himſelfe in foode or the like. Should he not have prayed God to forgive him and have told himſelfe in this wiſe, ah doe thou learne O *Cham*, how weake a thing a man is, and how apt to fall into ſinne, that thy ſelfe maiſt learne to be more watchfull, and ſo have caſt ſome garment over the old man to have ſaved him from further diſgrace, if any other perſon might have had occaſion to approach him: Sure you cannot but yeeld that *Chams* duty had beene to have carried himſelfe thus reſpectively and pitifully towards his Father, doe you as duty bound him to doe, not as leudneſſe and naughtineſſe prompted him to doe. Mend his faults and imitate them not, be reformers and not followers of what was amiſſe in him: Commiſerate the ſinnes and falls of other men, chiefely Parents, Magiſtrates, Miniſters, Aged men, and men of former godly converſation and of vertuous and religious carriage in other things: I ſay commiſerate them, pray for them, lament their weakeneſſe and their ſlips, take notice of your owne dangers and ſo wake your ſelves by their offences. But whoſoever will contemplate ſuch dolefull ſights with gladneſſe and inſultations, ſaying, *Aha, aha*, as *David* ſpeaketh of his Adverſaries, that man will collect boldneſſe to ſinne and impenitencie in ſinne, and a ſleighting of righteouſneſſe and righteous men from ſuch offences, and ſo will ſtumble and fall and deſtroy himſelfe againſt thoſe blockes as they may be termed.

He acquainted his Brethren with his Fathers nakedneſſe.

But I come to another fault of *Chams*. He contented not himſelfe to ſee but muſt alſo blab abroad what he had ſeene, and tells it not alone to one, but to his two Brethren that were without and did not ſee it. He left his Father ſtill uncovered, and gets him out of doores to finde *Sem* and *Iaphet*, and ſo ſoone as he met with them, reports, no doubt laughingly and fleeringly what he had ſeene, like enough adding alſo words to this purpoſe, to draw them to the like, and bid them goe in and they ſhould ſee ſuch a thing as they would little have thought ever to have ſeene. But let us ſatisfie our ſelves to take the fault as it is ſet downe. He told the fault and told it to his two Brethren that were without and needed not to have beene acquainted with their Fathers na-

nakednesse, if hee wretched whisperer could have commanded himselfe silence.

So you have in him that foule sinne of whispering of another mans faults behind his backe, aggravated with the consideration of the persons against whom he sinned, his Father, and towards whom, his Bretheren both of them, and where, even without. It is a sinne and wickednesse to scatter abroad the faults of others, and to divulge those matters of disgrace against them, which a man might easily keepe close, if he were master of his mouth, and is not bound by any duty to reveale; and especially to blab them to such as else would not know them, and such as might be most grieved and hurt by hearing them. This I say is a sinne, it proceedeth either from a twatling laxative humour causing that a man must vent all he knowes, and be talking of many things, or else from an uncharitable dispostion to the party whose name one tenders not, his person one loveth not. It is hurtfull to the speaker, feeding his hypocrisie, making him ready to commit the same or the like sinnes, and hurtfull to the hearer, to infect him or to grieve him, and to him of whom report is made to reproach and discredit him, and withdraw the heart of the hearers from him. It is much aggravated when the thing reported is false and uncertaine, taken up upon meere heare say, and the person of whom I speake, either my Parent, Brother, Friend or Superior, my Magistrate, Master, or of note in the Church, as a Minister, or eminent in goodnesse, as this just *Noah*. This was the fault of *Cham*.

Whispering is a great sin.

I call upon your consciences to find out your sinnes in the like kind, if not degree, have you not spoken of the faults of your governours or of others, to others meerely to disgrace, or else meerely to hold up talke when other matter failed. Bretheren do not count this a small offence, a talebearer, a whisperer, a revealer of secrets, is no small offender. Hee doth not walke according to the plaine rule of our Christian Religion, *doe as you would be done to*, he doth not bridle his tongue, he doth not walke according to charity. He is injurious to the name of another, and a wrong doer to the whole world, by scattering abroad examples of evill, hee shewes himselfe no hater of sinne, that loves as it were the smell and savour of it. He is a manifest transgressor of Gods Commandement, and at last makes himselfe odious to those that heare him, and to those that are ill spoken of by him. For the hearer cannot choose but discourse thus, if hee spare not anothers name, whether will he spare mine in another place, and therefore I have no reason to trust him or be familiar with him, and he whom he hath misreported will heare of it at last, and then hee will hate him, as a person treacherous and false-hearted, and cannot but reason thus with himselfe, so long I have lived by him and so neare, so often have I beene in his company, hee never opened his mouth to admonish me, but in mine absence to do me disgrace hee hath not beene sparing. It cannot be that he wisheth my good in his

heart, that useth not his tongue to do me the greatest good, that is, to reforme, but doth imploy it to doe me the greatest hurt he can, that is, to disgrace me.

Therefore if you have beene whisperers, see the fault and be sorry. It is a *Cham* like trespasse. And now charme your tongues I pray you, as from all evill language, so specially from telling other mens secret sinnes abroad, and making that open which might have beene well kept close: Whosoever hath made his Brothers faults, especially a Parents or the like, open to any man, if he himselfe might have kept them from that one without sinne, hath committed a sinne in so doing. Further then wee are moved by the necessity of our duty to reveale other mens offences, we are bound in duty to conceale them, farther then it would have beene a sinne not to have spoken of them, it cannot but be a sinne to talke of them. You must not thinke, that it is at your liberty to declare your neighbours secret faults, when you will your selves, you would not have others deale so with you. As wee may not lawfully hurt our neighbours body till some necessity of duty bind us, so neither his name, for the ninth Commandement, at least the fift requireth to be as chary of that, as the sixt doth to be chary of his body. Cease, cease to be whisperers, above all take heed you bee not worse then *Chams*, for hee spake nothing but what he saw with his owne eyes, O do not you dare to speake what you never saw, but either conjecture alone of your owne head, or have onely heard of others.

Thus wee have done with *Chams* fault, now let us consider his punishments.

3. His punishments.

1. God cursed him in his sonne *Canaan*.

God cursed him in his sonne *Canaan*, not that himselfe in person was exempted, but that the curse should shew it selfe most apparently upon *Canaan*, and that *Israel* might be more encouraged to goe up against the *Cananites*, a nation antiently cursed of God, and his curse standeth in this, that he should be *a servant of servants*, not so much to men, although that also in that was understood and fulfilled, but to Idols, to sinne, to Satan. So *Cham* by discovering his Fathers fault gets a grievous curse upon himselfe and his posterity.

O learne to terrifie your selves from this sinne, by threatning your selves with this curse. Shall I provoke God to curse me and my children after me? shall I sow the seed of misery for my selfe and those that are to come of my body hereafter? Let Gods severity upon those whereof himselfe hath given us knowledge in the word, make us carefull to preserve our selves from their offences, and to that let us both acknowledge our owne aptnesse to the same crimes, and inability to deliver our selves from them, as also crave at the hands of God the gracious helpe of his Spirt to preserve us.

If any demand, But why should the curse fall on *Canaan* for *Chams* fault?

I Answer, The Lord hath all the children of all wicked men so farre obnoxious to his justice, that it cannot be a wrong in him to

punish

Gen. 10.

punish the Father in the sonnes, or the sonnes in the Parents. So have we done with *Cham*.

Nimrod.

The next bad man of whose badnesse the Holy Ghost takes notice is *Nimrod*. Hee was the fourth from *Noah*, and thus his geneologie riseth, *Noah, Cham, Cush, Nimrod*. His name signifieth *wee will rebell*, or *a rebell*, whither by chance or otherwise given to him; of him this one thing alone is noted, *that hee began to be mighty in the earth, Gen.* 10.8. *hee was a mighty hunter before the Lord*, insomuch that his name gave occasion to a proverbiall speech, if any man would describe a violent tyrannicall fellow, he would say, *as Nimrod the mighty hunter*. By hunter here is not meant an hunter of beasts, but an hunter of men, the word translated *hunting* may well be englished foode or prey, and hee may be called a man of prey, that is, of spoile and booty. Hee was the first that affected to erect a Monarchie, and to make himselfe a commander over men by force and strength of armes, so that his sinne, was ambition, usurpation, tyrannising, that is, a violent inforcing men to yeeld to his dominion, whether they would or not, though he had no right or title to command over them, for hee was the sonne of *Cham*, who was the youngest of *Noahs* sonnes, and withall accursed of God to be a servant of servants, and yet he would make himselfe a commander over others, and we have it noted what City he began first to erect his tyrannie in, *viz. Babel*, whence it may seeme the plague spoken of afterwards did drive him, and yet he left not but went to other Cities, and made his dominion still larger and larger.

What his name signifieth.

The first that strove to erect a Monarchie.

Was as a tyrant and ambitious.

Learne of him to take heed of ambition and tyranny, I need not to pray you to forbeare a tyrannicall usurpation over Cities and nations, but take you heed of that degree of tyranny which is incident to men of your ranke, even of carrying out your owne will against equity and right. A tyrant is an odious name, this mighty hunting made *Nimrod* infamous, he did openly professe and practise it, which seemeth to be meant by calling him mighty hunter in the sight of God. He cared not for God nor man, but openly and in the sight of God and man attempted to subdue the nations and people round about him, and to make himselfe a great commander. Put away from you ambition, vaine glory, covetousnesse, violence, and all those sinnes which are together wrapped up in this one word tyranny; so I have done with these two particular sinners.

The Babylonians.

I goe on to set before you a troupe of sinners all at once, whereof I conceive that *Nimrod* was the ringleader, for it was done at *Babylon* his City which he built, and which he had constituted the head and Metropolitan City of his dominion. The fault you have set downe, *Gen.* 11.2,3,4. *viz.* that passing through the countrey Eastward from the place where *Noah* lived, and meeting with a very fruitfull plaine in the land of *Shinar*, that is, of *Chaldea*, they consulted to make brickes (for that the countrey afforded not hewne stone,) and to use a kind of naturall mortar or slime that abounded in that place in steed

Their faults.

of artificiall mortar, and so to build a City and a Towne that should reach up to Heaven, mooved thereto partly out of an ambitious desire of a great name and credit to continue long afterwards, and to spread farre and neere for the present, to prevent dispersion, which their guilty consciences caused them to feare, though no such thing was yet begun to be executed upon them. Here we must informe you of their sinne, which was not simply the building of a City, nor building of it of such matter, but ambition and vaine glory, and carnall confidence, and then the punishment of their sinne in the dividing of their tongues, and scattering them abroad.

First then their sin is a vaine-glorious erecting of a strong City and an exceeding high tower, joyned with a confident perswasion that they should save themselves from any mischiefe and calamity, by meanes of their City. The occasion that did further them to this worke is, that they were all of one language, and so would easily agree upon a bad thing, and that they met with a fit place, and had fit matter bricke and slime, and that they were so fully bent upon it to finish this their tower, that no meanes was left to stop them, but Gods comming downe upon them with some heavy chastisement, I conceive that they had finished, or neere finished their City, and were now setting apace and eagerly about the tower, afore the Lord did crosse them by that punishment. For seeing *Babel* was the beginning of *Nimrods* Kingdome, and that he could not have finished it after the division of tongues, if he had not done it wholly, or for the most part before, it will follow in likelihood, that they were permitted to settle there a long while, and to finish their City. But when they grew so mad that with a City they would have a Tower, as it were to outface God and save them from dispersion in despight of him, then it was high time for the Lord himselfe to oppose them. Here there are 3. sinnes, 1. Vaine-glory, 2. Carnall confidence, 3. Wilfulnesse and obstinacy. Vaine-glory, for they sought a name by an exceeding strong City and high Tower. 2. Carnall confidence, for they imagined to make themselves safe from dispersion and misery, by meanes of that City and Tower. 3. Obstinacy, because that God himselfe witnesseth they were so fully bent upon their projects, that except by violence, there was no way to stop them in their attempts. Here be 3. sinnes in the *Babel*-builders Tower.

Vaine-glory, Carnall confidence, Obstinacie.

They gave themselves to earthly mindednesse in hunting after a name, and this they would get forsooth, by such a building as the world had never seene the like for greatnesse and height, and never should see. Be not you vaine-glorious, studying to doe some earthly vaine thing, for which you may be talked of farre and neere, and for a long time. This is vaine-glory, the vice by which men affect to be famous and much talked of, and magnified in the world for some great earthly matter that they have gotten, for getting a great deale of riches together, for raising their family, for a fine house, for being the first that did such or such a thing or the like. Be not I say vaine-glorious,

Vaine-glory a sinne.

glorious, let not your hearts affect this foaming froth of mens tongues. Care not for such kinde of praises and commendations: but set your hearts upon better things, to get you a name in Heaven, and in earth to be good, holy, just. Praise is a thing which the Apostle commandeth us to follow, but by praise he meaneth praise-worthy things, not praise it selfe further then it is a necessary effect and companion of things praise-worthy. Be good for conscience sake to God, that so you may have, though you seeke not after it, good esteeme of men and their good reports. This vaine-glory will so choake all true desire of goodnesse and all true goodnesse, that at last it will make you to fall into that high degree of Hypocrisie, as with the *Pharisees* you shall doe all your deeds to be seene of men, and if you doe any good thing, shall even loose your reward in Heaven.

2. Carnall confidence is a sin.

. But againe, take heede also of carnall confidence, that is, promising your selves safety from any affliction in respect of any outward thing. That is carnall confidence, to make ones selfe beleeve that he shall continue secure from all earthly dangers in respect of a Citie, a Tower, a friend, a great estate, or the like. Alas, all these things be vanity and lies, they are the arme of flesh. Trust not in Princes, trust not in Horses or in Chariots, trust not in wisedome, trust not in man. The Holy Ghost doth every where disswade men from this vaine confidence, and pronounceth a curse against them that trust in flesh and tells them that they withdraw their hearts from God. He that conceiveth so well of any earthly thing as to promise himselfe safety from that, is made careless by that of seeking Gods favour, and is so earnest after that, as hee will not have leasure to thinke of pleasing and obeying God, and seeking to him and trusting on him. It is a fearefull sinne, and yet a common one, hardly can men keepe their hearts from committing this idolatry, you must humbly pray to God to discover to you the vanity of all earthly and terrene things, and to shew his Omnipotency and All-sufficiency, that so he may be your confidence and your dread.

3. Obstinacie is a sin.

Lastly, beware of that sinne of wilfullnesse and obstinacie, that are so bent upon an evill course, as no words nor other like meanes will turne you from your ill courses, this was the sinne of *Elies* sonnes, of *Pharaoh*, of *Israel*, of *Amaziah*. This is a fore-runner of mischiefe, *Hee that hardens his heart against a reproofe shall surely come to mischiefe, let no man stay him.* When the Lord sees that words will not serve the turne, he comes with rods, and if the rod will not divert men from their evill paths, then swords must. Wherefore put you on a flexible and tractable disposition, and an heart that will easily be disswaded from an evill way. Pray to God, pray to him to give you a minde full of light that may quickly discerne evill, and an heart full of softnesse that may quickly be withdrawne from it.

Their punishment.

Now consider the punishments, God comes downe to see, that is, takes notice of their sinne and wilfullnesse in it, and therefore consults

sults with himselfe, the Father with the Sonne and Holy Ghost to goe downe (by the powerfull worke of his hand) and to confound their languages, and by that meanes to stop their worke and scatter them thence, from which effect the world did call that Citie *Babel* or confusion, so instead of great honour and a great name, they gate shame and confusion, and were thence dispersed, from whence they expected safety from dispersion. Thus God catcheth the wicked in their owne devices, brings mischiefe on them from that wherein they trusted for safety, and shame from that from which they expected glory. Yea see here, that God hath strange and unwonted punishments to lay upon sinners, for who would have ever had a dreame of such a thing as this, *viz.* to have them made unable to speake their mother languages, and all of a sodaine to speake gibrish one to another. So powerfull is God over man that he can take from him, his tongue, his wit, his soule, all things in a moment.

The punishment of strang languages is a heavie punishment.

It was an heavie chastisement making way to much ignorance and barbarisme, and to much warre and bloudshed, and to a great estrangement among mankinde, and to great toile and labour for the getting of all learning, and causing much errour and mistaking in all Arts and Sciences chiefely in Religion, so that next to our casting out of Paradise and to the flood it deserveth the name of the heaviest punishment that the world hath felt, yea in respect of the succession of men it was worse then the flood, that onely drowned the men who lived in the present time, this hath drowned in ignorance and errour all succeeding times. Let us feare the Lord our God who onely doth wonderfull things, and can tell how to plague his enemies with heavie scourges. We have now finished the Examples of these bad men.

Sem and *Iaphet*, their vertues, they covered their Fathers nakednes. Gen. 9 23.

Looke to the good, *Sem* and *Iaphet*, and *Sems* posterity to *Abram*. Of *Sem* note his good deed, his reward and his death; for his good deed, it was common with him and *Iaphet*, they went backward, and so covered their Fathers nakednesse, that they might not see it, partly out of modesty, and partly out of filiall reverence and respect which they bare unto him. Thus, thus should all good children doe, even refuse to see their Parents nakednesse or any thing that might withdraw a due regard and feare of them, any sinnes or weaknesses of theirs notwithstanding, yea all men should be so truly loving one towards another, as to use the mantle and veile of love to cover a multitude of sinnes, so as to goe backward as it were and not see them. Wee should what in us lies and so farre as duty will suffer, conceale the faults of all men, further then the necessity of healing them and of preventing the mischiefe that may else follow of them will permit us. Every man would be so dealt withall himselfe. Who doth not praise the vertuous carriage of these two Brethren. Imitate it, I beseech you chiefely towards Parents, Magistrates, Ministers, keepe secret if you can their secret faults, and hide their shame from breaking forth. Nothing is more fit to be cove-

covered then ſinne. It is like a carkaſſe which doth leaſt hurt when it is buried under ground, ſo farre therefore as duty will ſuffer you, bury, bury it, under ground with it, and let it lie hid under the garment of ſilence. See it not if you can chooſe, ſay nothing of it more then you muſt needs.

Now conſider the bleſſing with which their goodneſſe was rewarded, *Sem* had God for his God and the dominion of *Canaan* given him, that is, the true Religion was to continue in his poſterity, the Meſſiah to come of him, and his ſeede to have the poſſeſſion of the land of *Canaan*, and *Iaphet* at laſt was to be brought to the participation of the ſame Religion with him, by the perſwaſion of the Goſpell. So it is a great mercy to have the true Religion continued in a mans poſterity, and to be brought from errour unto the truth. Whether *Iaphets* ſelfe were a godly man, it is not certaine, but in doubtfull things it is good to incline to the beſt ſide, and to take things in the beſt part, therefore we will hope that he was ſo, and with *Sem* did inherit the bleſſing in his perſon as well as after his ſeed was admitted unto it. And let us now bleſſe God that hath performed this Propheſie, for it is likely that we of theſe Countries are of *Iaphets* poſterity, and now we ſee the Lord of Heaven be bleſſed, that God hath perſwaded us to accept and imbrace Chriſt and ſo to dwell indeed in the tents of *Sem*.

Their benefits, true religion was continued in their poſterity.

But now for the ſeede of *Sem* they were theſe, *Arphaxad* who lived 438 yeares, almoſt 200 fewer then his Father *Sem*, as *Sem* did 350 fewer then *Noah*. *Selah* who lived 433 yeares, the halfe alone of the lives of men before the floud, for at the floud God did ſhorten mens lives by halfe, to keepe them from ſo great a height of wickedneſſe, as in that long lived age they came unto, and to ſhorten the toile of the godly upon earth. *Heber* lived 464, the longeſt of all but *Sem* after the floud, it is likely he was a very worthy man, from him the name Hebrewes came to his poſterity, and endured for many yeares after. *Peleg* lived 239 yeares, about the building of the Tower of *Babel*, ſo you ſee then God ſhortened mans life one halfe, ſeeing them againe to grow ſo exorbitantly wicked. *Reu* lived alſo 239 yeares, juſt as long as his Father, which is not found in any other that I remember. *Serug* lived 230 yeares. *Nahor* lived 148 yeares, it may ſeeme that he was the firſt of the Patriarkes that fell to Idolatry, for *Laban* ſware by the gods of *Nahor*, therefore his life is almoſt by halfe as ſhort as any of his predeceſſors. Then *Terah* lived 205 yeares, he fell to Idolatry but repented afterwards and went with his ſonne *Abraham* towards the land of *Canaan*, dying in the way, and buried his eldeſt ſonne before himſelfe, which had not befalne any Patriarke before that we reade of.

The ſeede of *Sem*. Gen. 11. 10.

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THE EIGHT EXAMPLE. OF ABRAHAM.

IT is agreed upon by all, that from *Adam* to the floud there paſſed 1656 yeares inclu-ſively, I meane from the beginning of *Adams* Creation. *Noah* was the tenth from *Adam* incluſively, *Abraham* the tenth from *Noah* excluſively. I meane not reckoning *Noah* as one. How many yeares paſſed betwixt the floud and *Abrahams* birth, it is uncertaine, becauſe the relation of *Abrahams* birth *Gen.* 11.26. is ſet downe in ſuch words as have miniſtred occaſion of difference to the Reader. *Terah* begat *Abraham*, *Nahar* and *Haran*, but at what age he begat each of them, it is not manifeſted: Some thinke, that *Abraham* was the firſt-borne, begotten at his fathers 70 yeare, ſome thinke that hee was the youngeſt begotten at his 130 yeere, ſo there is difference of yeeres in the account by this meanes, 60 yeares; but I rather incline to them that thinke *Abraham* was the eldeſt ſonne at his Fathers 70 yeare, for ſurely if *Abrahams* Father had beene able to become a Father at 130 yeares, it would not have beene ſaid of *Abrahams* ſelfe, that he was as good as dead at a 100 yeares old. It is improbable, that there ſhould have beene ſo great difference of bodily ſtrength betwixt the Father and the Sonne. Now from *Abraham* forward, the Holy Ghoſt maketh his ſtory more

more large then that of former times. We ſhall follow Gods pen and propound unto you this Father of the faithfull, that by doing his workes you may ſhew your ſelves his children. In him looke to his 1. Birth. 2. Life. 3. Death.

Abrahams Birth.

For his Birth, he was the ſonne of *Terah*, borne as ſome thinke about the 200th yeere of the world, ſome 352 yeeres after the floud, but as ſome thinke 60 yeeres ſooner, about 1948 of the world, and after the floud 298. For his life we will conſider his carriage good and bad, and the things that befell him good and bad.

His Life.

Let us begin with his vertues and good deeds, and obſerve him as an excellent patterne of all vertues and goodneſſe, that we may profit the better by conſidering his life more particularly. Let us ſee what vertues and good deeds he practiſed towards God firſt, and then towards man.

His vertues toward God. 1 His faith. Heb. 11. 8.

James 2. 23.

Firſt for God, hee is commended for faith, *Abraham* ſaith the Author of the *Hebrewes*, *by faith called of God*, &c. and *Abraham by faith offered up*, ſo that faith he had, and was called the *friend of God*, as the Apoſtle S. *Iames* witneſſeth, now without faith no man can poſſibly pleaſe God or be his friend. So had *Abel* as we ſhewed you before, ſo had *Noah*, ſo had *Henoch*, ſo had all the godly at all times. This grace is the cardinall grace, the radicall grace, that upon which all other graces grow as on their roote, and on which they move as the doore upon its hinges. Therefore you that would be called the children of *Abram*, heires of the bleſſing of *Abram*, come and compare your ſelves with him, and ſee whether you be faithfull as he was, to that end know, that faith is the grace by which we beleeve things inviſible and ſupernaturall concerning another life hereafter. So the Apoſtle diſtinguiſheth walking by faith from walking by ſence or ſight, and *Faith is ſaid to be the Evidence of things not ſeene and ground of things hoped for*. Reaſon and naturall diſcourſe will informe of things ſenſible and naturall concerning the preſent life, but the things that are above ſence and reaſon concerning a future life hoped for hereafter nothing doth informe us but faith, and faith is that grace by which the ſoule beleeveth ſuch things.

What faith is.

Heb. 11. 1.

Three acts of faith 1. Faith of God, which hath foure acts.

It hath three ſorts of acts in regard of which it is ſtiled by three titles: Faith of God, Faith to God, Faith in God. Faith of God is that by which we beleeve that there is ſuch a God as indeed he is. All conceits of God are not of faith, but thoſe apprehenſions of him which agree to his being and conceive him to be ſuch as himſelfe doth ſet forth himſelfe to be, and you ſhall ſee what *Abraham* beleeved concerning him. 1. He beleeved that this God was one and but one as the Scripture witneſſeth of him. He worſhipped God, he called on the name of God, he builded an Altar to God, not to gods or more gods, but to one God JEHOVAH. 2. He beleeved that this one God was True, Omnipotent, able and willing to doe any thing that he ſhould ſpeake, *viz.* that he was All-ſufficient and faithfull, as

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S. *Paul* witneſſeth, being fully perſwaded that what he had ſpoken he was able alſo to performe, and *Heb.*11. that he was able to raiſe him from the dead. 3. He beleeved that this one God was poſſeſſor and judge, and therefore alſo *Maker of Heaven and Earth.* And 4. That he was righteous and would doe righteouſneſſe in puniſhing the wicked that lived in ſinne, and in ſparing and being favourable to the righteous man that did ſtudy to walke before him in a good converſation. Now theſe be the principall things to be aſſented unto concerning God.

1.Faith to God

Secondly, *Abraham* had faith to God, that is, he gave conſent to all thoſe things that God ſaid, becauſe he ſaid them, which neceſſarily followeth from his acknowledgement of the truth, power, and All-ſufficiency of God: So doth the Author to the *Hebrewes* note, that it was a land which after he ſhould receive for an inheritance. He beleeved that God would give him that land according to his promiſe, and he beleeved above hope in hope, that he ſhould be Father of many Nations, and it is ſaid, that God preached the Goſpell unto him, ſaying, *In thy ſeed* (which is Chriſt) *ſhall all Nations be bleſſed.* He beleeved that of his ſeed ſhould come the Meſſiah which ſhould free mankinde from the curſe, and make them partakers of the bleſſing. So he beleeved Gods threats againſt *Sodome*, that God would deſtroy it with fire.

Gal.3.8.

3.Faith in God

Thirdly, he believed in God. 1. He truſted upon his mercy in the promiſed ſeede, that for his ſake, not for the worth of his owne righteouſneſſe, God would be mercifull to him and ſave him. He beleeved in God, and this faith was *counted unto him for righteouſneſſe.* He was juſtified by this faith as the inſtrument, he did not worke, meaning in reſpect of juſtification, he did not thinke to be pardoned and accepted for the workes ſake, but beleeved in him that juſtified thoſe which in themſelves be ungodly, by juſtifying he meanes, pardoneth their ſinnes, as it is ſaid, *Bleſſed is the man to whom the Lord will not impute ſinne*, for the promiſe was not made to him by the workes of the Law, but the righteouſneſſe of faith, that is, the righteouſneſſe without workes as he deſcribed it before. Now if you have this faith and all theſe acts of faith, then you are *Abrahams* ſonnes, if not, in vaine doe you lay title to his inheritance. Therefore trie your ſelves, and if you have this faith then know your ſelves happy, if not, you are farre from bleſſedneſſe, you are ſtill under the curſe.

Rom.4.3.

Pſal.32.2.

2. He feared God.

But ſecondly, *Abraham* feared God. True faith will bring forth the feare of God, not the paſſion of feare, nor ſlaviſh feare, nor feare of flight, but the feare of caution and warineſſe, a not daring to offend God, as the Lord himſelfe witneſſed of him, ſaying, *Now I know that thou feareſt mee when thou haſt not ſpared thine onely ſonne.* Loe, the feare of God is ſuch a diſpoſition of heart to God-ward, out of the apprehenſion of his excellency and greatneſſe and juſtice, that will cauſe a man not to be bold to dare to omit any worke that Gods Commandement injoyneth him unto, and ſo not to commit any thing

Gen.22.12.

thing that God condemneth. I pray you consider, have have you this vertuous feare of God? Doe your hearts stand in awe of him? so that you flie from the offending and displeasing of him, as from the greatest of all evils; those that have Gods feare before their eyes, they are godly like *Abraham*, those that have it not, they are wicked, as *Abram* thought the men of *Gerar* and *Egypt* to be; O labour for it, if you have it not yet, get it, if you have it, labour to increase and nourish it by considering his great excellencie and great terriblenesse.

3. Was obedient.

A third vertue, *Abraham* had obedience, that is, his will was thoroughly subject to Gods will in all things, so that he held this resolution within himselfe, that whatsoever God bad him doe that he would doe, for which God praised him, saying, *because thou hast obeyed my voice*, and the Apostle, saying, *he obeyed and went out*. Obedience is a resolution and indeavour to doe all that God bids, because he bids. Let us take some speciall acts of obedience, wherein *Abraham* did crosse his reason, and his affection, and his credit, and his profit, and all to performe the will of God, even therefore onely, because God bad him, whom he durst not out of feare and would not but out of love follow in all things.

Some speciall acts of *Abrahams* obedience

1. Left his Countrey at Gods Commandement.

First, God gave him Commandement to leave his Countrey and Fathers house, to goe out into a land which he should shew him: A strong Commandement, leave all thy kindred and goe into a Countrey thou knowest not whither, but goe from place to place as I shall shew thee. Here seemed no reason in this Commandement, but *Abraham* obeyed it, *Gen.* 12. 1.

2. Lived in tents at Gods Commandement, Heb. 11. 9.

Secondly, when he came into the land of *Canaan*, he did not build a Citie, nor an house there, but dwelt in tents as the Apostle noteth, as a pilgrim and a stranger, not having possession in it at all, so much as a foot, God gave him no place of abode, but caused him to wander as himselfe telleth, *Gen.* 20. 13. This seemed an unhappy and unsetled life, and flesh and bloud could not take content in such a kinde of living, but because God injoyned *Abraham* so to live. He submitted himselfe and did live so, save that onely he bought a place to burie in, as being still mindfull of his death.

3. Circumcised himselfe and all the males of his family.

A third heavie Commandement he received from God, *Gen.* 17. 10. and 26. God made him to circumcise himselfe and all the males of his family, and all that should after be borne when they were eight daies old, and he made no question of it: To circumcise was to cut off the top of the uppermost skinne of the secret part; This seemed the foolishest thing in the world, a matter of great reproach which would make him, as it made his posterity after, to seeme ridiculous to all the world. It carried an appearance of much undecencie and shamefullnesse, to cause all his servants to discover themselves unto him. Much more might have beene alledged against this ordinance, what good could it doe? what was any man the better because he had wounded himselfe and put his body to that torment? yet for all this, *Abraham* dispu-

disputed not, objected not, made no contrary allegations, but presently the selfe same day tooke himselfe and his sonne *Ishmael* and all his servants in his house, and circumcised them according to the commandement of Almighty God.

4. He expelled his wife *Hagar* and sonne *Ishmael*.

Yet a fourth commandement more tedious and contrary to reason and affection then all these, which was of it selfe exceeding grievous in his sight, as the Holy Ghost witnesseth, that is, the expulsion or excommunicating of his sonne *Ishmael*, and of his mother *Hagar*, yet when God commanded him to doe it, *Gen.*21.12. hee rose up the next morning betimes, *v.*14. and sent away both the mother and the sonne.

5. Hee would have sacrificed his sonne *Isaac* at Gods commandement.

But last of all he obeyed a commandement, that seemed to contradict nature and religion, and Gods promise, and his owne salvation, and the salvation of all men, and the truth and honour of God himselfe, so that God was said to try him to the utmost in that commandement. It was in sacrificing *Isaac*, as the Spirit of God noteth. *Heb.* 11. and *Gen.*23. God bad him take *Isaac*, and not instantly kill him in the place, but goe three dayes journey, and not knocke him on the head and there an end, but offer him for sacrifice. But what was this sonne, the sonne of his old-age, the sonne of his love which was so deare unto him, yea the promised seede in whom it was said, *In Isaac shall thy seede be called*, and this sonne he offered after a most melting conference betwixt himselfe and *Isaac* his sonne all alone. Here was an obedience incomparable and unparalable, no man ever did the like except our Lord Jesus Christ, who offered up himselfe, which must needes be dearer to himselfe then *Isaac* was to *Abraham*.

Heb.11.18.

The excellency of *Abrahams* obedience.

So now marke the excellency of *Abrahams* obedience, hee was obedient for the matter in hard and difficult things, for the manner promptly and readily without gaine-saying, speedily and presently without deferring, and universally without excepting, without picking and choosing. If you be able to produce such obedience to justifie your faith, that it may appeare your faith is a working faith, then have you faith indeed and not in word alone: but if your faith be not accompanied with an obedience of the same kind, though not in the same degree, whereby you are able to yeeld your selves to God, resolving in all things readily and without delay or murmuring to yeeld unto him, how are you obedient? how have you faith, such a faith as was *Abrahams*. All therefore that say they beleeve as *Abraham* did, but yet obey not as *Abraham* did, yea are wilfull against Gods Commandements, refusing to doe knowne duties, and to leave knowne sinnes, that will not circumcise the foreskin of their hearts, nor leave their countrey and Fathers house, nor cast out their *Ishmaels*, nor offer up their *Isaacs*, all such are beleevers alone in shew and not in deed. Compare your selves with *Abraham*, and if your obedience be not like his, I say as before, having the same ground, extent, and properties, it is but a counterfeit faith whereof you boast, and no

true faith. Therefore now be earneſt with the living God to worke in you true ſubjection to him, and to make you like *Abraham* his ſervant: for God that wrought his heart to ſuch flexibleneſſe, will and can performe the ſame for you. Pray him to incline your hearts to his ſtatutes, beſeech him to write his law in your hearts, and to cauſe you to keepe his Commandements and judgements and doe them. And if you find ſuch an obedience, though not ſo great, yet that which hath the ſame ground, and ſtrives to attaine the ſame extent and properties, then take comfort, and be not afraid to call your ſelves ſonnes and daughters of *Abraham*, for *Zacheus* was the ſonne of *Abraham*, when leaving his greedineſſe, hee could make reſtitution and give to the poore.

4. He was religious.

Now a fourth vertue in *Abraham*, was religiouſneſſe, for it is ſaid of him, that hee built an Altar to God, and that hee worſhiped God, and that he called on the name of God, and that he payed tithe of all he had to *Melchiſedech*, and this is for our learning. We muſt call upon God, we muſt profeſſe and practiſe true religion, we muſt offer reall ſacrifices on Chriſt the Altar, we muſt alſo pay tithes of our goods, *Gen.* 12.7. You have an Altar built to God, a profeſſion of his true religion among the *Canaanites*, there he called on Gods name, that is, performed publike worſhip of ſacrificing and praying, one named for all. And *v.* 13.14. againe it is ſaid, that he came to the place of the Altar which he had made at the firſt, and there called on the name of the Lord. And *v.* 18. there at *Hebron* he built an Altar to the Lord, and when God appeared to him, *C.* 17. *v.* 3. he fell on his face before God, ſhewing all due outward reſpect unto him, when he ſpake unto him. And *C.* 14. *Melchiſedech* was Prieſt of the moſt high God, and he met *Abraham* and bleſſed him, and *Abraham* gave him tithes of all. I do not thinke he meant onely of all the ſpoiles, though that hee did too, but a conſtant tithing of all he had is meant. This tithing was an acknowledgement of his ſubjection to *Melchiſedech*, and ſo neceſſary to be performed to Chriſt who is a Prieſt for ever after that order, who muſt bleſſe and take the tithes of us.

Surely tithing is no Leviticall ceremony, for it is not originally and primarily due to the Leviticall Prieſthood, but it is due to an eternall Prieſthood, even that after the order of *Melchiſedech*, and therefore ſo farre as I ſee, it muſt be eternally due, neither can any man lawfully forbeare to pay them to Chriſt, neither can any man receive them in Chriſts ſteede, but he that is Chriſts officer to preach in Chriſts ſteed and ſow his ſpirituall things.

Now I pray you looke that you be religious as *Abraham*, profeſſe religion, come to Gods houſe, call on Gods name. Learne that publique prayer is an holy ordinance of God, frequent that, and doe not ſlight and deſpiſe it as many of you do, offer up ſpirituall ſacrifices to God. Pay your tithes duely of all, which I know none of you all that doth make conſcience of, you thinke that too deare a price to buy the worſhip of God with, but why ſhould you not ſhew your ſelves

ſubject

ſubject to Chriſts Prieſthood as well as *Abrahams?* If you could make it manifeſt to be a Leviticall ceremony, you might thinke your ſelves diſpenſed with it by Chriſts comming; But you cannot ſhew any good reaſon why it ſhould be ſo, and here is a good reaſon it was not ſo, for it was due to a Prieſt of another order then that of *Aaron*, wherefore ſhew your ſelves truely religious, by a conſcionable ſetting a part to God the tithe of all you have, as *Abraham* did. For when here it is ſaid he tithed all, and in the *Hebrew* the ſpoiles, it is no reaſon to ſhorten the wider place by the narrower, but to reconcile both together thus, he paid tithe of all, and alſo of the ſpoiles, as well as other things. I am in hope to prevaile with you for all other things, but in this I have no hope to prevaile, becauſe profit pleades againſt me, and becauſe the thing is controverted and denied by divers. Now when a coſtly ſervice is queſtioned, O how hard is it to perſwade men to ſee that truth and follow it. Well I ſhew you mine opinion, and leave it to God to perſwade you, but in other things which are not controverted, I pray you to obey as *Abraham* did, and to ſhew your religion as he did. And ſo we have ſhewed you *Abrahams* faith, obedience, feare and devotion. O that we could ſhew the ſame vertues in our lives.

I come to ſhew you next the good carriage of *Abraham* to men-ward. Firſt himſelfe, then others. For himſelfe, I requeſt you to note, Firſt that he was a very humble man, truely humble, one that did eſteeme himſelfe nothing in compariſon with God, and that is true humility, to have a meane eſteeme of himſelfe out of a true apprehenſion of Gods greatneſſe, and the infinite diſtance betweene God and himſelfe, you ſhall ſee this in *Abraham*, becauſe when God came to ſhew him what ſhould become of the *Sodomites*, and he out of mercy was mooved to pray earneſtly for them, he ſaith unto God, *I am duſt and aſhes*, O good man, that when he came neere to God, he had a ſence of his owne meaneneſſe, and intitled himſelfe no better then duſt and aſhes.

1. His vertuous carriage toward men.
1. He was truely humble.

This humility muſt wee alſo be cloathed withall, it is a neceſſary fruite of the knowledge of God and our ſelves, without which we cannot be true Ceriſtians. It is the cabinet and ſtorehouſe of all graces. It allures God to give us grace, it cauſeth all croſſes to ſeeme eaſy if God will lay them on, it makes all duties appeare reaſonable. It is a grace by which a man becommeth like unto Chriſt, who humbled and made himſelfe of no reputation. *Paul* was nothing in his owne eſteeme. *David* counted himſelfe a flea and a dead dog, and Chriſt hath ſaid, that if we humble our ſelves we ſhall be exalted. For alas, be we not ſinnefull, and ſhall we not then be humble? Be wee not mortall men, be we not damnable creatures, and ſhall we not be humble! Beloved, ſearch if you have this grace, that is, a meane eſteeme of your ſelves in reſpect of your nothingneſſe compared to God, and your ſinfulneſſe in your ſelves, and if you find your ſelves laid low and made vile in your owne eſtimation, this is to be like *Abraham*.

Phil.2.7.
2 Cor.12,11.
1 Sam.24.14.
Luk.14.11.

You have the vertues of *Abraham* in respect of himselfe. Now in respect of other men, First his family, then others without his family.

2. Trained up his Family in the knowledge and feare of God.

For his family, considered generally and specially. Generally, he brought them up godlily and religiously, and taught them vertue and goodnesse, as is witnessed of him, *Gen.*18.19. *I know hee will command his houshold to keepe judgement and justice, and to keepe the way of the Lord.* If he had not taught them the good way how should he require them to keepe it, and the word signifieth to command and teach both, and it is that of which usually the word translated *precepts* doth come. *Abraham* then was carefull to teach his people the waies of God and to teach them all goodnesse. Hee did that to his houshold, which God hath commanded us, *bring them up in the nurture and information of the Lord.* For indeed God did bid him circumcise his children and servants, and if he must administer the Seale of the Covenant to them, then he must teach them the Covenant it selfe, even the whole doctrine of godlinesse.

The Hebrew word is ambiguous.

Eph.6.4.

Brethren, be not a number of you farre from following *Abraham* in this matter? you have not gotten so much knowledge as to be able to teach your people the doctrine of true piety, the way of God, justice and judgement, nor doe not strive to get knowledge. And many that have knowledge make no care of communicating. Ah if he that provides not for the family things needfull to the body denies the faith, how is he guilty of that fault, which doth not provide for their soules. I beseech you therefore be humbled for your omission of this duty, and set about it now you have helpes enough, and may have time enough, if you will redeeme time from vanity. Doe what God praiseth *Abraham* for, and what he maketh an argument, why he will reveale to him all that he doth.

Againe, see how *Abraham* carried himselfe to the particular members of the family. First towards his wife: secondly towards his children: thirdly towards his servants.

3. Was loving and gentle to his wife.

For his wife, you have a notable example of love and gentlenesse to *Sarah* in bearing with her passion and distemper, and imperiousnesse, as you have it noted, *Gen.*15.5,6. when shee flew upon *Abraham* with a false and vehement reproofe, saying, *my wrong be upon thee*, that is, thou art in blame, the fault is thine, it is long of thee that I am sleighted by my maid, shee beares her selfe bold of thee, thou holdest her up in it, and so concludes with calling God to be judge betwixt them. He doth not answer her againe with words as hot and testie as hers, but in gentle manner yeeldeth to her, saying, *thy maid-servant is in thine hand, doe with her what thou wilt.* This is an honour to him, if he had beene put into a rage by her rage then had he beene overcome of evill, but now he is a right conquerour and overcomes evill with good, when he continued meeke and passed by her distemper and yeelded to her passion.

Beloved, you that be husbands, I pray you follow this example, I pray

pray you be not bitter againſt your wives. Be not wrathfull to them if you ſee them in paſſion, if they take you up falſely and cauſeleſly, and blame you for that for which you are not blame-worthy, beare with them, give them good words, doe what you can to ſatisfie and content them, ſhew love and wiſedome both at once. Carry your ſelves to them as men of knowledge, not as men of ignorance, and give honour to the woman as the weaker veſſell, this is the counſell that S. *Peter* gives you. Be ruled by *Abrahams* deeds and *Peters* words. It is the greateſt honour that a man can ſhew to himſelfe to be able to beare and forbeare. A wiſe man beareth things, an unwiſe man cannot beare. The wife is ones owne fleſh, a piece of a mans ſelfe yea more then a peece. We are commanded to love them as much as our owne ſelves, and to cheriſh them as Chriſt doth the Church; O be humbled for any paſſions or diſtempers you have ſhewed before your wives, or towards them, even though they have provoked you firſt: and now beſeech the Lord to make you like *Abraham* that ſo you may keepe your families in peace, even though you have paſſionate wives.

1 Pet.3.7.

Poſſe & nolle nobile.

Perhaps you will ſay, that *Sarahs* paſſion brake out but once, but your wives very often.

I anſwer, firſt, it is not certaine that *Sarah* was paſſionate onely this one time. Shee that did fall into other diſtempers might againe fall into this, but if ſhee did not, *Abraham* that bare this, out of the ſame reaſon would have borne them too, if it were a duty to deale thus mildely at one time, it was a duty to doe ſo alwaies.

What then, ſhall a man let his wife beare out her paſſions ſtill and ſleight him that is her head?

I anſwer, firſt, better ſoe, then fill ones ſelfe with paſſion too. And ſecondly, I anſwer, a loving, milde, gentle, admonition afterwards, will prevaile more to make a woman remember her ſelfe, then preſent rage and bitterneſſe. A drunken man is beſt cured by rebuke when he is ſober, and paſſion is but drunkenneſſe.

You ſee *Abrahams* carriage to his wife, now I come to ſhew you his carriage to his two ſonnes. 1. He loved them both very well, as is evident by his praying for *Iſhmael*, and his taking the matter heavily, when *Sarah* would have him caſt out of doores, but yet he loved neither of them ſo well, but that he could be content to have the one caſt out of his houſe, and the other burnt for a Sacrifice, and to cut off both their foreskinnes.

4. He loved his two ſonnes very well.

So Parents muſt learne to love their children, but with a moderate love, ſuch as that they can be be content to put them to ſmart, ſo farre as God will have them put to ſmart, even by juſt correction to cut off the foreskinne of their hearts, yea to part with them, if God will have them baniſhed, or goe into another Countrey, yea to have them die if God will have them die. Such a moderate love which is ſubordinate to the love of God, we muſt have and exerciſe to the fruit of our bodies, and we muſt ſhew the ſincerity of our

loye to them by praying for them, and the moderatenesse of our love by being able to punish them duely, and to part with them even by death when God shall send it. O bewaile your carnallnesse and unlovingnesse, and immoderate love to them. Inordinate love of a childe is a great fault, it will undoe the childe, it will make him despise and abuse the Parents, it will nourish all vices in him, it is the next way to make God crosse a man in him, it makes a childe an Idol, pray to God therefore to moderate your love.

Abraham provided for all his other children by gifts, and gave all he had to *Isaac*, as wee have it, *Gen.*25.5,6. So must a good Father provide for his children convenient portions, that they may be able to live comfortably, and provide them fit callings, as *Abraham* did, but make most account of the most godly, and let him be heire whom God hath made heire, even the eldest, unlesse his wickednesse disinherit him, and I suppose that it must be some great wickednesse for which a man should dispossesse the eldest of the greater part of his estate, yet still the eldest must have such a larger portion as that the younger may have a convenient part for them too.

Learne to be ashamed, you that are spendalls, and keepe nothing for your children, have nothing to give them: and learne you all to be moderately carefull for them, and discreetely and indifferently liberall to them. Let not one have all, the other nothing, let not any of them be thrust off with nothing for the others sake, but be a Parent to all, O be husbandly and thrifty to get and save, and be seasonably liberall to them, yet so, that still your selves be in such case as not to make your selves underlings to them.

5. He provided a good wife for *Isaac*.

Againe, for *Isaac*, *Abraham* was carefull to provide a wife, even one of the best he could though hee sent farre for her, and it may seeme he had not much with her, as you have it in the whole Chapter of *Gen.*24. Here *Abraham* is to be imitated, if in any thing concerning a child, he looked to have a good wife more then a rich. O if you that be Parents would doe so, how well would it goe with many a family? what is he or shee, not what hath he or shee should be the question?

Abraham knew that God would provide a wife for his sonne, it is probable he had prayed for that mercy and received an answer, he could not else have affirmed it so certainely. You that be Parents, must pray to God to give a wife or husband to your sonne and daughter, and make piety and vertue the chiefe match-makers: If you will ever shew your love to be a spirituall love, let it appeare to be such to your children, if by any meanes you will shew your selves affected to them with a spirituall love, let it be in seeking their good really, not imaginarily. That woman shall live happiest, not which hath the richest husband with largest revenues, but that hath the godliest husband, most abundant in vertues; sure a Father should make his daughters happinesse the maine end of his choosing an husband for her, or else he is not prudent, for prudence is a vertue by which

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a man doth worke rightly to happineſſe. I ſay the ſame concerning the wife; be you therefore imitators of *Abraham* here, and be aſhamed as our Saviour ſaith in another meaning, to ſeeke thoſe things after which unſanctified men and heathen doe onely or principally ſeeke.

Another grace in *Abraham* toward God, his Patience.

I ſhould have named one grace more in *Abraham* towards God, that is, patience, I doe not meane ſo much or onely in bearing afflictions, as in a contented tarrying for the promiſed ſeed. A quiet waiting till benefits come, and a quiet bearing of croſſes that did come, this is patience, a being ſilent to God and waiting on him: *Abraham* had waited divers yeares, no ſonne came, his wife was barren, yet he waited and ſtill continued to hope, that God would give him a ſonne at length according to his promiſe. See, how you can waite upon God if he deferre the performance of his promiſe, and that without muttering and without fainting. This is an excellent thing to beleeve, pray and hope ſtill though God deferre the accompliſhment of his word. Learne this grace, *Bleſſed is hee that by faith and patience can inherit the promiſes*, as it is ſaid of our godly fore-fathers.

He mourned moderately for *Sarah*.

So *Abrahams* vertues to God are faith, feare, obedience, waiting or hope and devotion. And to *Sarah* I ſhould have named another. He mourned moderately for her and buried her honourably, for he bought a burying place of the children of *Heth*, that he might interre her with all due reſpect. So ſhould an husband moderate his affection with diſcretion, and joyne diſcretion with his affection, that he may both ſhew ſome convenient meaſure of ſorrow for his wives deceaſe, and alſo power to keepe ſorrow within compaſſe both for degree and continuance, and ſo ſhould wives ſtand affected to husbands, and all friends each to other, and a decent funerall according to each mans place muſt be affoorded, to teſtifie their good will to the whole perſon when it lived, by due carriage to that earthie part of it which is left behinde. Thoſe yoke-fellowes therefore that are glad or would be glad of each others deceaſe, and care not what becomes of the body of each other, they muſt be blamed as naughty and unloving husbands, and thoſe that make no end nor keepe no meaſure in mourning muſt be blamed as over-loving and carnally loving. Let us ſo mourne as to ſhew the thing was deare we parted with, and withall, that we know we have better things remaining with us then an earthly friend.

Abrahams good carriage toward his ſervants, to *Eliezer* his principall ſervant.

I muſt now ſpeake of *Abrahams* good carriage to his ſervants; There was one principall ſervant, Ruler, Steward, Over-ſeere of his houſe, his name is *Eliezer* of *Damaſcus*, *Gen.* 15. 2. Him 1. He loved much. 2. Truſted much, becauſe by good inſtructions and examples he had through Gods bleſſing made him fit and worthy to be both loved and truſted. His love to him he ſhewes in ſaying to God (whereby it is manifeſt that he did not counterfeit, for *Abraham* was too godly to tell a counterfeit tale to God) *one borne in mine houſe ſhall be mine heire.* Gen. 15. 3.

A good ſervant ſhould be reſpected.

Deut.15.12,13

Prov.27.18.

LOe a good ſervant ſhould be very deare unto his maſter, ſo that he ſhould plentifully and liberally recompence him (for to ſay that a ſervant ſhould be made ones heire if he have no children, that I dare not, but I dare ſay he ſhould be plentifully and liberally rewarded out of great love.) The Lord commanded that an Hebrew ſervant ſhould not be put out empty, but that his Maſter ſhould communicate to him of his goods, and *Saloman* ſaith, that *as hee that looketh to the fig-tree ſhall eate of the fruit thereof, ſo ſhall a good ſervant that attendeth his maſter come to honour*, his meaning is to ſhew, that Maſters ſhould not be indebted to their ſervants, but ſhould reſpect and preferre them. Thoſe therefore that having good and vertuous ſervants, ſhall not ſhew themſelves liberall, and courteous, and loving, but quite contrarily, froward, and unloving, and niggardly, are much to be condemned, as men that have not wiſedome to conſider, how much benefit a man hath by his ſervants, ſo that neither could men get riches nor enjoy them if they wanted ſervants; neither could they be without them in many other reſpects, and if the ſervants be good, next to God, above all men hee ſtands moſt beholding to them. His life is in their hands, his goods are in their hand, and to ſpeake as the truth is, hee is more indebted to them then they to him. A ſervant might more eaſily ſhift for himſelfe without a Maſter, then a Maſter live as he doth without ſervants: wherefore I commend unto you all humanity, love, courteſie towards your ſervants that be good and faithfull, ſuch as feare God and doe their duty in ſuch ſort as humane frailty will permit unto your ſelves. Labour to bring your ſervants to be religious, and truſtie, and diligent, and if they be ſo, ſhew all good will to them and incourage them in their duty by loving entertainement, eſpecially ſeeing now they be freemen and not bondſlaves that are your ſervants.

Againe, *Abraham* truſted his ſervant with the weightieſt buſineſſe of his life, getting a wife for *Iſaac*, and bound him with an oath, but duely limited and freed from all doubt and difficultie as much as might be, as you may reade, *Gen.*24. in the beginning, cauſing him to lay his hand under his thigh and ſweare about that buſineſſe, alone limiting him ſo that he ſhould be freed from it if his friends were wanting to him. So a good Maſter ſhould truſt a good ſervant, onely giving him neceſſary inſtructions, and cautions, and if matter be of ſuch weight, laying the bond of an oath upon him, for no bond ſtronger then that, none fitter to binde a godly man: what might be the meaning of laying the hand under the thigh in ſwearing, I cannot learne nor conjecture my ſelfe, onely it had ſome due ſignification in all likelihood, as our laying the hand on the Bible and kiſſing it. *Iacob* alſo required it of his ſonne *Ioſeph*, ſo that it may ſeeme to have beene done in ſome religious reſpect, whether intimating the expectation of the promiſed ſeed to come out of the loynes of *Iacob* and *Abraham* I cannot ſay. But whatſoever this geſture might meane, we note that *Abraham* truſted his ſervant, and ſo muſt all men needs doe in ſome degree,

degree, and therefore had need to chooſe good ſervants, or do their beſt to make them ſuch as may be truſted.

Now for all the reſt of his ſervants young men fit for warre, they were 318. with whom he fought againſt the Kings that vanquiſhed the *Sodomites*. He did traine them up to warre as was fit, and therefore they are called his *trained* or *inſtructed* ſervants, and when hee had gotten the victory, they had leave by him to eate of the ſpoile; ſo that a good man ſhould bring up his ſervants according to his place fitly to do him ſervice, and at leaſt ſhould ſee that they have foode for them, chiefly when they labour and take paines.

Abrahams carriage to his kinſmen.

I proceede to *Abrahams* carriage toward forreiners that were not of his houſe, whether kinſmen or frinmen as we call them, he had one kinſman his Couſin german *Lot*, that was ſonne to his brother *Haran*, him he loved very well, and ſtudied to keepe all good peace and correſpondency with him, and to remove all contention, and for that end, when their ſtates were growne ſo great, that they could not conveniently dwell together, becauſe being ſojournours they were to take up but the waſte of the land, which no naturall inhabitant had poſſeſſed, or elſe to take land for money of the inhabitants if they could ſpare the ſame, he came to *Lot* and made the motion of peace, and after gave him his offer to chooſe what part of the countrey hee would, as you may read, *Gen.* 13.7.

He was peaceable.

Here is an excellent vertue of ſo mild and peaceable a diſpoſition, that to prevent ſtrife, can yeeld to his inferiour, in ſeeking to pacifie him by going to him with peaceable and quiet words and offers, and ſo farre part with his owne right, as to give the other the better a great deale, rather then proceed to jarres and diſcontents. O that we could all imitate *Abraham*, eſpecially bretheren, kinſmen, and neere friends, and be ſo deſirous of unity and accord as he was, not ſtouting it out as many do, with ſhall I yeeld ſo farre to him as to goe to him, to let him have his way, let him come to me if he pleaſe, and let him yeeld to mee. Moſt of our ſpirits be ſo big, that they will not bow to any that is a little inferiour, no not for peace ſake, imparting with a little of their right for it. But know, it is an honour to be able to beare and forbeare, he hath the moſt wiſedome and grace, that can part with his owne right, rather then continue a quarrell, if it be not in a matter of very great weight, wherein great dammage ſhould come to him or his family, by parting with it. And know, that to ſtand over highly upon tearmes, and not to bate a jot or tittle, as ſome men uſe in boaſting wiſe to affirme that they will not, is a proofe of a man led much by paſſion, and filled much with pride and ſelfe conceitedneſſe. Hee knowes not the valew of peace, that will not redeeme it with bending ſomwhat even to his inferiour, chiefly a neere kinſman. The thing therefore I am to commend unto you, is peaceableneſſe, and for that end moderation and lowlineſſe of carriage, in yeelding a little more then needes to thoſe that ought rather to yeeld to you, and certainely the comfort that peace and concord will

will repay you withall, ſhall prove it a good bargaine ſo to purchaſe peace.

2 He reſcued *Lot* and redeemed him out of his enemies hands.

Againe, *Lot* *Abrahams* kinſman was taken by the Kings that conquered *Sodom* and *Gomorrah*, and when *Abraham* heard of it, he armed his owne ſervants, and got his confederates to joyne with him, and by force of ſword redeemed *Lot* out of their hands, as you have the ſtorie, *Gen.*14.14,15,16. together with all the goods and people of *Sodome*, prudently ordering the battaile by night, and comming upon them ſecretly and unawares. Here are three excellent vertues of *Abraham*. Firſt, Love to his kinſman *Lot*. Second, Courage and reſolution, that durſt fight for him. Third, Prudence in ordering the whole buſineſſe. For you muſt take notice that *Abraham* was a little Prince, a kind of petty King in thoſe dayes, as appeareth by the carriage of *Abimelech* and others to him, and therefore he had warrant and ground enough to make warre againſt any King, State or perſon upon a juſt quarrell.

He was loving to *Lot*.

But firſt marke his love to *Lot*, although *Lot* was lately departed from him, yet his love to *Lot* had not left him, but he was at coſt and labour and hazard to redeeme him from captivity. Muſt not wee learne of him to ſhew great love to our kinſmen and ſpeciall friends, if they be in danger perill and miſery, even to doe all that according to our places we may to ſuccour, relieve and reſcue them, againſt wrong, violence, oppreſſion and like calamities. Be charitable and kind kinſmen and bretheren, cleave to your kinſmen and bretheren, and ſo farre as you may lawfully, and as your places will beare, defend, maintaine and helpe them againſt unjuſtice and injury. No man muſt joyne with his kindred in a ſinnefull and unjuſt cauſe, but in a good and honeſt and juſt cauſe, he is not of *Abrahams* minde, that will not ſticke to them, and helpe them what in him lieth. All therefore that deſert their friends in honeſt matters, for feare of a little coſt or paines or the like, are to ſee, that they be not good imitators of this good man, nay nor any that doth not according to his place, ſuccour the oppreſſed, which *Salomon* commendeth under a queſtion ſaying, *wilt thou not deliver him?* For muſt we ſuccour an Aſſe preſſed with a burden, and not a brother preſſed with a bundle of injuries.

He was couragious.

Againe, *Abraham* ſhewed courage in this worke, for had not hee beene of good reſolution, he would not have dared to oppoſed himſelfe to a conquering army and a Prince, that had held divers other Princes in ſubjection, and now came for that purpoſe into thoſe parts, to ſubdue thoſe that had caſt of the yoake. Loe how a good man muſt be couragious too, and not ſuffer himſelfe to be deterred from his duty, or any good and commendable worke, by feare of danger.

What courage is.

Courage is ſuch a diſpoſition and frame of mind that will not be daunted by perills and dangers, and by evill accidents, that he may encounter in the workes that his place requireth, but will reſolve what in him lies, with due reſiſtance to repell them, or if they cannot be repelled, to beare them. Such courage *Abraham* here diſcovered, ſuch

such courage do you also shew and exercise, let not every shew of danger skare you: but goe thorow with good workes, whatsoever comes of it. It is a good thing to be valiant in battaile, where life is exposed to perill, and is it not a good thing to be valiant against all other dangers?

Meanes to get courage.

And that you may be couragious in all things. First, be sure the causes in which you put your selves in hazard, be good and just. Secondly, be sure that you take God along with you, by keeping his favour in a holy conversation, as *Abraham* did, or else courage may quickly faile and deceive you.

And next, learne to deale prudently in all affaires, as *Abraham* did, in seeking the helpe of his confederates, and taking the opportunity of night, and dividing his men against his enemies into severall bands. The excellency of a businesse is in the wise carriage of it, labouring to get convenient aid and helpe, and then choosing fit times and seasons and other circumstances: We must blame our selves therefore if by any indiscretion or failing, we have hindered our owne good successe in our affaires, as often times men doe, and must pray to God to direct us with discretion (for it is his gift,) that we be not causes of our owne disappointment and misery.

Now see how *Abraham* behaved himselfe to frin-men as we call them. 1. To the *Sodomites*, 2. To the *Cananites*, 3. To Angels whom he tooke to be travellers.

Abrahams carriage to the *Sodomites*. Hee prayed for them.

First to the *Sodomites*, first he did most heartily intercede to God for their sparing, if there had beene found, 50. 40, 30, 20. Yea but 10. just men therein: So great a lover of good men was *Abraham*, that he would heartily pray to God to save them, and for their sakes to save also the people whom they dwelt amongst, and how well pleasing this service was to God, it is evident in the storie, *Gen.* 18. 23. *ad finem*. For God did with wonderfull patience accept his suites, even till hee came to so low a rate, as if he did finde but 10. in the 5. Cities, that is, a poore couple in every City.

Wee must learne hence, to shew our loves to man-kind in generall, and especially to just and good men, in praying God for all righteous men, that they may be saved and delivered, and for the Societies and Cities and countries wherein we live, that they also might prosper and escape for the good sake of the good that live there. Fervent prayer for humane societies and for just men in them, should be made by Gods people. Why should you not improve the right you have unto Gods eares? For the good of many, *I will that prayers and supplications be made for all men*, saith S. *Paul*, especially to pray that God would deliver Cities and Countries from publike and fearefull destructions. Bretheren, why are we so defective in this duty? Why do we not pray for the nations abroad? in hope that there may be some righteous amongst them, why are our mouthes stopped from such suites? Let us now follow our Father here, and let our heartes and mouthes be inlarged with all humble confidence to beseech

1 Tim. 2. 1.

seech God, for the good of those Cities and quarters of Christendome that are ready to eate up one another, that God would shew favour to them and not give them over to perish by the sword each of other. Account Prayer an exercise of some efficacie, have so much faith as to know that our prayers shall not be vaine labours, and that you beleeve, that God is a God that heareth prayers; onely let all your prayers be as *Abrahams* were, fervent, humble, and reverend.

2. He shewed humanity and kindnesse to the *Sodomites* he had taken.

Another good worke of *Abraham* to the *Sodomites* was, that he did not make them slaves to himselfe and keepe them for his owne use, nor sell them as slaves to others, as by the Law of Nations he might well have done, but granted them liberty, and set them againe in state of freedome after he had by the sword taken them out of the hands of those that had led them captive. He shewed humanity and kindnesse to them, though they were wicked men and not rigour and extremity.

Wee must all learne to be kinde and loving to mankinde, and not to presse men with heavie and grievous burdens, even though wee might doe it in extremity of right. This shall bring more love and good will, honour and good esteeme, then rougher and more severe carriage. It is better to be loved then hated, honoured then disgraced, be counted a friend and saviour of men, then a proud person that cares not what becomes of others, so that himselfe may make an advantage of them. The comfort that gentlenesse and clemencie bringeth, is also very much more then that which will follow from the contrary. The dying heart can receive no content in thinking he hath crushed, inthralled or otherwise afflicted men, but that he hath delivered, comforted, saved them, that affoordeth great consolation, in that it becommeth an argument of goodnesse, and a meanes of hope, that a man shall finde mercy as he hath shewed and exercised it. Let not either covetousnesse, or arrogancie, or a cruell disposition make you carrie your selves austerely to men for your owne advantage sake, but use all courtesie, as *Abraham* did even to these *Sodomites*. Let them enjoy good things, even though you have power and some shew of right to deprive them thereof, onely doe not interrupt justice in her acts of severity. This was his dealing with the *Sodomites* in generall.

His carriage to the King of *Sodome*, hee would receive nothing from him.

See how his dealing is with the King, as you have it, *Gen.* 14. 21. He would not take any thing that was his, no not to a shooe-latchet, and he saith, that he *had lift up his hands to God* to that end, that it might not be said by the King of *Sodome*, *I have made* Abraham *rich* Here *Abraham* shewes himselfe, first, a man that did not regard riches, nor esteeme the wealth of this world, in that of his owne accord he bound himselfe by a vow, not to touch so great a bootie as this, that fell into his hands by just conquest, and which in all equity he might have taken and that with good thankes too for the present time from the King of *Sodome*, who wished alone the persons,

ſons, and did willingly yeeld the goods to *Abraham*, but *Abraham* ſtood upon termes here of credit for his Religion ſake, and would not have the King of *Sodome* to triumph and ſay, that his wealth had inriched *Abraham*.

You ſee, that we ſhould ſo diſ-valew riches, as freely to caſt them away and deny our ſelves of them, rather then incurre any reproach or diſgrace for them, even though the imputation would be unjuſt. Should not all men labour to have as generous a minde as *Abraham*? Sure, we ſhould ſtrive for the perfection of vertue which hath beene found in the Saints. It cannot be ſaid yet, *Abraham* ſhould have ſinned if he had taken this ſpoyle, neither was hee bound ſo much to the *Sodomite*, as to affoord him either perſons or goods: but he conſidered before hand, that ſome aſperſion of covetouſneſſe would have beene caſt upon him, if he ſhould have poſſeſſed himſelfe of this wealth, and therefore he bindes himſelfe from it by a vow. Noble *Abraham*, that regardeſt due eſteeme rather then great riches, and wouldſt let goe ſo faire a morſell, rather then incurre any the leaſt ſhew of diſgrace for worldlineſſe. Why ſhould not we be followers of *Abraham* in his vertues? Why ſhould we uſe meanes to get wealth joyned with apparent reproach? ſuch as would ſet the mouthes of all men on talking againſt us, more then this fact would have filled the mouth of *Chedarlaomer* with talke againſt *Abraham*: O what a buſineſſe of minde is this newes? and how doth it ſhew our inordinate affection to riches more then to a good name? which yet is to be preferred above all treaſures, if we would hearken to *Salomon*. I conclude, that we muſt ſhew our true magnanimity, by ſleighting great abundance of outward things, ſo as that no man might ever have cauſe to grudge againſt us, that theſe riches which ſhould have beene his if all things had beene fairely carried, have made us rich, eſpecially let no man grow rich by taking forfeitures of poore men, it is worſe to uſe extremity to a meane perſon then to a great.

Abrahams good carriage to the *Cananites*.

Now conſider this worthy mans carriage to the *Cananites*, inhabitants of the land in which he was a ſtranger. Firſt for the Countrie it ſelfe, then for the perſons that dwelt in it. For the Countrey, *Abraham* made it much the better for him by two things, wood and water, very neceſſary things for the life of man. For hee planted groves and hee digged wells againe, which had beene digged in the daies of his Father. As concerning thoſe groves, it is conjectured that they might be for religious uſe, becauſe it is ſaid, *there he called on the name of God*: but the word here uſed is not the ſame under which ſuch groves for religious uſe are after forbidden, therefore more like it is that here alone was intended civill uſe, and ſure it is a good thing to plant wood for the benefit of mankind after our ſelves be dead. A man would have thought, what ſhould a ſtranger trouble himſelfe to make a grove? He is likely to depart from the place ſoone, and then he cannot carry his trees with him; but this

Planting of wood is a commendable thing.

did not discourage *Abraham*, he knew that some man might enjoy it if himselfe did not. Indeed for wells and water, the profit redounded to himselfe presently as well as to others for the future.

Now learne of him to be common Benefactors, by helping to store the world with wood and water-springs, and other like things, the use of which shall redound to many as well as to your selves: Especially the care of planting woods should be commended unto you, our age destroies that necessary provision. All cut downe, none plant for another age, wood is usefull for shade, for timber, for fewel', it is one of the things wee cannot want, it is one of the things, that if it be discreetely done, will quit the cost that it requireth. The tree after a little time will grow without any labour of expence bestowed about it, it will pay for its standing, if you set your hedge-rowes with trees, they would grow as well as thornes. If here and there at convenient distance, trees were planted, especially timber trees, the grasse would not be much the lesse. But I am not a husband-man good enough to commend these particulars to you; Let mee commend the thing in generall, Order things for the common benefit, and shew your selves lovers of mankinde, be not all for your selves and for the present.

Hee shewed lowly and respective carriage toward the *Hittites*.

Now to the persons generally, he shewes curtesie, that is, a carriage savouring of lowlinesse and good esteeme, together with love and good will unto the *Hittites* when he came unto them about the matter of a field of buriall for *Sarah*, *Gen.* 23. 7. *Hee stood up and bowed himselfe*, the word is the same that is in other places translated worshipped, meaning he bowed his body with his face downeward in testimony of honour and respect, and afterwards, *verse* 12. *He bowed downe himselfe before the people of the Land.* You see lowly and respective carriage in this worthy servant of God.

We ought to carrie our selves courteously to all men, *Honour all men*, saith S. *Peter*, he meanes it, of this kinde of respective behaviour of body. This is a meanes to shew love, and to beget love, and to increase love, and to keep out jarres and discontents, as a sower and hautie and sullen dogged carriage doth proclaime contempt or hatred or both, and so causeth jarres and fallings out, and dislikes, and increaseth them if they have beene begun. Those therefore that be of a haughry carriage, or rude and boysterous behaviour, not knowing how to give due salutations or complements of courtesie are to be blamed, as men that doe not alone want education but charity and humility, for if those graces did rule in the heart, though they could not prompt a man to a kinde of artificiall demonstration of them, yet they would some way infuse themselves into the carriage, and make it gentle and amiable. Therefore let your carriage be faire, and kinde, and sweete, bow, bend, salute, use cap, knees, all such things as either nature or custome maketh to be as it were badges and professions of humble love and serviceableness, of a not too much preferring your selves above others,

others, and under-valewing them in compariſon of your ſelves, accuſtome your ſelves unto and uſe them for conſcience ſake, that they may ſavour of piety in the eſtimation of God, who can ſee piety in ſuch things, and ſo they may be more then morrall vertues, even ſpirituall actions and fruits of Sanctification. Onely, I beſeech you, to take heed of cauſing your courteſie to be meere complement, and of being the more crafty by how much you ſeeme more courteous, and of uſhering in ſome naughtineſſe by a goodly and lowly carriage of your ſelves. If ſuch vertues be corrupted, and that there be nothing in them but the meere out-ſide, the more loathſome to God, and at length alſo to man.

Abrahams carriage to *Hephron.*

Particularly, ſee how he carrieth himſelfe to *Hephron* the *Hittite*, with whom he bargained for a field of buriall. He deales plainely and ſquarely with him, *Ephron* offered to give it him freely, he would none. A wealthy man ſhould not be apt to receive a thing of gift, it would be a ſigne of covetouſneſſe and of an having diſpoſition. Then he asketh the price and ſaith, that hee will give as much as it is worth. *I will give thee ſaith hee the money of the field*, that is, what it is worth, and *Ephron* anſwers, tis worth 400 ſhekels. A common ſhekell is thought to be worth 1 s. 3^{d}. of our money, ſo 400 ſhekels is 25 lb. and then *Abraham* weighes him the money of ſilver currant with the Merchants. *Abraham* in a bargaine of 25 lb. doth not ſtand halfe-perthing, and firſt bids 15, then 17, then 20, then 22, then 24, then 25, as a number of baſe niggardly minded men would have done, but when he ſaw it to be worth the money at a word he payes it, and when *Ephron* ſaw *Abraham* deſirous of this land, he doth not aske 40, or 35, or 30, or 32, but at one word tells him ſo much it is worth, and ſo they agree, the one alſo payes currant money in full weight, and the other giveth preſent and good aſſurance, and ſo here is juſtice, and plaine upright dealing betwixt them.

O that you would learne of him to bargaine and pay without any over-reaching or tricks either in bidding or asking, or other devices, that you might ſhew your ſelves not to be poſſeſſed with the love of money, which is the vice of all vices, even the roote of all evill. But I am ſure, the contrary driving of bargaines is uſuall amongſt us, that it may appeare we doe not buy and ſell out of reſpect of our duty unto God, and the common good, but alone out of deſire to waxe as rich as we can, yea though it be by other mens loſſes.

His carriage to *Aner*, *Eſhcol*, and *Mamre.*

Next conſider, *Abrahams* carriage to *Aner*, *Eſhcol*, and *Mamre*. Firſt, in making a Covenant with them it ſeemeth to have beene a league of peace offenſive and defenſive. Secondly, in making bold with them to crave their aid in his battell againſt the King of *Shiron*, by whom *Lot* was captivated. Thirdly, in allowing them to take their part of the booty though himſelfe would not doe it. So a good man may and in ſome caſes muſt joyne himſelfe in

covenants and leagues ſo farre as his owne benefit, and the benefit of other men requireth it, and muſt uſe prudence and diſcretion to keepe himſelfe ſafe, not relying on the care of God without care of uſing meanes. Hee may alſo challenge of others, the performance of covenants, and muſt be content to make himſelfe beholding to his friends as occaſion ſerveth, and not ſtand too much upon termes of being troubleſome to them. And hee muſt alſo leave his friends to themſelves, in point of their right, and not preſſe them to thoſe things, whereto yet it may ſeeme convenient to binde himſelfe: for you heare *Abraham* ſaying, *Let* Aner, Eſhcol, *and* Mamre *take their part of the booty*, though himſelfe bound himſelfe by oath to take no part of it. O that we could carrie our ſelves ſo to our friends! and not be ſtill pinching to them, ſo as we will part with nothing, unleſſe they will be perſwaded to part with as much. It is a moſt baſe and abject diſpoſition, and carries a reliſh of exceſſive ſelfe-love, when a man is ſo greedy of his owne gaine, that unleſſe others will beare as great a part as himſelfe in ſuch and ſuch things, he will hold and keepe and let nothing goe from himſelfe. But it is a noble and magnanimous part, and a ſigne of true charity, when a man will rather put himſelfe to loſſe, and yet give others leave to have an eye unto their profit.

Abrahams carriage to *Abimelech*.
1. Maketh a covenant with him.

Now ſee, how *Abraham* carrieth himſelfe to *Abimelech* as you finde it recorded, *Gen.* 21. 22. & 33. *Abimelech* with his chiefe Captaine and inward friend came to *Abraham*, deſiring to make a Covenant of peace and amity with him, perceiving that hee was a man bleſſed of God and proſperous, and *Abraham* condiſcended to the motion and makes the oath unto him. So ſhould we willingly imbrace offers of peace and concord, and covenants of love and amity, even if need be, to binde our ſelves therein with a ſolemne oath, for the Lord of Heaven is ſo great a lover of unity betwixt men, that hee is well content, his holy and great name ſhould be uſed as a bond or obligation to tie them faſter and ſurer together. When therefore a lawfull oath is required of us, for the aſſuring of others that we will deale faithfully in any part of our duty, we ſhall not doe well to refuſe ſuch an oath, but muſt informe our ſelves by the practiſe of ſo good a man as *Abraham* of the lawfullneſſe and uſefullneſſe of ſuch an oath; only that we be carefull to deale uprightly and ſincerely, both in taking and in keeping our oathes. Yea when an oath is miniſtred to binde as to forbeare all wrongfull carriage and doe good in our places, we ſhould be glad to have our conſciences firmely tied in ſuch caſes.

2. Dealeth plainely with him.

Further note, that *Abraham* dealeth plainely with *Abimelech*, and reprooveth him concerning a well of water which the ſervants of *Abimelech* had violently taken away from *Abraham*. So muſt wee deale freely and plainely with our neighbours and friends, in expoſtulating ſuch and ſuch wrongs as may fall out to be done unto us by them and theirs, and muſt not lay the matter up in our mindes, ſo

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to keepe our ſelves eſtranged from them. For it may ſo come to paſſe, that we may finde that it was without their privitie and againſt their will, that ſuch bad meaſure hath beene offered unto us, as it fell out in the matter whereof *Abraham* doth complaine to *Abimelech*. But we muſt be ſure Beloved, in all occaſions of ſuch complaints, to temper our anger, and keepe our ſelves in ſo good tune, that we breake not forth into words of choler and diſcontent, tending to provoke and exaſperate them with whom we deale in ſuch caſes, but do it with gentleneſſe and mildneſſe of ſpeech, that quiet words may pacifie wrath if any be ſtirred, not grievous words ſtirre up that which was ready to goe forth of it ſelfe. Yea when a juſt and reaſonable apology or excuſe is uſed by any upon our complaints, we muſt be ready to accept of it, and to be ſatisfied, that we may not prove our ſelves to be of an implacable diſpoſition.

Yea we ſee, that *Abraham* dealeth alſo bountifully with *Abimelech*, for it is ſaid, *v.*27. he gave him Sheepe and Oxen when they made a covenant, ſo men that have wealth muſt be free handed and free hearted, and ready to beſtow convenient gifts and preſents upon thoſe whoſe favour they would keepe, and to whom they would have it manifeſt that they reſolve to be faſt and ſure friends. Nothing leſſe beſeemeth a wealthy man then niggardlinſſe and cloſe-fiſtedneſſe, whereby he is ſo held in captivity, that he cannot willingly let any thing goe from him, but what he cannot keepe though he would. Indeed bounty is chiefely to be exerciſed to the poore and needy, but yet ſo that in due time we muſt learne to practiſe it, by a free giving to our equals alſo, and thoſe that ſtand not in abſolute neede, for gifts are fit meanes to expreſſe the lovers good will, as well as to ſupply the wants of the receivers.

3. Hee dealt bountifully with him.

Laſtly, *Abraham* ſets apart 7. Ewe Lambes, and when *Abimelech* demanded the reaſon, he tells him that he ſhould receive thoſe Lambes at his hand in teſtimony of his acknowledgement, that *Abraham* had digged that well, and that the right thereof appertained to him. So we ſhould in wiſedome learne to make all matters cleare betwixt our ſelves and others, in caſes that have beene in controverſie, that ſo wee may cut of all occaſions of heart-burning or contention for the time to come, and that though wee put our ſelves to a little coſt, for the ſetting of things in ſtable peace betwixt them and us.

Abrahams good carriage to ſtrangers.

The laſt part of *Abrahams* good carriage is to ſtrangers, which he conceived at firſt to be men, though indeed they proved to be Angels: for ſo you have his hoſpitality recorded by the Holy Ghoſt, *Gen.*18. 1. *ad* 17. When he ſaw certaine men which he tooke to be travellers, he ranne to them, and with importunity brought them on their way. A courteous, free and honourable intertaining of ſtrangers, is a vertue commended to our imitation, by the example of *Abraham:* for ſo ſaith the Author to the *Hebrewes*. Be not forgetfull to intertaine ſtrangers, for by that meanes ſome have received Angels unawares, and we are bidden to be given to hoſpitality. Let us therefore be farre

Heb. 13. 2.

from niggardlineſſe in this caſe, and yet farre from profuſeneſſe too. And if to ſtrangers, much more to our friends and acquaintance, muſt we ſhew our ſelves humane and liberall in this kinde, and moſt of all to our poore and needy neighbours, that cannot reward us, for our Saviour prefers mercy before curteſie, and tells us, that ſuch coſt ſhall be reckoned for. So have we done with *Abrahams* vertues, which if we can take out in our practiſe happy ſhall we be, for to this end are good mens good deeds regiſtred in the Booke of God, that we which reade them, by following them in the waies of goodneſſe, might be ſure to over-take them in the end of our journey, and to dwell in the place of happineſſe, whether they have ſafely gone before us.

Abrahams faults before his calling. James. 3. 2.

Now I proceede to tell of his ſinnes and offences, for ſuch is the ſtate of mortall men in this life, that it ſhall be found true of every man, which S. *Iames* tells us, *in many things we offend all.* Doubtleſſe he arrogateth greater perfection to himſelfe, then ever the word of God hath attributed to any meere man ſince *Adam*, that conceiveth himſelfe to be quite free from all evill corruptions, and from the breaking out of corruptions.

His firſt fault idolatry.

The firſt fault of *Abraham* was that in which he lived before his calling by God out of *Vr* of the *Chaldees*, for it is manifeſt in the 24. of *Ioſh. v.* 2. that the Fathers in old time, even *Terah* the Father of *Abraham* and of *Nahor*, and conſequently the ſonnes themſelves, being ſo brought up of their Fathers, ſerved other gods. Here then is a ſinne in *Abraham*, that he tooke up the religion of his Fathers without making any diligent inquiry into the matter, whether the religion and gods were true or not. And this is a fault common to all mankind, they take their religion on truſt, ſerving thoſe gods which they find in the places where they dwell to be worſhipped and ſerved, and labour not to find out and ſerve the true God alone, who is onely worthy to be ſerved, yea if it fall out that the true God be ſerved amongſt them, they cleave not to him out of judgement and well grounded knowledge, that he is the onely true God, but alone out of common cuſtome, becauſe all men do ſo, and this their religon becommeth but a vaine religion, and is of no force to their ſalvation. Indeed it was not ſo ſtrange a thing that *Abraham* ſhould be thus carried away after falſe gods, according as he was led by the common example, ſeeing at that time they had not the word of God written by Prophets and Apoſtles, to direct and guide them in this matter. But for us whom God hath ſo farre favoured as to give us the cleare light of his holy word, it is a moſt grievous ſinne to be led wholy by cuſtome and example, and not to build and ground our ſelves upon that light which God hath miniſtred unto us. And the true cauſe, why men do follow ſuch falſe guides in matter of Gods worſhip, is the blindneſſe of their mindes, and carnallneſſe of their hearts, and the ſecret atheiſme which is in them, by which they are not thoroughly and certainely perſwaded, that there is a God at all, and therefore

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care not to finde out and ſerve the living God, as if it made no great matter, ſo they ſerved one which they ſerved.

Let us therefore beware of falſe gods and falſe religions, and let us beware of walking after a falſe rule even in following the true God, that is, of ſerving him, not becauſe wee have any true and certaine knowledge of him in our owne mindes, but onely becauſe we have beene ſo taught of our Fathers, and ſee the whole world where we live to take the ſame courſe, for he that is thus blindly led, worſhips God but by chance as it were, and is as ready for a falſe god as for a true, and this was *Abrahams* fault before his calling.

Abrahams faults after his calling.

Now after his calling, he fell into ſome ſinnes, though not wilfully nor preſumptuouſly, but of weakeneſſe and of infirmity. The firſt fault was weakeneſſe of faith. Though he was the Father of the faithfull, and is commended in Scripture for the ſtrength of his faith, and that he wavered not nor ſtaggered at the promiſe of God through unbeleefe, yet at the firſt, his faith was mixed with unbeleefe, and ſhewed it ſelfe to have ſome feebleneſſe in it. For firſt, when he went downe into *Egypt* becauſe of the famine, and ſaw that the men were wicked and feared not God, he was in doubt, leaſt the men of the place would kill him for his wives ſake. God had promiſed him before that time to give the land of *Canaan* to him and to his ſeede after him, and yet he had no ſeed, therefore as yet hee could not be put to death, unleſſe the promiſe of God ſhould faile him and come to nothing. Notwithſtanding the promiſe which ſhould have beene fruſtrated, if himſelfe had died without iſſue, he doubted leaſt he might be ſlaine by them, as being diſtempered and diverted by feare from conſidering and taking diligent notice of the promiſe. This was a manifeſt imperfection of faith you ſee. Wherefore let us take notice that in the faithfulleſt of Gods people there will be defects of faith, as alſo there was want of it in *David*, when he ſaid, *I ſhall one day fall by the hand of Saul*, and in *Moſes*, when he ſaid, *How will* Pharaoh *heare mee? ſeeing the Iſraelites did not*, and againe, *Why haſt thou ſent mee to deliver the people?* ſeeing *Pharaoh* oppreſſeth them the more ſince I ſpake to him.

1. Weakeneſſe of faith.

1 Sam. 27. 1.
Exod. 6. 12.

And therefore, let us not be diſcouraged though we finde weakeneſſe in our faith, though faith I ſay doe ſhew it ſelfe feeble and be much troubled, and ſometimes foiled by doubting, eſpecially in great and ſore temptations; yet we muſt not be heartleſſe, nor conclude, that we are utterly deſtitute of faith, or that our faith is not true and ſincere, and unfained. True faith you ſee in *Abraham* may be weake, yea cannot but be weake, ſo long as we be cloathed with tabernacles of fleſh. He that truly beleeves, may yet be carried away with doubting ſometimes, when occaſions of perill and danger incounter his faith; and therefore alſo let us be carefull to confirme and ſtrengthen our faith more and more, and to grow in it by renewing our meditations of Gods promiſes, and putting our ſelves often in minde of the

power and truth of God the promiſe-maker, which are the pillars and foundations of our faith. For if *Abraham*, when theſe doubts began to ſtirre in his minde, had called to minde Gods promiſe of giving him ſeede, and had reaſoned with himſelfe thus, hath not the living God poſſeſſour of Heaven and Earth undertaken to give mee a ſeede to inherit this land after me? How then can I be killed by the Philiſtins? How can they take away my life whilſt this promiſe is not yet fulfilled? Surely God both can and alſo will give mee life and preſerve me from the hands of theſe godleſſe Philiſtins, for how elſe ſhould he fulfill his promiſe to me of giving me ſeed after me? If *Abraham*, I ſay, had thus ſtirred up his faith by ſerious conſideration of Gods power and truth, he had not beene foyled ſo as he was. Let his weakneſſe and failings be our warning, that we may eſcape the evills which he fell into.

2. A carnall feare of death.

Againe, as *Abrahams* faith was weake and yeelded a little to doubtings, ſo was he poſſeſſed ſomewhat ſtrongly for the time with a kinde of carnall feare of death, *Gen.* 12.12. and afterwards, *Gen.* 20.11. He ſaid, *they will ſlay mee for my wives ſake.* So you muſt note another weakeneſſe in Gods people, flowing from the former imperfection of faith. They are apt to be over-fearefull of dangers, and by name of death, even to be ſo much terrified with the apprehenſion of danger, eſpecially of looſing their lives, that they cannot truſt upon God and reſt upon him for ſafety, as they ſhould doe. This feare was found in *David*, it was found alſo in *Peter*, and in divers others of Gods people. The ground of it is, as I ſaid, partly the weakeneſſe of their faith, and partly the terribleneſſe of death, which is the terribleſt of all terrible things, as being a ſeparation of the ſoule from the body, and a ſtripping a man at once of all thoſe things that are moſt deare unto him, and conveighing him out of this world into another; concerning his happineſſe herein he is not alwaies ſo full of aſſurance as he ſhould be. For when theſe feares doe ſuddainely ſeize upon a man, upon occaſion of ſome ſenſible object that threatens him, they pull out of the minde for the time the thought of Gods promiſes, and hold the ſoule alone in the apprehenſion of the greatneſſe and inevitableneſſe of the danger which looketh him in the face.

Let us therefore learne, not to be heartleſſe our ſelves, becauſe we have have beene ſo tranſported with feare, as was *Abraham*, nor yet be cenſorious to others, whom wee ſhall ſee thus for a fit even ſhaken and almoſt overcome of feare. It is a fault indeed, and we muſt blame our ſelves for it and be humbled, but it is ſuch a fault, as may ſtand with truth of grace, and which doth not give juſt reaſon to conclude our ſelves unſanctified, or not to be Gods true children.

And let us learne to beware of feare, to reſiſt and oppoſe it at the beginning by the oppoſition of Gods love and protection; yea, let us labour to worke in our mindes ſuch a true apprehenſion of the harmleſneſſe of death and other croſſes, that we may learne not to be afraid of them.

them, though we must needs suffer them. For why should we feare that which cannot hurt, yea that which shall be an advantage to us, *Feare none of those things that you shall suffer*, saith the Lord, and *David* saith, *I will not feare what man can doe unto mee*, and againe, *I will not feare though I walke in the valley of the shadow of death*. It is an excellent thing and very comfortable, when our heart is so setled that feare may not dismay us. And the way is to get assurance of Gods favour and of eternall life, and that all things shall worke for our good, and speedily to set this faith on worke, when dangers shall offer themselves unto our sight. Psal.118.6. Psal.23.4.

But further, *Abraham* to avoid this danger, consulted with flesh and bloud, and used deceit, and shifting, and falsehood, for though his words were in some sence true, as he telleth *Abimelech*, because *Sarah* was his sister by one side, yet in the meaning which he would have those to interpret his words to whom he spake them, they were not true. For his intent was to make them conceive, that she was so his sister as not his wife. He resolved to use false speeches, and draw his wife likewise to joyne with him in these false speeches, yea they agreed upon it before hand as he tels *Abimelech*, *Gen.*20.13. Abraham *said to her, this is the kindnesse thou shalt shew mee at every place whether wee shall come, say he is my brother*. You see they agreed before hand to dissemble and to continue dissembling; yet sure dissembling is a sinne and ought not to be done, as *Abraham* heares even from *Abimelech* himselfe, *verse 9. Thou hast done deeds unto mee that ought not to be done*. So it may befall a good *Abraham* out of inconsiderateneſse and heedlesneſse in not pondering their pathes, nor thinking of their waies, or in a suddaine to dissemble and deale falsely for the preventing of danger, as may be seene also in *David*, and in *Peter*, when he denied Christ, and when he withdrew himselfe from communion with the Gentiles, for feare of them which came from *Iames* to *Antioch*. For a thing not considered of, is for present as useleſse as if it were not knowne at all. 3. He dissembled.

Therefore here also we must learne not to be utterly discouraged, if we have run into such a fault, when we bethinke our selves after of such offences, we must be humbled, bewaile them, confesse them, condemne and judge our selves for them, but we must not be fearefull of asking pardon, and of intreating mercy to forgive them, must not conclude, that there was no truth of grace in us, because of such palpable failings, yea we must take boldneſse to goe to the throne of grace, renewing our repentance, and earnestly suing for pardon.

And we must also take heed of censuring others, and bitterly and harshly for such offences, though they be grosse: even *Abimelech* did not esteeme *Abraham* a dishonest and naughty man, because he had found him tripping in this matter; onely take heed least we misuse this Example and the like, to build upon them a boldneſse to such sinnes, that were a great wickedneſse. They must imbolden us to repent and crave

crave mercy, after we have through weakeneſſe offended, they muſt not imbolden us before hand to reſolve on a ſinfull deed. Yea when we behold their ſtumblings, it ſhould make us to be earneſt in our prayers to God for a great meaſure of ſtrength, that we may eſcape ſuch offences, and to be more frequent and firme in renewing our purpoſes of not ſinning in the like kinde. Reſolve therefore, that nothing ſhall make you lie or diſſemble, and if you doe reſolve, you will ſeeke pardon and ſtrive to tranſgreſſe no more.

4. He drew *Sarah* to ſinne, ſo farre as to indanger her chaſtity.

Alſo note that *Abraham* drawes *Sarah* here to ſinne in ſuch a kinde, as did even hazard and indanger her chaſtity once or twice. O let good men take heed of drawing one another to ſin, for our ſin will ſo indanger another, that we know not when we ſhall be rid of the evill fruits of our feares and diſſemblings. When a man is in perill he doth not likely look about him, to ſee thoſe miſchiefes that will follow the bad courſes he takes, to free himſelfe from the preſent evill. Sure if he would fore-ſee them, he would rather ſuffer the danger of feare, then expoſe himſelfe to the bad conſequents of his eſcape. Would not *Abraham* rather have hazarded himſelfe by ſaying ſhe is my wife, then of making her commit adultery, by ſaying ſhe is my ſiſter, if he had well conſidered of it before hand.

But yet note we, that *Abraham* fell into this ſinne once, and againe, and if occaſion had ſerved, was ready to fall into it often, as we have alledged his agreement with *Sarah* before. He did it firſt in *Pharaohs* Countrie, then in *Abimelechs* Countrie, and intreated *Sarah* to doe ſo where ever he came; ſo for want of due conſidering, a good man may runne into the ſame groſſe ſinne againe and againe, yea and be ready to runne into it very often, if he were put to it, as we ſee alſo in *Iſaac* in the ſame kinde.

A double ignorance.

There is a double ſinne of ignorance, One concerning the fact in generall, when one knowes not that ſuch a thing is unlawfull, the other concerning this particular fact, when I doe not take notice and obſerve that this act of mine is ſuch a ſinne. Often it falls out, that Gods children through the ſtrength of ſome paſſion or corruption, as here out of feare, doe not conſider of their particular actions and ſo run often into foule offences out of this particular ignorance, as I may call it, they know the propoſition, deceit is a ſinne, but the aſſumption, this is an act of deceit, is not added for want of conſidering, and therefore the conſcience doth not preſſe, this is a deceitfull act, you muſt not doe it. Now when we finde our ſelves upon better conſideration, to have beene carried thus to doe evill, we muſt not be diſmayed but renew our repentance, and reſt on Gods mercy in Chriſt for pardon, and ſo for the future, reſolve to forbeare the ſinne. Alſo we muſt learne, often to conſider of our owne waies leaſt any ſuch faults be found in us. Mans heart is full of blindneſſe and ſelfe-deceit, and unleſſe he ſhake himſelfe as it were, and examine his waies often in his owne heart, he may live in ſome great offence and not finde it, and though theſe kinds of ſinnes will not hazard his ſalvation, yet they may

may bring divers croſſes and miſeries, and much reproach, and give much offence, and procure ſore temptations, and much diſquietment of conſcience to him afterwards: Let us not animate our ſelves to ſinne by the falls of the Saints, but rather worke in our ſelves an holy feare of our ſelves and care of avoiding ſuch ſins.

Now I come to *Abrahams* laſt ſinne, which was his taking of *Hagar*, a fault in it ſelfe, for God made one Man and one Woeman, to ſhew, that he would have marriage an individuall ſociety of life betwixt one Man and one Woeman. But that point was not knowne it ſeemes in thoſe times, and therefore both *Sarah* perſwaded her husband, and he condeſcended to take *Hagar*. A good man may live in a few ſinnes of ignorance, and never particularly repent of them. Take we heed therefore of condemning thoſe, who conceiving ſuch and ſuch things not to be ſinnefull, take boldneſſe to live in them. If want of will to ſee the light, make a man to reſiſt the light, offering it ſelfe to his conſcience, becauſe that he will not know, fearefull is ſuch a mans eſtate, and I cannot ſee that this may ſtand with ſanctification. But if want of light or ſtrength of impediments hinder from knowing, wee ſhould not condemne a man that in other things is upright for ſuch faults, onely we muſt labour with God to reveale to us our ſecret faults, that ſo much as may be, we may free our ſelves from thoſe ſinnes of ignorance, and take heed of taking things on truſt upon the opinion and example even of moſt worthy men.

5. *Abraham* had two wives

Wee goe forward in conſidering *Abrahams* example, and muſt obſerve the benefits which God beſtowed upon him. Theſe are of two ſorts. Firſt, Temporall, then Spirituall. The Temporall bleſſings are of two ſorts. Firſt, Thoſe that were given to himſelfe. Secondly, Thoſe that were granted to others for his ſake.

3. *Abrahams* benefits.

1. Temporall.

First for himſelfe, beſides the common benefits of health and ſtrength, and wit, and limbes and the like, which moſt men receive at the hands of God. He gave him firſt a good Wife, *Sarah*, who was obedient unto him as the Scripture noteth, and did ſhew all reſpect and reverence to him, calling him *Sir*, or *my Lord*, and though ſhee was a woeman and had her fraileties, yet ſhe was a good and dutifull wife unto him, and in the maine a comfort unto him. *Abraham* had his *Sarah* with whom he lived very comfortably in the ſtate of matrimony, and there never fell out that we read of, but one alone diſcontent and brawle betwixt them, which yet by the wiſedome and moderation of *Abraham*, was quickly made up and healed.

1. For himſelfe

1 A good wife

1 Pet. 3 6.

Now this benefit muſt be marked as a ſingular and excellent bleſſing, to have a loving, chaſt, dutifull and reſpective wife, is a great bleſſing. All thoſe to whom God hath vouchſafed the ſame mercy, muſt ſee and acknowledge it with all thankfulneſſe. And if we conſider that a bad wife is like continuall droppings, and as rottenneſſe in ones bones, and like oyle in his right hand, which will quickly diſcover it ſelfe, we ſhall learne the better to prize and eſteeme this favour. *Hee that obtaineth a wife* ſaith *Salomon, obtaineth mercy of the Lord.*

A good wife a great bleſſing

Prov. 18. 22.

Prov. 19. 14. Prov. 31. 10, 11

Lord. For *house and goods be the inheritance of the Fathers, but a good wife is of the Lord.* And *Salomon* saith, *Who shall find a vertuous woeman? her price is above the pearles. The heart of her husband shall trust in her, shee will doe him good and not evill all the dayes of his life.* This great benefit the Lord gave unto his servant *Abraham.* All therefore that have obtained the like mercy in some measure, must observe and valew aright so principall a blessing. Though a man have an yoakefellow in some things imperfect and weake, yet if she be generally good, will joyne with him in piety as *Sarah* did with *Abraham*, and beare him company in all good things, and will leave house and all to journey with him, if God call them forth to any service, it is a speciall goodnesse, and a chiefe instrument of his comfort and welfare. *Sarah* honoured *Abraham*, *Sarah* obeyed *Abraham*, she was ready to provide a feast for the Angels at his appointment, shee was a good huswife and helpefull unto him in the overseeing of his great family, shee was every way contentfull and pleasing unto him, and a little too obsequious, in being content for his sake, to say she was his sister. Wherefore let this first benefit be noted, and let those that have it confesse it with praise and thankes to God, and let those that have it not as yet, learne to seeke it at Gods hands, knowing his readinesse to exercise his goodnesse upon all men in all ages, if they feare and obey him, as well as upon *Abraham* in his time.

2 He had children.

Secondly, God gave *Abraham* children also. First he had *Ishmael* by *Hagar*, then in due time he had *Isaac* by *Sarah*, the sonne of the promise, the sonne of his old-age, besides a godly and dutifull sonne, that inherited the promises and the blessings with him, and in whom the covenant of God was established. Hee gave him also many other children by *Keturah*, which had also children in his life time.

Children are a blessing of God, chiefly if they be good and vertuous, willing to be ruled by their parents. These are the inheritance of God, when they grow up as Olive plants round about ones table, and the Psalmist saith, blessed are they which have their quiver full of them, they shall not be ashamed when they speake with their enemies in the gate. These comfort him in their childhood, and are a delight to him when they be young, these are a staffe to his old-age. In them his name liveth when his person is dead, and they be as it were branches springing from himselfe as a roote, and making his house to flourish and be greene. So God blessed *Abraham* in the fruite of his body.

Psal. 127. 5.

Let all those therefore whom God hath blessed with this blessing, see Gods good hand to them, and praise him for it. Indeed to be a parent of many and towardly children, if it lift up the heart to God, and occasion our hearty thankefulnesse unto the Lord, is a speciall favour. Those that have it must see Gods good hand in it, and those that have it not, must seeke it of God, and walke before him obediently, that they may be capeable of it.

Next,

Next, God gave *Abraham* good ſervants, for they all hazarded themſelves for and with him in the battaile fought with foure victorious Kings, and helped him to redeeme his brother *Lot* out of captivity, and ſubmitted to be circumciſed, and to be taught and inſtructed. Had they not beene loving and couragious, *Abraham* could not have accompliſhed his deſire for his kinſmans deliverance. But eſpecially he had one exceeding faithfull ſervant, religious, diligent, diſcreete, carefull of his buſineſſe, and one in whom he might put his truſt for the well ordering of his goods, and for the diſpatch of any affaires committed to him. You ſee his carriage in the 24. of *Geneſis*. He was cautelous and warie in taking of his oath, and would not ſweare raſhly. He was carefull in obſerving his oath after he had taken it. He made uſe of his maſters goods, and the power which his maſter had given him over his family and goods, to finiſh well that great worke of taking a wife for *Iſaac*. He commended the matter to God with earneſt prayer. He followed it thorougly, and brought it to paſſe effectually. He made a good choice for *Iſaac*, and made haſt to returne to his maſter, and bring him backe the fruit of his journey with good ſucceſſe. No doubt it was a great joy of heart to *Abraham*, when he ſaw *Eliezer* returning with ſo good ſpeed from *Padan-Aram*, and bringing backe with him ſo ſweet and choice a Virgin for *Iſaac*, according to the earneſt deſire of *Abraham*.

3 He had good ſervants, eſpecially one.

Let all maſters marke Gods dealing with them in their ſervants, and if he pleaſe to ſtore them with many good ſervants, or with one or two alone, of excellent parts and graces, let them even praiſe God for it, conſidering how great a vexation it is, to be croſſed with ſervants of a contrary diſpoſition, which will be unto him even as ſmoake in his eyes, and as vineger to his teeth. And let all that deſire ſuch a bleſſing, take the ſame courſe that *Abraham* did, that is, labour themſelves to be good maſters, and to command and teach their ſervants to feare God as *Abraham* did, and to ſhew themſelves loving, kind and liberall to them.

But further, *Abraham* had a good kinſman *Lot*, that conſented to beare him company in a holy pilgrimage, and was eaſily wonne by his wiſe dealing, to keepe peace and amity with him, though ſome little breach began, yet it was ſoone made up betwixt them, and *Lot* and he lived in good peace and concord together. No doubt this alſo gladded *Abrahams* heart, and proved a ſpeciall conſolation unto him. If God have given any man ſuch a religious and godly Couſin or Kinſman, let him make much of him, and be a kind Kinſman as *Abraham* was. Yea the Brother of *Abraham*, *Nahor* though he continued in the land of *Aram*, and went not out with *Abraham*, yet was in his kind a good Kinſman too, for he rejoyced to heare of *Abrahams* welfare, and intertained his ſervant courteouſly, and moſt readily ſent his daughter to him, ſo long a journey into a farre countrey, to be a yoake-fellow to *Iſaac* his ſonne, to the no ſmall comfort of *Abraham* and *Iſaac* both. Herein he ſhewed mercy and truth to *Abraham*, as the

4. *Abraham* had good kinſmen.
1. *Lot*.
2. *Nahor*.

servant spake, and did the office of a good and loving Brother. If God afford such blessings to any, that he hath a loving wife and courteous Brother, ready to gratifie and comfort him, he must observe it with thankes, and those that would have the good hand of God to stirre up their Bretheren to shew them due respect, must even walke upright and before God, that he may reward them as he rewarded *Abraham*.

5. *Abraham* had faithfull friends.

But another blessing *Abraham* had too, he met with very faithfull friends who were confederate with him, and did most carefully observe the conditions of friendship and amity, for you see they did readily joyne with him, and helped him in his warre against the forenamed conquering kings, and were instruments by their valour to redeeme *Lot*, and to vanquish those conquerours. This is a most desirable benefit, to have true and trusty friends and allies, that will sticke to him in his need, and hazard themselves for him, and joyne with him in his good cause, and not prove like unto a leg out of joynt, or a broken tooth when occasion serves to imploy them and use their labour, or hazard for his benefit. Doe you not think that *Abraham* rejoyced in the fidelity and amity of his associates. Doe you not thinke that he blessed God for it, and did account himselfe very happy in enjoying three such noble and worthy confederates. Let us encourage our selves to obey God, and to forsake our country and kindred at his command, for cannot he repay and repaire that losse easily? by raising us up even in a strange countrey, those that shall as heartily love us, and as faithfully cleave to us, as any kinsmen in the world. Feare not to forsake friends for Gods sake, for hee can easily cause you to find as good in a strange countrey, if need so require, as any you may leave behind you in your owne countrey. And if any have in his owne country or abroad met with such friends, he must attribute it to the wise and good providence of God over him, and with solid and sincere praises acknowledge it, carrying himselfe friendly also to them, and shewing himselfe as willing to grant a benefit to them in fit season, as ever he was to receive a benefit from them, for *hee that hath friends*, saith *Salomon*, *must behave himselfe friendly*. Let us yet consider another mercy.

Prov. 18. 24.

5. *Abraham* had a good name.

Abraham had good esteeme and reputation, an honest and honourable name amongst the men of *Heth* where he lived, so that they all loved and respected him, as appeareth. *Melchisedech* loved him and came out to meet him and blessed him, and gave him bread and wine for himselfe and for his troupes. *Abimelech* used him curteously, and though *Abraham* and *Sarah* both had somewhat too grossely overshot themselves, in dissembling that *Sarah* was his wife, and that way indangered him to a great sinne, and brought some heavy hand of God upon him and his house; yet he shew'd himselfe affable and bountifull, restoring him his wife, and not so alone, but giving him gifts, and commanding his people to forbeare all injurious carriage to him and his wife, and granting him leave to dwell where he would

would in his countrey, and after repairing to him, desiring his friendship, he acknowledged that God had blessed him and was with him, and requested that a Covenant might be made betwixt them two, and that in the solemnest manner. Was not this a signe of great respect and love in him to *Abraham?* and was it not a singular comfort and credit to *Abraham*, and a signe of Gods great favour to him, to incline the heart of such a person to him? Yea in what repute and credit he lived, appeareth in that the *Hittites* honoured him, called him a Prince of God, and were ready to give him leave to make use of any of their choisest Sepulchers to burie his wife in, and *Ephron* the *Hittite* a man of good esteeme amongst them, at first word did frankely offer to give him his field, which he desired, and at first condiscended to sell it him for a reasonable price. So God gave *Abraham* good will and credit where he came and amongst all even high and low.

Let this also encourage all men to serve and obey God. He can give them a good name and good favour every where, vertue, piety, and goodnesse shall winne good esteeme and kindnesse from men that be not utterly slaves to sinne, so farre as it is good for Gods people to enjoy. They must indeed, (if God see fit to try them by that crosse) endure disgrace and hatred, and causeless malice and reproach, but so farre as Gods Wisdome judgeth it beneficiall for them, he both can and will incline the hearts of all to respect and regard them, to love and honour them. He will make them to be honoured and favoured of all with whom they live. Feare not therefore to serve God, but cleave to him and obey him, you see his bounty how he can and will requite his faithfull servants.

And those that finde the good hand of God going with them in this kinde, that they be respectfully and kindly entertained, that they have a good name and loving kindnesse with all men, except perhaps some vile and base persons, that they be cordially and heartily loved, that men speake well of them, wish and doe well to them, and are glad and ready to gratifie them, they must acknowledge Gods goodnesse in this mercy and rejoyce in his love, that doth turne the hearts of men unto them, and praise, honour and love him the more, for the praise, honour and love they receive in the world. We must prepare our selves to meete with ill usage, ill will, ill language, but when wee meete with good, then we must confesse, that the Lord our God is the ruler of all hearts, and blesse his name that causeth us to finde favour with men, as *David* did with *Saul* at first, with all *Israel* and with *Achish* one of the Philistine Lords, King of *Gath*, that gave him honourable entertainement in his Court.

Now another temporall blessing we observe to be granted to this good man, and it is three or foure times noted in Scripture, *Gen.* 13.2. Abraham *was very rich in silver, cattell, and gold.* So *Gen.* 24.35. *The Lord hath blessed my Master greatly, and he is become great, and hee hath given him flockes and heards, and silver and gold, and men ser-*

vants and maide ſervants and Camells and Aſſes, and 25.6. Abraham *gave gifts to the ſonnes of his Concubines*. He could not have inriched them, if he had not beene rich himſelfe; So God fulfilled his promiſe to *Abraham*, and he was a very rich man as well as very good. Riches are in Gods hand, hee hath them in abundance; He is able and ready to grant them to his ſervants: Indeed they be but doubtfull bleſſings, if a man have not power to uſe them well, they will be more hurtfull to him then profitable. But ſo farre as the perfect wiſedome of God ſees that they will be beneficiall to them, wiſedome ſhall bring them alſo in her hand and fill the houſes of her admirers with them alſo.

Let Gods people learne therefore to truſt upon him for their outward eſtate; for though he make not all his children rich, for it is not good for all, yet he will not ſee the meaneſt of them to ſtarve, for then he ſhould not anſwer that bountifull and mercifull title of a Father, by which he loveth that his ſervants ſhould call him and call upon him. Incourage your ſelves therefore in all holineſſe, righteouſneſſe and vertues, for ſure the Lord that filled the houſe of *Abraham* and made him ſo wealthie and great a man, will not neglect to give you foode convenient for you, and to ſupply you with neceſſaries.

And let thoſe that have houſes, goods, and wealth in abundance, learne to uſe them well, to ſee it is Gods gift, and to uſe them as ſtewards, to praiſe God for them, to make them a meanes of knitting their hearts more ſure and faſt to him in love and obedience; and to imploy them bountifully, liberally, and mercifully as *Abraham* no doubt did, that they may lay up treaſure for themſelves in Heaven, and that by well-doing they make them friends of the riches of iniquity. Wealth honeſtly gotten, mercifully and bountifully uſed and moderately enjoyed, is a great mercy of God. If God make you rich, doe you ſhew your ſelves to be good as well as rich, or elſe riches doe not make a man the better that hath them, neither can they make his life much more comfortable; yea it doth appeare often that *riches are laid up for the owners thereof for hurt*.

Eccleſ. 5.13.

And theſe be the benefits temporall which *Abraham* had for himſelfe, a good wife, good children in their kinde, and one religious, good ſervants, good friends, good name, good favour and great wealth, to which add one particular benefit, a great and famous victory over foure great and conquering Kings, as the Holy Ghoſt telleth us, *Gen.*14.15. he purſued them, he divided himſelfe againſt them he and his ſervants by night, and ſmote them and purſued them to *Hobah*, and brought backe all the goods, and *Lot* his brother and his goods and the women and his people. An abſolute victory was obtained by *Abrahams* wiſedome and valour, God gave him the wiſdome, God gave him the valour, God gave him the ſucceſſe. The Prophet *Eſay* ſets forth Gods goodneſſe to *Abraham* in generall, as a ſure argument, that God will

A great and famous victory.

ſhew

ſhew the like mercies to his people in after times, bidding them looke unto *Abraham* and *Sarah*, and ſaying, *Iſa.51.2. I called him, I bleſſed him and increaſed him*, and 41.2,3. He ſetteth forth this very benefit in magnificall phraſes, ſaying, *who raiſed up the righteous man from the Eaſt? called him to his foot? gave the nations before him and made him rule over Kings? gave them as duſt to his ſword? as driven ſtubble to his bow; hee purſued them and paſſed ſafely by the way that he had not gone with his feete.* God would have his people take notice of this mercy in ſaving *Abraham*, and making him victorious, to aſſure them of his like love in defending them, and giving them victory over all their enemies, even the whole Church, and each particular member thereof. He that ſheltered *Abraham*, was with him, gave Kings before him, ſhall not he declare his love as much in future ages to his people? Surely he is the ſame for ever. Let this comfort us againſt all thoſe that riſe up againſt us.

Iſa.41.2,3.

But what did God for others for *Abrahams* ſake? Firſt, he bleſſed *Lot* the more for *Abrahams* ſake, and as it is noted, *Lot* that went with *Abraham* had heards, and after when God deſtroyed *Sodome* he thought of *Abraham* and delivered *Lot* alſo. So God for a good mans ſake will bleſſe and helpe even his friends and well-willers, and thoſe that belong to him ſhall be much the better for him, according to the promiſe that he had made, ſaying, *I will bleſſe them that bleſſe thee.*

2. God did doe good to others for *Abrahams* ſake.
1. Bleſſed *Lot* and delivered him.

And for *Abrahams* children, he bleſſed *Iſaac* and gave him great outward things, yea gave him alſo grace and made him heire of the Covenant, and continued the Church in his houſe, giving him a ſonne in the life time of *Abraham*. For *Abraham* had *Iſaac* at a hundred, and lived 175 yeares, and *Iſaac* married at forty, and had *Eſau* and *Iacob* at ſixty, ſo *Abraham* lived to ſee thoſe two ſonnes about five yeares old, and gave outward things to *Iſhmael* and abundance to him, that Princes came of him in likelihood during *Abrahams* life time, and he ſent away his ſonnes by *Keturah* with great riches, and you know that even after *Abrahams* death, God honoured him ſtill, by calling him his friend in many places, and for his ſake did great things for his ſonnes after him in many generations.

2. Bleſſed *Iſaac* giving him goods and goodneſſe.

He gave alſo abundance of outward things to *Iſhmael*.

Shewed favour to him after his death.

Thus you ſee, how worth the while it is to ſerve, feare, and obey God, what abundant bleſſings he grants, what honour and fame even after death; though all Gods people have not all theſe outward things in like manner beſtowed upon them, yet they have that which is ſufficient for them, and thoſe that finde their friends and children happy in outward reſpects, muſt obſerve Gods hand to be thankfull.

Yea we muſt all take notice of Gods like dealing with many of his people, whoſe poſterity flouriſh when they be dead, ſome in goodneſſe as well as goods, and ſome at leaſt in earthly reſpects, and leave a good name behinde them, ſo that many yeares after their

deceaſe, their names are honourably mentioned, and all men count them good and faithfull ſervants of God. *The name of the righteous is had in everlaſting remembrance*, whilſt they live, and when they die God ſhewes himſelfe gratious and bountifull to them, even in temporall bleſſings oftentimes as well as ſpirituall. But if any want theſe outward benefits, they muſt conſider of themſelves whether their ſinnes doe not deprive them thereof. For ſometimes ſuch mercies are denied to Gods people to chaſtize, and keepe downe, and roote up ſome vices in them. *David* was croſſed in his children, to correct his fondneſſe, and to chaſtize his adultery and murder: *Salomons* poſterity was brought low, to chaſtize his Idolatry; If in outward things the Lord ſeeme careleſſe of his people, they might eaſily finde by ſearching, that ſome evill carriage of theirs hath cauſed him to chaſtize them in this life, that by being brought to repentance, they might not be deſtroyed and periſh in another world, and ſo much for theſe temporall benefits.

Pſal. 112. 6.

Abrahams ſpirituall bleſſings.

1. He was called from a falſe religion to the true.

Now for ſpirituall bleſſings, the firſt was, that God called him out of his Countrey and Fathers houſe, from the Idols of his Fathers houſe, for they ſerved falſe gods there, *Ioſh.* 24. 2. and acquainted him with himſelfe the onely true God. No greater bleſſing can befall a man here, then to be called from a falſe religion to the true religion, ſo that his heart be inclined alſo to the practiſe of the true religion, and that he be effectually ſanctified as was *Abraham*. Wee muſt looke that wee have this mercy of effectuall calling; Indeed from Idols and ſuch kinde of falſe gods, wee are called, or rather we have beene kept from following them at all, but ah, are we called to walke before God in holineſſe and righteouſneſſe? not alone turning from darkeneſſe to light, from a falſe religion to the true, but *from the power of Satan unto God*, that is, from ſerving the Divell in a wicked life to ſerve God in an holy life. If we be not ſo called, we are not ſonnes of *Abraham*, and outward bleſſings will doe us little good. If we be, then wee have cauſe to rejoyce before the Lord our God with exceeding great joy, for he that is ſo called, happie is he. This is a mercy of mercies, to be a Saint by calling, one whom God hath ſo wrought upon by his Spirit, that his outward call hath wonne him from the ſtate of corruption to the ſtate of grace.

And if any finde not himſelfe ſo called, or finde it doubtfull to himſelfe, whether he have beene ſo called yea or not, let him earneſtly ſeeke to God for it, and if wee would know whether we be called yea or not, compare our ſelves with *Abrahams* Call, *Gen.* 12. 1. *God had ſaid*, meaning, before his Fathers death, before he dwelt in *Charran* ſaith *Steven*, for though becauſe *Terah* was the Father, the departure is aſcribed to him, yet God gave the call firſt to *Abraham* and he acquainted his Father with it, and ſo his Father went out and he with his Father, as a ſonne in the family and houſe-hold of his Father, and bids him leave kindred and Fathers houſe, and

goe

goe into a Countrey which God ſhould ſhew him, promiſing him large off-ſpring, great bleſſings, and that the promiſed and bleſſed ſeed ſhould come of him: for S.*Paul* ſaith, that God preached the Goſpell before to *Abraham*, when he ſaid, *in thee ſhall all Nations be bleſſed*, ſo that he was more largely inſtructed by God of remiſſion of ſinnes and ſalvation everlaſting by one that was to be borne of him. Now God cauſed him alſo to beleeve theſe promiſes, ſo that he left his Fathers worſhip and obeyed God. If any of us have had the Word of God preached in our eares, and by name the promiſes of the Goſpell, and hath found his heart ſo affected with thoſe promiſes, and the true beliefe of them, that it hath made him follow God in a holy converſation of life, and leave his former ſinnes, travell towards the land of life, that land which God had ſhewed him in the paths of righteouſneſſe and true holineſſe, this is effectuall calling, happy and bleſſed is this man. Rejoyce in this calling, and bleſſe God for it more then for all earthly things whatſoever. And if any of you be not as yet ſo called, let him ſee his miſery, and now call upon God ſo to call him, till he finde his prayers granted: for if we turne to God he will turne to us, and if we ſeeke to him for the performance of his gratious Covenant in putting his Spirit of Sanctification in our hearts, he will not faile to doe it.

Gal.3.8.

But a ſecond ſpirituall bleſſing was 1. He gave him moſt gratious promiſes. 2. He appeared to him many times to renew thoſe promiſes. 3. He entered into a Covenant with him and his ſeede after him. 4. He gratiouſly accepted his prayers and after this life he ſaved his ſoule.

2. Spirituall bleſſings.

First, he made him gracious promiſes, *Gen.*12.2. *I will bleſſe thee, and make thee a great Nation, and thou ſhalt be a bleſſing, and I will bleſſe them that bleſſe thee, and will curſe them that curſe thee.* Againe, he appeares to him to renew this bleſſing, and theſe promiſes, *Gen.* 13.4. promiſing him a large off-ſpring againe, and the poſſeſſion of the land of *Canaan*, underſtood by *Abraham* to be a figure of an heavenly inheritance, for *he ſought a Citie to come*, ſaith the Author to the *Hebrewes*.

1. God made him gratious promiſes.

Againe, *Chap.*15.1. and in the whole Chapter hee confirmeth the promiſe againe by another viſion, *I am thy ſhield and thine exceeding great reward*; ſo to comfort him againſt the doubts which hee might have, that the vanquiſhed Kings might prepare an army and returne upon him, and there alſo againe he renues the promiſe of giving him a ſonne, yea giving him a multitude of children after him, and by a ſigne confirmes it to him: *Looke up to Heaven* (ſaith hee) *and count the Starres, &c.* yea gave him faith to beleeve it, and aſſures him that hee was juſtified, and that hee accepted that faith of him for righteouſneſſe, accounting him by meanes of that faith for the ſake of him in whom hee beleeved, as perfectly juſt, as if hee had perfectly fulfilled the Law.

2. Appeared to him many times to renue thoſe promiſes.

And yet more fully aſſuring him of his goodneſſe by entring

3. He entred into a covenant with him and his seede after him.

into a covenant with him in a vision, and by sacrifice. And in *Chap.* 17. hee renewes the same covenant with him againe, and confirmeth it by the seale of circumcision, and by changing his name, assuring him also, that he should have the sonne of the promise, by his most beloved wife *Sarah*, and telling him also what name hee should be called by, *Isaac*, from his laughing at the promise, not by way of distrust and unbeleefe, but of faithfull joy and gladnesse in it. And in *Chap.*18. hee appeareth unto him againe in forme of a man, and tells him the particular time of the childs birth, and acquaints him with his purpose concerning the overthrow of *Sodom*. And last of all, after he had offered *Isaac* hee appeares unto him againe, and by an oath confirmes to him the former blessings, *Gen.*22.16. which hee had never done before. This is a singular mercy to *Abraham*, to give him so many promises, to renew them so often to him, and confirme them so strongly to him. And you must looke whether God vouchsafe to shew himselfe thus to you, even to bring home to your soules in the reading and hearing of his word, and exercises of religion, the gracious promises of his word, giving you by his Spirit assurance that hee admitteth you into the covenant, is your God, pardons you, blesseth you, and will give you all needfull things for soule and body, and make you partakers of eternall felicity. All Gods servants that are the seed of *Abraham*, have this holy communion with God in his word, in prayer, in his ordinances, which *Abraham* had in these dreames and visions: for to the Fathers God shewed himselfe by those meanes, to us by these, and Christ saith, *that his Father and hee will come and shew themselves unto those that love him and keepe his commandements, and suppe with them.* O if you find this spirituall familiarity with God, how happy are you. If not, truly earthly blessings are of no great valew, they be common to good and bad. And now seeke you, seeke you these spirituall blessings, Gods assuring you of pardon of sinne, and appearing unto you more and more to confirme your faith in the promises of the Gospell, and to make you assured of your eternall happinesse, and that he is your God, untill at length he do even as it were sweare it unto you, and make you certaine of it?

And Bretheren, be you incouraged to answer Gods call, to repent, to live holily, to cast of your sinnes and become obedient as was *Abraham*, for though perhaps you may not be so rich as he, nor have so many childeren, nor have so great outward favours, yet will God be your God, he will be your shield, he will be your reward, hee will blesse you in all things, he will give you the inheritance of life eternall, as sure as he did to *Abraham*; he will heare and accept your prayers, and he will bring you safe to the land of rest, to Heaven that true rest, where you shall have no more unquietnesse inward nor outward. Into *Abrahams* bosome will he receive all those, that be the true sonnes of *Abraham*.

Learne to esteeme of these spirituall blessings, though perhaps they may

may be ſeparated from the temporall, God therefore alone divideth them becauſe he ſees you be not fit for both, but would be hindered from injoying the one and growing in the one, by the over full enjoyment of the other. But the better I ſay you ſhall ſurely have as well as *Abraham*, God will more and more aſſure you of his favour, and of his kingdome, and ſhew himſelfe more and more graciouſly unto you, in confirming to you his comfortable promiſes more and more. This is better then all the riches of the whole world; If *Abraham* had enjoyed this whole world and not this ſweete entercourſe with God, his life would not have beene halfe ſo comfortable and happy, but if his eſtate had bin never ſo poore and meane in outward things, yet would this ſweete fellowſhip with his Maker have made him happy and bleſſed enough. Spirittuall good things are the chiefe and principall, bleſſed is the man whom God pleaſeth to take for his owne, to call to himſelfe, to ſtrengthen in faith, to make more and more certaine of his ſalvation. This is the bleſſing of *Abraham* that comes unto the Gentiles by faith in Jeſus Chriſt. This poore and afflicted Saints enjoy as well as rich; This ſeeke, this labour for, by indeavouring to walke with God, and by being upright.

If any ſay, But alas I want this, I find not God ſhewing himſelfe to me in his ordinances, I find him not ſetling my heart.

I Anſwer, If hee have called thee out of ſinne to a good life, and that thou indeavoureſt to follow him, he will in due time ſhew himſelfe unto thee, feare it not, and the longer he ſeemes to deferre the revealing of himſelfe, the more abundant and exceeding great ſhall the comfort be at laſt. God will not faile to bleſſe his people with ſpirituall bleſſings, and comfort them with ſpirituall comforts, if they walke before him in ſincerity.

Abrahams croſſes.

I proceed to tell you of good *Abrahams* croſſes, which if you compare them with *Iſaacs*, were much greater then his, if with *Iacobs* they ſeeme in ſome reſpects much leſſe. But if you conſider them ſimply, they were ſome of them exceeding heavy to beare. Wee will ranke them into a certaine order.

1. He changed his country and left his fathers houſe.

Firſt, God put him to ſuffer an heavy croſſe at his firſt call, as many times alſo he doth many of his ſervants. His kindred and his Fathers houſe were all Idolaters, and God ſaw that he ſhould have had much adoe to have maintained himſelfe and the truth of his religion, if he ſhould have continued amongſt them. Wherefore hee cauſed him to leave that place, and thoſe perſons, and to goe into another land which he ſhould ſhew him, according as in the Pſalme, the Prophet ſpeakes to *Pharaohs* daughter, *forſake thy kindred and thy fathers houſe*, and this affliction often aſſaileth the Saints of God, at their looking towards true piety, when they begin to forſake ſinnefull courſes and to looke towards Heaven; though they change not their countrie for a new habitation, nor leave their fathers houſe to goe into a region farre diſtant, yet their fathers houſe falleth out with them, they ceaſe to be friends to them, and they feele that which ſometimes

Pſal. 45. 10.

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Mat. 10. 36. our Lord hath foretold, *a mans enemies ſhall be thoſe of his owne houſe*, yea father hates the ſonne, and the ſonne the Father. For a mans inward and neereſt friends are more weary of him then, then any other, becauſe having occaſion of converſing with him, they more ſee his piety, elſe as Owles are more offended with the light, and becauſe wanting that commerce in evill and vanity which once they had, they are more diſpleaſed at the change.

We muſt learne therefore whoſoever mindeth to follow Chriſt and be his Diſciple, learne to love him above all perſons, yea as himſelfe teacheth us, to hate Father and Mother, even to hate them I ſay, that is, to be willing to part with them, as if we hated them for Chriſts ſake. And as here the Lord ſo provided for *Abraham*, that he wanted no friend in any place where ever he came, a forreine countrey afforded him as much welfare as his native ſoile could have done, ſo whoſoever ſhall looſe any ſuch thing for Chriſts ſake, ſhall be ſure to receive in this life an 100. fold, that is, an hundred times more good and comfort, then thoſe things or perſons could have afforded, yea many times alſo a larger meaſure, and greater number of outward things and outward friends.

This was the firſt croſſe of *Abraham*, leaving his countrey, ſee next what he met with in *Canaan* another countrey, in reſpect of his eſtate and the perſons that were deareſt to him.

2. Was uncertaine where he ſhould dwell. Firſt for his eſtate, God gave him no poſſeſſion, no not the bredth of a foote, but made him travaile up and downe in tents, without either certaine houſe or any inheritance. This is a croſſe too, and a thing little pleaſing to fleſh and bloud, to be of a fleeting condition, not knowing where he ſhall dwell next month or next yeare, to be without houſe or home, that he can call his owne; by which God taught *Abraham*, to uſe the world as though he uſed it not, and to ſet his heart more upon the things above, becauſe he had ſo little ſetledneſſe in the things below. The people of God muſt be content to be rowled as it were up and downe from place to place, to be in the Earth as in a Sea, in which they ſhall be toſſed now hither now thither, and have no fixed dwelling almoſt, and our Lord Chriſt after he was a Preacher, was accuſtomed to ſuch a kind of Pilgrims life, now in *Iudea*, now in *Galilee*, now in *Cæſarea*, now in *Cana*, now in *Decapolis*, hee had not an houſe to lay his head in. S. *Paul* was likewiſe accuſtomed amongſt other miſeries, to beare this, of having no certaine dwelling place. If God call any of us to ſuch a condition, it muſt not ſeeme much to us, to eate the bread of ſuch worthy men, nor to pledge them in the ſame cup. Hee whoſe ſoule is not glewed to the world, can well endure this kind of tumbling, none other will, unleſſe hee be a man that loves to wander.

3. Suffered croſſes. 1. In *Lot* his kinſman. Now for the perſons neere to him, firſt, his Kinſman, then thoſe of his family. One and onely one Kinſman he had with him, that wee reade of, *Lot*. In him he ſuffered two troubleſome croſſes. Firſt, upon occaſion of a trouble that fell out betwixt the ſervants of *Lot* and of

of *Abraham*, they were faine to part habitations. Their riches were so great, that the land affoorded not roome for both their herds and flockes, hence the herdsmen and shepheards on both sides had occasion of jarring about places of pasture. One would have his cattle here, another would have his, and so variance grew. *Abraham* saw that this variance would proceed farther and farther, and to prevent mischiefe, gives *Lot* his choice where hee would dwell, so saith the Scripture, *they were separated a man from his brother.* This no doubt was tedious to *Abraham*, that *Lot* and he might not be neere neighbours at once, for the event after made it appeare how deare *Lot* was unto him, and therefore after *Lots* departure, the Lord appeared unto *Abraham* to comfort him, as taking notice what a trouble it was unto him. And this kinde of crosse doth fall out to men, either increase of riches or want of it, or some thing falleth out, that causeth they must be separated from their speciall friends, or some unkindnesse and jarres grow betwixt them, that their agreement is not so cordiall and hearty as it ought to be.

But the next Crosse in *Lot* was worse, for in the spoile of *Sodome*, he was spoiled and taken captive by those that tooke the *Sodomites* captive. This comming to *Abrahams* eares pierced him indeed, that his loving Cousin who had beene brought up in his house with him, and had borne him company in all his peregrination from *Vr* till almost that time, should fall into the hands of so cruell enemies, should have his cattell and goods seized upon, and himselfe, and wife, and children, made slaves and bondmen. This affliction is usuall enough in the world. Much misery and distresse befalls them to whom wee wish well, and we suffer in their sufferings whom naturall affection doth so indeere us unto, as that wee cannot but have a fellow-feeling with them in their distresses, as the members of the body suffer by consent.

But a second evill that I had almost forgotten pinched *Abraham* in *Lot*, for *Lot* lost all in *Sodome* and went and dwelt in the Mount, and there lay with his two daughters, and begat of each of them a sonne. This was no doubt noised abroad, it came to *Abrahams* eares, and filled his heart with a great deale of griefe, that such a man as he had taken *Lot* to be and found him to be, after God had afflicted and chastened him, and also shewed him mercy and delivered him, should runne into so monstrous and unnaturall sinnes, as to commit incest, not with one of his daughters which had beene farre too much, but even with both of them, one after the other. This I say pierced *Abrahams* soule to thinke of, he could not but be sensible of all the bitter reproachfull taunts that the true religion of God would suffer for this crime of *Lot*. The sinnes and crimes of those that are deare to us, and the reproach that followes thence, both upon themselves and sometimes upon the truth of God which they professe, must needs breede much heavinesse unto good men, and sometimes the providence of God so disposeth of things, that the people of God shall be humbled so, as *Paul* saith God would humble him he feared, when he should

should finde many impenitent sinners in *Corinth*, and it had brought anguish to his heart, that the incestuous man had not alone so shamefully offended, but also beene tolerated by the Church, as no doubt also the heare-say of *Rubens* incest was a great vexation of heart to *Iacob*, when the report of it was brought unto him.

Now see what *Abraham* suffered in his owne house in respect of his wives and children.

4. His wife *Sarah* was twice taken away from him.

First, his wife *Sarah* a good woman and deare to him, was twice taken away from him, once by the King of *Egypt*, and after by the King of *Gerar*, and he could not but be grieved at it so much the more, because it came to passe by his owne default and sinne, and because shee was so taken away, as that it was likely every day, that shee should have beene married to another man, or at least have beene made a minister to serve his lust. What an anguish was this thinke you? How did this gaule his heart? when he abode alone in his Tent, and *Sarah* was not in hers, when he lay alone at home and *Sarah* bare him not company, yea when shee was perhaps in the bosome of another man, to whom he had betrayed her by his cowardly feares and dissembling, it scarce befalleth any of us to meete with such a crosse in his wife.

5. *Sarah* was barren.

But secondly, *Sarah* his wife was barren, shee had no children, fruitfullnesse and shee were parted, as the Holy Ghost noteth. This affliction hath befallen many good women, and it was so much the more bitter to *Abraham*, because he did not intend to take any other woman, but that at last *Sarah* when her selfe was now by meanes of age past all hope, did earnestly perswade him unto it. To be childlesse is a crosse wherewith some are exercised, but to *Abraham* it was a worse crosse then ordinary, because the want of a childe was to him the want of salvation too, for himselfe and all Nations were to be blessed in his seede: So that if hee had had no sonne, hee could have had no Heaven, and nothing stood as a stronger objection against his being saved, then his being childlesse. Barrennesse with this aggravation comes not to any of us, and if God had not eased this burden to *Abraham*, by often renewing the promise of a child unto him, doubtlesse it would have afflicted him sore.

6. There fell out a great jarre betwixt him and *Sarah*.

But another crosse in *Sarah* upon occasion of *Hagar*, there fell out a great jarre betwixt him and *Sarah*, and shee that ever before had shewed her selfe a dutifull and respective wife, now brake forth into much tartnesse and passion with him, eagerly and wrongfully charging him to maintaine *Hagar* against her, and to be the cause of her stubborne and contemptuous carriage. This sounded harshly in *Abrahams* eares, and this language was tedious, to be so rated by *Sarah*, it made him thinke the case strangely altered. Indeed he by his wisdome calmed the tempest very soone, it continued not long, but it was a soure thing for the time; many a man hath the same trouble for matter, but more frequent and more lasting. A wives passions are an hus-

husbands ſufferings, her anger and diſcontent and brawles with maides and men and children ſometimes fall upon him, and ſhee is ready cauſeleſly to quarrell with him, when ſhe is diſpleaſed with them, this croſſe is ſo much the more tedious, by how much a man doth more affect and love his wife, and ſometimes too it is aggravated by this, that hee hath ſome way beene an occaſion of it though unwittingly.

But laſtly, *Abraham* buried *Sarah*, ſhe died before him, and he was faine to part with her unto the duſt. This calamity falleth upon many men to bury their wives, but to many it is not a calamity, they know how very quickly to make this affliction nothing, by a ſpeedy bringing in of another: but to *Abraham* who loved *Sarah* and had long lived with her, it muſt needes be matter of ſorrow, and ſo the Scripture witneſſeth ſaying, *Hee roſe up from before his dead, whether hee had gone before to mourne and weepe for her.* Theſe things he ſuffered in his wife *Sarah*.

7. *Sarah* died before him.

Gen. 23. 3.

Now in his Concubine *Hagar*, firſt her ill carriage to *Sarah* was ſurely a griefe to *Abraham*, when two ſuch perſons fall at oddes, hee that is a common friend to both ſuffers in both. The cuſtome of Poligamie is weeded out of the Chriſtian world, ſo that men now are happier then to be vexed with the mutuall brawling of two Antagoniſts, as I may call them: but now the contentions of neefe friends do fall out ſomewhat bitter ſometimes, to them that love both ſo well that they know not where to take part.

8. He ſuffered in *Hagars* ill carriage to *Sarah*, and in her running away being with-child.

Secondly, When ſhee was now great by him, ſhe ran away from him and *Sarah*, and carried the fruite of his body away with her. This no doubt grieved *Abraham*, he tooke her alone for deſire of of-ſpring, not to ſatisfie luſtfull deſires, and now when ſhe promiſed ſeede, and his heart was raiſed up with expectation of a ſonne, to have all his hopes daſhed by the quarrels that *Sarah* had with her, ſhe being gone away, and hee knowing not where to have her, nor how to procure her returne, nor what was become of her, nor of his child wherewith ſhe went, and which was deare unto him, even now before he ſaw it in the world. This ſurely put him to much griefe and ſorrow. This croſſe is not very uſuall, to have a great bellied wife runne from a man, but if ſuch a kind of deſertion ſhall befall any, either hee muſt be very reſpectleſſe of his wife, or elſe it would be a corraſive unto him.

But a worſe croſſe or as bad befell him after, for at laſt the Lord made him to divorce *Hagar*, and to ſend her quite away, never againe to live with him. This was as bad and worſe then to burie her. If God do even ſeparate a mans wife from him, either his affection to her is little, or elſe his griefe for her will be much, but hee had *Sarah* his firſt wife, and that ſerved to mitigate the putting away of his ſuperadded woeman.

9. Hee was made to divorce *Hagar* and ſend her quite away.

So you ſee his domeſticall afflictions in his wife, now conſider what hee ſuffered in his childeren, 1. In *Iſhmael* whom hee had firſt,

10. Hee was forced to thrust *Ishmael* out of his family.

hee was faine to baniſh him, or excommunicate him whether you will, or both, this was an hard thing to him, hee had but two ſonnes and now hee muſt thruſt one out of his family for ought that hee knew, never to ſee him againe. Hee muſt adventure him to the wide world, and ſend him abroad with his mother, in all probability of reaſon to ſtarve or begge hee knew not whether. Would it not grieve and trouble any of you? to ſend a pretty youth about a douzen or ten yeares old out of his houſe, without any thing but a bag and a bottle, not knowing what hee would doe, or whether hee muſt goe: yet God tried *Abraham* thus, hee muſt learne to truſt Gods word without meanes and above hope. The promiſe was, that God would make him a great man, and now God began to performe promiſe, by ſeeming to make him a begger; If God ſeeme to threaten us with beggerie in our poſterity, wee muſt conſider, that ſuch a croſſe ſeemed to bee ruſhing upon *Abraham*, but God found meanes to make that ſonne great, to whom hee was not ſuffered to give any thing, that it might be made evident, that it is eaſie with God to inrich a man caſt out and deſtitute of all friends.

11. Hee was croſſed in *Iſaac* many wayes.

But *Abraham* had another ſonne, ſee the croſſes that befell him in *Iſaac*. Firſt hee waited long for him before hee had him. To be long deferred from enjoying a thing promiſed and hoped for, is a burden ſomewhat tedious, if a man have not faith and patience in ſome good meaſure and quantity. Thus God tried *Abraham*, hee lived twenty five yeares after the promiſe of a large offſpring, before he imbraced the ſame which the promiſe pointed to. How could wee brooke the deferring of a promiſe twenty five yeares?

But when hee had him, was the laſt triall and worſt of all; hee muſt take him and ride with him a long journey of three dayes to a certaine mountaine, and there hee muſt offer him up to God for a burnt offering, here God tried *Abraham* to the quicke. Hee muſt denie naturall affection, in killing a ſonne ſo deare unto him, and that at this age: If God ſee fit to have him, why did hee not call for him when hee was a young childe, before hee had filled his heart with ſo intenſe love and earneſt expectation; If hee will have him now, why cannot hee ſend ſome diſeaſe to fetch him, but the Father muſt murder the ſonne: ſo nature muſt give place to Gods commandement. Hee muſt alſo denie his credit in the world, and expoſe himſelfe to moſt harſh, and in ſhew juſt cenſure of all men, yea of his familie and of his wife *Sarah* too, whoſe griefe for her ſlaughtered ſonne muſt needes cauſe her to lade her husband with grievous complaints, and in appearance alſo righteous. Yea hee muſt in ſome ſence contradict and croſſe even faith it ſelfe, by ſlaying him in whom the Lord had ſaid unto him, *In Iſaac ſhall thy ſeede be called.* Thus faith muſt conquer nature, conquer credit, and conquer it ſelfe, which

which also it did in *Abraham*: For *hee considered that God was able to raise him up againe from the dead, from whence in a figure hee had received him.* So it seemeth good to God, to put his servants hard to it, and to require such things at their hands, as cannot but bee very difficult unto them. Heb. 11. 19.

Thus you have heard of *Abrahams* life, now at last hee died in peace and in a good old-age, after he had lived 175. yeares, not so long as his Fathers and fore-fathers, God still shortening the age of man usually, that he might put them and us in minde of our latter end, and make us carefull to prepare for it continually. *Abrahams* death.

(***)



THE NINTH EXAMPLE. OF SARAH, HAGAR.

AS *Abraham* is called the Father of the faithfull, ſo it is alſo ſaid to Godly woemen concerning *Sarah, whoſe daughters yee are as long as yee doe well,*&c. So that ſhee is honoured with this title of being the mother of beleevers, as hee was the Father. Having therefore ſet before you the example of *Abraham,* wee proceede to conſider the example of *Sarah* his wife. Let us ſee 1.Her birth, 2.Her life, 3.Her death. 1 Pet.3.6.

Sarahs birth.

Concerning her birth, her Father is knowne, her Mother is not knowne. Shee had the ſame Father with *Abraham,* not the ſame Mother, for ſo he telleth *Abimelech* ſaying, *Gen.*20.12. *Shee is indeed my ſiſter, the daughter of my Father, not the daughter of my mother, and ſhee became my wife.* For as yet God had not forbidden to marry with any of the kindered of ones fleſh as after hee did, ſo that as yet hee might lawfully take his ſiſter by the one ſide to be his wife, the conſort of his bed; and ſhee was borne 10. yeares after *Abraham,* for it is noted, that when *Iſaac* was borne, ſhee was 90. yeares of age and he a 100. So was ſhe 10. yeares younger then himſelfe, and he exceeded her in age 10. yeares, as it is meete though not neceſſary, that the husband be ſomewhat elder then his wife, *Gen.*21.5. *Abraham*

was a hundred yeares old when his ſonne Iſaac *was borne to him.* Gen. 17.17. *Shall* Sarah *that is ninety yeares old beare?* ſo it is manifeſt, that there was the difference of ten yeares betwixt *Abraham* and *Sarah*. And this is all we have to ſay of her Birth.

Her life.

Now concerning her life, wee will looke into her carriage good and bad, and then to the things that befell her good and bad.

1. Her vertues
1. Her faith.

Heb 11.11.

What faith is,

Firſt then for that which was good in her, in reſpect of God, man, and her ſelfe. For God, ſhee is commended for her faith, for the Author to the *Hebrewes* telleth us, *That by faith ſhee received ſtrength to conceive ſeede, and was delivered of a ſonne when ſhee was paſt age, becauſe ſhee was perſwaded that hee was faithfull which had promiſed,* where you ſee the nature of faith, it is an acknowledging of Gods faithfullneſſe, a giving him the honour of his faith, and *ſetting to ones ſeale that God is true.* Faith cauſeth the minde of a man to ſubmit it ſelfe to the Word of God, and to be aſſured that hee can and will keepe promiſe, for to the promiſe of God it looketh principally, and this faith will cauſe a man to receive power from God to doe thoſe things, which otherwiſe of himſelfe he wanted all power to doe. This faith will make a weake man ſtrong, it will put fruitfullneſſe into a barren wombe, and life and ſtrength into a dead body, it will make a barren ſoule fruitfull in good workes, and make the heart to conceive the Word ſo as to bring forth the fruit of good living, whereto of it ſelfe it is as unable, as a body paſt age is unapt to bring forth a childe. Conſider therefore, whether you have gotten ſuch a faith into your hearts, as makes you fruitfull of good workes. If we beleeve Gods promiſes faithfully, it will ſub-miniſter ſtrength to produce all ſorts of good workes, which otherwiſe the heart of it ſelfe would never produce. For he that beleeveth Gods promiſes ſhall obtaine ſtrength from God to obey his holy Commandement, and according to the ſtrength of it, to abound in good workes of all ſorts. Faith is a ſtrong grace and puts a new power into the ſoule by which it ſhall be fit to doe good workes. We have more largely diſcourſed of the nature of faith in the Example of *Abraham*, who is alſo commended for faith.

2. Shee obeyed her husband.

Then *Sarah* in reſpect of *Abraham* her husband had two worthy vertues. Firſt, ſhee obeyed *Abraham* her husband. Secondly, ſhee reverenced him, and that in her heart and tongue too, for ſhee called him Sir when ſhee thought of him in heart. Her obedience ſhewed it ſelfe in a cheerefull forwardneſſe to prepare things neceſſary to entertaine Angels that came unto her in the likeneſſe of men, for it is

Gen.18.6.

ſaid, *Abraham haſted into the Tent to* Sarah, *and bad her quickly make ready three meaſures of fine flower and make cakes upon the hearth,* which ſhee did accordingly without grumbling or deferring. Shee did not oppoſe her husband and demand, husband, you know not what theſe men be? nor whence they come? why ſhould you make ſuch care to prepare for them? but without any more adoe, at her hus-

husbands commandement, ſhee gate all things ready according to his deſire. This is a commendable thing in a wife, and is to be followed by all you godly women, who would be counted daughters of *Sarah*; if your husbands wiſh you to doe things honeſt and lawfull, you muſt addreſſe your ſelves not to make your objections, but to yeeld your cheerefull obedience according to S. *Pauls* commandement, that ſaith, *Wives bee ſubject to your husbands in all things.* 1 Pet. 3. 1.

If any ſay, that this was but a ſmall matter.

I anſwer, true, but it is reported as it were a taſte of her good diſpoſition in this matter, and a ſigne of her dutifull obedience, the glory whereof the Holy Ghoſt giveth her more generally, ſaying, that *ſhee obeyed her husband*, meaning, conſtantly and generally ſhee ſubmitted her ſelfe and was obedient. 1 Pet. 3. 6.

Secondly, it is noted of her, that ſhee reverenced her husband, which is alſo commanded to wives by S. *Paul*, ſaying, *Let the wife ſee that ſhee feare her husband.* Loe it is earneſtly charged upon women, they muſt looke to it that they yeeld it: Let the wife, that is, every wife, ſee, that is, carefully looke to it, and not make ſhifts or pretend excuſes, but ſee, that ſhee doe it, even feare her husband. 3. Shee reverenced her husband.

There is a double feare, one which maketh one tremble and flie from the thing feared as hurtfull and miſchievous, ſo as men doe feare a Lyon or Beare, to runne from him as faſt as they can, that hee may not teare us in pieces, ſuch a feare as this is not required. Another feare is, feare of offending, wronging, or grieving the perſon feared, flying and ſhunning all ſuch things as would diſpleaſe him and make him conceive with diſlike an irreſpective neſſe of him. This is the feare of the wife, not to dare to diſpleaſe her husband or anger him, not ſo much leaſt he ſhould flie upon her with reproofes and blowes, as leaſt ſhee ſhould be an inſtrument of griefe to one, whom ſhee loveth and honoureth by her undutifullneſſe and rudeneſſe. And it muſt be noted that ſhee did ſo reverence him as to call him Lord. And how did ſhee call him Lord? not in ſpeaking to him, or in ſpeaking of him before others, by whom it might be told him againe what ſhee had ſaid, but when ſhee thought of him or ſpake of him with the inward ſpeech of her heart, which none could relate againe, but God who hath related this to her praiſe. For that title ſhee gave him even in her inward cogitations, when ſhe ſaid in her ſelfe at the hearing of the Angels promiſe, that ſhe ſhould have a ſon, *Shall I have pleaſure after I have waxed old, my Lord being old alſo.* A double feare. Gen. 18. 12.

So the reverence of a good wife ſhould be hearty, and cauſe her when ſhee doth but thinke of her husband, even then to give a title of due reſpect. Wherefore to give rude and undecent termes to an husband, ſuch as would but become a Miſtreſſe ſpeaking to her bondman, *Ned, Iacke, Dick, Tom, Robbin*, is even a little too much familiarity in a wife, ſavouring of ſome degree of contempt.

The ground of these two duties, reverence and obedience, is the image of God in the husband: For he doth stand in Gods roome over her, because *as Christ is the Head of his Church, so is the husband the wives head, and the woman is the glory of the man*, meaning, one that is made to bring some glory and honour to him.

1 Cor. 11. 3, 7

Now by this fruit of *Sarahs* obedience which the Holy Ghost hath noted, it is prooved that *Sarah* was huswifely in her house, even as a woman that could stirre about in her family, and looke to the dispatching of necessary affaires by her servants and them in her family. For had shee beene a coy and nice or idle and sloathfull dame, shee would neither have dressed meale, nor kneaded it, nor made cakes of it, nor seene to the baking of them, nor yet have followed her maid-servants, and looked that they should have beene diligent in this businesse.

a. Shee was a loving Mother and nursed *Isaac* her selfe. Gen. 21. 7.

Further in respect of her sonne *Isaac*, shee was a very loving Mother and nursed him with her owne breasts, and thought it a duty for her so to doe, for so it is noted of her that shee said by way of thankefull wondering at the benefit, *who would have said to* Abraham *that* Sarah *should have given children suck? for I have borne him a sonne in his old age*, as if shee confessed, that giving a childe sucke should not be separated from bearing him. And indeed nature doth manifestly call upon women for this duty, for to what purpose hath God given them brests? as it were bottles, at that time replenished with such a fit and well pleasing foode for the babe, surely not to milke out on the ground, not to draw it backe by medicines and devices, but to give it to the new inhabitant of the world, with whom it came into the world. So soone as a woman hath a childe in her wombe ready to bring forth, shee hath also milke in her brests fit for its feeding, and is not this as much, as if the Lord should speake unto her and say, I would have you take care to bring up this childe which thou hast brought forth, with this nourishment, which I have laid up in store for it, for surely God and nature make nothing in vaine. This loving part of *Sarah* is more considerable in respect of her age and her greatnesse of estate and household, for shee was ninety yeares old, and might in that respect have seemed warranted to have given her selfe a dispensation from this service, and to have said, should a woman of mine age endure the labour of watching and waking and looking to a childe, and induring all its froward fits and a number of attendance? why may I not set it to a younger woman stronger and better able to doe it then my selfe? Shee was wife to *Abraham*, a man of great place and state, fellow to a King, with whom Kings sought to be in covenant, and should such a woman as I? might shee have objected, submit my selfe to this meane and laborious office, may not I hire another to doe it for mee? mine husband, might shee have said; is a great man and withall hospitall. If he bring in men of place and fashion, must I be hindred from intertaining

ning them by dandling a childe and being made unhandsome and unfit for company with tending a babe? might not another doe this as well as I? of whom such intertaining would not be expected. Againe, have I not a very great household? must I leave the care of looking to them for suckling of a childe? which another ordinary body may doe as well as my selfe, that will not performe the duty of over-seeing mine house. *Sarah* made no such excuses, but when she had borne *Abraham* a sonne shee would also give the childe sucke. And truly, this duty is a very good duty, and grounded upon very good reason; For who doth not see? that it is a very great meanes of causing Mothers to grow in tendernesse of love to their children, and so of making children afterwards more dutifull to them.

Last of all, *Sarah* in regard of her selfe did apparell her selfe with modest and not over-costly attire, for S. *Peters* words propound her to bee imitated by the good women in that particular, saying, *so did the godly women that feared God in former time attire themselves as* Sarah, and shee is manifestly brought in for a patterne of this vertue, even decent, not flaring nor over-chargeable garments. The Holy Ghost hath given women warning in two places of this dury both by the pen of S. *Paul* and S. *Peter, whose adorning* (saith he) *let it not be that outward adorning of plaiting the haire, wearing of gold, and putting on of apparell, but let it be the hidden man of the heart, in the ornament of a meeke and quiet spirit*, and S. *Paul* saith, *Not with braided haire, or gold, or pearles, or costly attire, but as beseemeth women professing godlinesse with good workes*, meekenesse, quietnesse, good workes, these must be the jewels and ornaments of a good woman, gaudie and wanton tricks of frizling, platting, curling the haire, and sumptuosity in gallant things and chargeable must not be looked after by good women. This tricking and trimming doth nothing but allure the eyes of beholders, and call wanton eyes to play with them. It doth nothing but speake forth their haughtinesse and selfe-conceit.

5. Shee apparelled her selfe modestly.

1 Pet. 3. 5.

1 Pet. 3. 3, 4.

1 Tim. 2. 9, 10

I know it is lawfull for women of rich estate and high place to weare jewels, silke, purple, scarlet, gold, silver, but women must be sure not to be given to such things, nor to be more costly then their husbands purses and places will beare, nor to be sumptuous this way, that if their costes about workes of mercy were laid in ballance against their cost in attire, the former would proove in a manner nothing to the latter.

For most times it prooves true, no women more niggardly and pinching to any good worke of bounty or mercy, then those that are most costly and finish in their coates. Those that are so curious and costly in attire, are hard and neere in good workes, and so doe gaine to themselves reproach and contempt in steed of that credit and good esteeme, which they thinke their garments doe bring them.

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You see *Sarahs* vertues, compare your selves with her now. And those that finde themselves like her in some degree, *viz.* faithfull in beleeving Gods Word, especially his promises, obedient and reverent to their husbands, that have nursed their owne children, and doe not curiously and sumptuously set up themselves in their attire; Let them be commended, let their consciences approove them and give them comfort in being found like to this godly Matrone. It is an excellent thing to tread in the paths of those women Gods owne pen hath renowned for gratious and vertuous, and hath borne witnesse of their uprightnesse and salvation We may with some good warrant promise our selves to obtaine favour of God and eternall life with them, whose godly conversation we have followed. Shee that looking her selfe in this glasse of *Sarah* findes her selfe to resemble her in faith, in obedience, and reverence toward her husband, in doing such good offices to her children, and in comely and not overcostly arraying her selfe must blesse the name of God, that hath fashioned her carriage according to the mould of so excellent persons. But those that insteed of these vertues, shall finde themselves deformed and disguised with the contrary vices, are to be greatly ashamed and humbled, and admonished to repent. And all the women that would have the comfort of being daughters to *Sarah*, must labour to get these graces and to abound in them. See that you be dutifull and good wives, and pray to God to make you such as was *Sarah*.

Sarahs faults. 1. Shee was weake in faith

And now let us consider the weakenesses of *Sarah*. First, shee was weake in faith, for this caused her to give *Hagar* to *Abraham* her husband, and so to bring the sinne of Poligamy into the Church of God wherewith it may seeme it was not polluted before. Shee doubted least her selfe should not be fruitfull, and therefore brought *Hagar* to him, to trie whether the promised seed might come of her, and yet once more shee bewrayed more unbeleefe, when the Angell of God told *Abraham* in her hearing, that he should have a sonne by her at the time of life, shee laughed at the promise of God as at a thing ridiculous and impossible, saying, *After I am old shall I have pleasure? and my Lord being old also*, for the Scripture saith, *Shee was old and it ceased to be with her after the manner of women.* See how when God promised a thing in nature and reason utterly impossible, shee so farre forgat the Omnipotent power of God, as to think sure it could never come to passe, though God had promised it, and the Angell reprooved her, saying, *Shall any thing be impossible with God?*

Gen. 18 12.

Ver. 11.

Ver. 14.

Thus the people of God doe sometimes stagger at the promise of God through unbeleefe, when God saith one thing and reason saith the contrary, they consult with flesh and bloud, and credit their owne reason above the authority of God which speaketh to them. This is a great fault, and tendeth much to the dishonour of God, as if his power were limited by the rules of reason, or by the course of nature, and

and did not exceede our reaſon and ſtand quite above the power of nature. Wee muſt ſee this ſinne in our ſelves, labouring to be humbled at it but not diſcouraged, for this weakeneſſe of faith may well ſtand with the truth of faith, not he hath no faith at all who is many times troubled with doubting, but he which yeelds to it and is overcome by it.

Wee muſt alſo ſtrive to waxe ſtrong in faith, by putting our ſelves in minde of Gods Omnipotency and faithfullneſſe, as *Sarah* did at length, for the Apoſtle witneſſeth, that *ſhee judged him faithfull which had promiſed*, and thoſe promiſes which we muſt labour ſtedfaſtly to beleeve, are the promiſes of God to pardon our ſinnes, and write his Law in our hearts, and to make us able to walke in his waies, and crowne us at laſt with life and glory, notwithſtanding our ſinnes and imperfections. Though the performance of theſe promiſes ſeeme to us as impoſſible as that a dry woman ſhould be a mother, yet we muſt labour to reſt upon them, becauſe of the fidelity of him that hath promiſed to perfect his power in our weakeneſſe. Heb. 11. 11.

Another fault of *Sarahs*, was this, that once ſhee forgat her ſelfe to her husband, and was full of anger and diſcontent, wrongfully charging him to take her maides part againſt her, ſaying, *My wrong be on thee for I have given my maide into thy boſome, and now I am deſpiſed in her ſight.* It was true, that *Hagar* did ſleight her too much, but that *Abraham* was guilty of this fault by bearing out *Hagar* in it, that was altogether falſe, as his anſwer prooveth plainely, for hee ſaith, *thy maide is in thine hand, doe with her what thou wilt.* So *Sarahs* anger made her uſe falſe accuſations againſt her husband. 2. Shee being angry, falſely accated her husband, Gen. 16. 5. Verſe 6.

Be humbled yee wives, if you have chafed with your husbands and carried your ſelves injuriouſly towards them in words, *Sarah* did this, but ſhe did it not oft, it was this one time alone, ſo farre as we read, in other things ſhee behaved her ſelfe meekely and reverently. O looke to your ſelves, that you offend not continually in that thing wherein this good woman offended once alone, and no more, for this once was even too much, keepe downe anger therefore and let it not breake out againſt your husbands.

And you husbands, learne though your wives doe tranſgreſſe ſometimes, not to be harſh with them againe, but heale their errours with the ſpirit of meekeneſſe as *Abraham* alſo did. Shee muſt blame her ſelfe, but ſhee may bee indued with grace for all this.

But another weakeneſſe of *Sarah* is, that ſhee was ſomewhat too rough with *Hagar*, inſomuch that *Hagar* could not indure it, for if ſhee was ſo violent in words with *Abraham*, what doe you thinke her carriage was to the maide, yea ſhee was ſomething too earneſt againſt *Iſhmael* and her too, when nothing would ſerve her, but that ſhe muſt have them both together caſt out of doores. For though God bad *Abraham* doe according to her words, it followeth not thence, that ſhee 3. Shee was ſomewhat too rough with *Hagar*.

ſhe was not overpaſſionate in it. God for a miſterie would have it done, and yet *Sarah* might offend in doing it. So good people are apt to be overharſh to them that wrong them, and exerciſe too much bitterneſſe againſt them.

4. She diſſembled at her husbands requeſt.

Another fault of *Sarahs* was, that ſhee diſſembled at her husbands requeſt, and that two ſeverall times, ſaying ſhee was his ſiſter, and ſo ſaying it, that thoſe to whom ſhee ſpake, might thinke ſhee was none of his wife, for that was the intention both of *Abraham* and *Sarah*. It is a weakeneſſe in wives ſometimes to be led by their huſbands, to doe that that is evill, and to joyne with them in ſinne. Here *Sarah* hazarded her chaſtitie to content her husband, to ſatisfie his feares, ſhe was like to have brought her ſelfe and others into a fearefull ſinne.

This fault muſt be reformed by good wives amongſt others, and they muſt reſolve not to ſinne againſt God for their husbands ſakes, fearing his diſpleaſure more then the danger of their husbands or their anger. Indeede in ſaying nay to ſuch motions of their husbands, they muſt uſe reverence, and do it in a calme and quiet manner, but refuſe they muſt, being warned by the example of *Sarah*.

5. She lyed.

Sarahs laſt fault was, that ſhee denied her laughter to the Angell, when ſhee had ſinned in laughing. To lye in a paſſion for feare of blame, denying that one hath done a thing which indeed one hath done, that ſo one may eſcape reprehenſion or correction, is a ſinne to which mans nature is very ſubject, ſpringing from the want of the feare of God, and from an exceſſive carnall love to ones ſelfe, and deſire of his owne temporall ſafety. This fault you may reade, *Gen.* 18.15. Reade it not to doe the like, but to amend it and to be moved to repent of it, if you have committed it.

Now then let us reflect upon our ſelves, and conſider of our owne carriage, both to condemne the like faults in our ſelves, and to beare with them in others without bitter cenſuring, and ſo we ſhall profit by the knowledge of their evill deedes.

Sarahs benefits.

Now let us conſider the benefits that *Sarah* enjoyed. Shee had all thoſe common benefits of health and ſtrength and the like, which God doth uſually beſtow upon all men, but beſides ſhe enjoyed excellent benefits.

1. Shee was a holy woeman.

The firſt, that God gave her faith and ſaving grace, pardoned and paſſed by her offences, and ſanctified her and hath ſaved her ſoule, notwithſtanding her faults. This is the mercy of mercies, that God pleaſeth to ſanctifie and pardon, and ſave a man, for if he be ſanctified he is pardoned and ſhall be ſaved, what profit hath any one of other things if he want this, and ſo be damned for ever, after a little content enjoyed here.

Let us therefore labour to finde this goodneſſe of God to us, let us humbly pray him that made *Sarah* godly, to make us ſo too. If when we reade of this worke of his grace to others, we praiſe him for it, he will graunt it to us as well as to them. The Lord is able to make

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any other man or woeman godly as well as *Sarah*. Shee had as bad a nature, and as unable to make her selfe good as wee have, for she also was a daughter of *Adam*. Therefore if you find your selves yet not to be indued with faith and holinesse, take notice of these wants, and goe to the throne of grace for grace, beseeching the Lord to fulfill his covenant to you, in giving you his Spirit to make you his children, and it shall be unto you according to your constant and humble supplications.

And those whom God hath beene pleased to deale so graciously with, let them heartily and constantly praise him, labouring to make all crosses seeme nothing to them in comparison of this benefit. Say, though I bee poore, despised, afflicted, yet God hath given mee some faith and some holinesse, and begun to sanctifie and will preserve me in this estate to life eternall. What cause have I to be discouraged at crosses; to make one truely godly, though they be not without their faults, is the worthiest of all mercies. In Heaven the Saints rejoyce in God, and are not interrupted in his service, by remembrance of former afflictions, we one earth should labour so to be glad in hope of that eternall weight of glory, that neither feeling of present miseries nor feare of future, should much hinder us therein.

Secondly, *Sarah* had a godly husband, and did partake with him of his riches, honours, credit and all the good things which hee enjoyed. This is a great favour to a wife, if she be married to a good and holy man, and a man also of convenient estate and good esteeme, that she may be comforted by his goodnesse, shewing it selfe in good carriage towards him, and may taste the sweetnesse of his good and of his credit. To have an yoake-fellow that can patiently beare with ones wants, that is diligent and trusty, and so provideth for his family that nothing is wanting to her selfe and family, that lives in so good repute as she for his sake is better respected; in a word, such a one as is a comfort and credit to her, a saviour of his body as indeed the husband should be, is a singular benefit. She hath a great blessing that hath such a husband, and must not forget to be much and often thankfull, yea though in some things he may be faulty, to the hurting, and hazarding, and bringing crosses both upon himselfe and her, as twice *Abraham* did though an excellent man. Take notice of this favour, and learne to be carefull in doing your duties, so much the rather, becaus your husbands be vertuous.

2. Shee had a godly and rich husband that was well esteemed.

But next, she had *Isaac* at length, if God give a woman children and good children, godly and holy, partakers of the blessing of God in their soules, that is a benefit to the wife as well as to the husband. She shall have joy of such a child as well as hee, both the parents of righteous children shall have joy of them. Let woemen as well as men acknowledge this mercy, wee see that those which are crossed in children are much troubled at it, should not those whom God doth free from that little crosse, giving them the contrary mercy, learne to praise and rejoyce in him for it?

3. Shee had a godly childe.

4. God delivered her twice out of a misery into which she had cast herselfe.

But further, God did vouchsafe to deliver her twice out of that miserie into which twice she had cast her selfe by her owne fault. If any one by their owne unbeleefe, carnall feares, or other evill behaviour, have thrust themselves into the brambles, and God by his speciall providence and care hath granted them an happy issue and escape, they must even admire and applaud Gods goodnesse, that hath so undeservedly pitied them, and passing by their faults hath carried himselfe fatherly to them. *Sarah* by saying I am *Abrahams* sister, procured, that she was taken by *Pharaoh* to be his wife, God hindered *Pharaoh* from comming neere her, and after by a dreame warned him of the matter, and so hee dismissed *Sarah* untouched. After she offended in like manner againe, and againe the Lord in like manner delivered her: what a graciousnesse of God was this? She knew not in the world what to doe, she had intangled her selfe in a snare and could not get out, now God hee sets in, hee breaketh the snare and sets her at liberty. Without doubt *Sarah* and *Abraham* both were exceeding glad of this escape, and praised God for it.

If by the meere providence of God without any fault of our hand, miseries breake in upon us, and then we crie to God and be rescued, we have cause to acknowledge it as a great favour. How much more then when he drawes us out of the evills into the which we have sinnefully thrust our owne selves, sending some such meanes of helpe as we could never conceive of, or procure to our selves. Call to mind such deliverances, to praise God with great fervency and humility for them, and learne both to trust upon his goodnesse after the more stedfastly, especially, if more then once wee have thus insnared our selves, and more then once the Lord hath pitied us and helped us, we must never cease wondering at his goodnesse, resolving also to take heed of ever provoking him by like folly, for he that can open the doore of danger, when we our selves by seeking sinnefully to escape some other evill, have locked it upon our selves, can surely, yea and will keepe us if we doe cast our selves upon him, and refuse to take up sinnefull and unlawfull shifts. Could not the Lord have found a good and holy way of saving *Abrahams* life and *Sarahs* chastitie? of restraining the cruelty of these men as well as their wantonnesse: If God can helpe out of reall and present danger beyond our hopes, he can surely keepe us out of feared and imaginary dangers aboue our thoughts.

And if any of Gods people have wound themselves into crosses, they must not be dismayed from seeking to God for helpe, by aggravating their crosses with this thought, O fooliſh and sinnefull man, I have pulled it upon my selfe by my folly, how can I expect helpe from him? but most humbly acknowledge their owne folly and yet take boldnes to sue to him for mercy, both to pardon and to helpe them.

These be the speciall benefits given to *Sarah*. Now her crosses must be considered.

First,

First, She was barren a long time, this was a crosse to her no doubt, becauſe of her earneſt deſire to have childeren, and becauſe as I ſaid of *Abraham*, the hope of her ſalvation did hang upon the fruit of her wombe. Barrenneſſe is ſuch a croſſe you ſee as hath befallen a godly woeman. Let them therefore that are exerciſed with it, learne to beare it with patience, and labour to get hearts ſo much more fruitfull of good workes, that ſuch ſpirituall fruitfulneſſe may make amends for the want of the fruit of their bodies. If God make not a woeman to beare children, but make her pious and godly, able to bring forth the fruits of the ſpirit in that ſpirituall marriage betwixt Chriſt and her, ſhe hath cauſe to be ſo thankefull for this fruitfulneſſe, as eaſily to brooke the trouble of the other unfruitfulneſſe. And thoſe whom God doth not afflict with this affliction, muſt learne to praiſe him for their fertile wombe. It is a ſinne not to prize even theſe temporall benefits, but to grumble at abundance of fruit of the body, is ſo foule a fault of ingratitude and unbeleefe, that a man or woeman ſhould greatly blame themſelves for turning a thing beneficiall in it ſelfe into a diſtreſſe and miſery unto themſelves.

Sarahs croſſes 1. She was barren a long time.

Another croſſe was, that ſhe was ſleighted by her maide, yea that ſhe bare the croſſe ſomewhat impatiently, muſt be reckoned in the number of her ſinnes. Doubtleſſe it is a trying affliction to be aſſaulted with rude ſaucy and contemptuous words and geſtures of a diſobedient and undutifull ſervant. Hardly ſhall the ſpirit of a governour be able to hold it ſelfe in patience, when it ſhall ſee a ſervant or inferiour to looke too diſdainefully or arrogantly, or heare them utter ſurly and ſcoffing words. Pride in an inferiour ſhewes it ſelfe by undutifulneſſe, and it will prove an hard thing to the ſuperiour not to thinke it equall that pride ſhould encounter pride againe with paſſionate reſiſtance of it. You muſt learne that have ſervants moſt times (as moſt times *Hagar* was) dutifull, to be thankefull for it, and muſt take heede of doing any thing, by which you may give your ſervants occaſion to ſleight and contemne you, for their corruption will quickly lay hold upon any occaſion of ſuch miſdemeanour.

2. Shee was ſleighted by her maide.

A third croſſe was this, to be taken from her husband into the houſe of *Pharaoh*, and after of *Abimelech*. 'Tis true ſhe could blame none but her ſelfe and her husband for that croſſe, but that did not make it leſſe a croſſe, as hee is no leſſe wounded that woundes himſelfe by miſchance, then he whom an enemy ſhould purpoſely wound, and this croſſe was made a little the more bitter by this, that ſhe was though gently and with milde wordes, yet duely chidden for it by *Abimelech* too, who tels her plainely of it ſaying, *Gen.* 20. 16. *I have given thy brother*, (this name hee gives *Abraham* ironically, with ſomewhat a tart rebuke, as much as if he had ſaid, whom thou wouldeſt have had us thinke to be onely thy brother) *a* 100. *ſhekels*, that is, of our money, ſome 72. lb. od money, neere upon a 100. markes, and addes, *behold hee is to thee a covering of thine eyes, and to all that are with thee, and with all other: thus ſhee was reproved.* She was ſenſible

3. She was taken from her husband into the houſe of *Pharaoh* and *Abimelech*.

ſible of the rebuke, this was ſomewhat bitter, that a ſtranger ſhould chide her for not ſufficiently covering her eyes. Sure it was a griefe to her to come under juſt reproofe, we muſt take heed that our evill carriage make us not ſubject to juſt reprehenſion. We ſhall be aſhamed to heare of what we were not carefull to ſhunne. And ſo much of *Sarahs* life.

Her death.

Of her death we reade, *Gen.*23. She lived a 127. yeares, and died at *Hebron*, and was buried in the cave of *Makphela*, which *Abraham* bought for money of *Ephron* the *Hittite*, for that uſe upon that occaſion.

Her age onely of all women is mentioned in Scripture.

She is the onely woeman, (ſo farre as my memory ſerves me,) whoſe time of living is regiſtred in Scripture, whither it have any miſtery in it I cannot tell, no woemans age is recorded but *Sarahs* alone, the mother of *Iſaac*, doubtleſſe God intended to grace her in it above other woemen. And ſo we have done with *Sarah* too.

Hagar, nothing in Scripture of her birth or death.

It is probable ſhe feared God, and why?

It will not be amiſſe to add *Hagar* to her, of whoſe birth we have nothing recorded in Scripture, and as little of her death, but by that which the Scripture ſpeaketh of her, there is ſome good probability that ſhe was a woeman fearing God. Firſt becauſe of all woemen in *Sarahs* houſe (who having above 300. men-ſervants, muſt needes have many maide-ſervants alſo) ſhe made choice of her to give unto her husband *Abraham*, to the end that ſome ſeede, yea the promiſed ſeede might be taken from her. Sure *Abraham* and *Sarah* would not have preferred her above all the maidens in the houſe, if they had not thought her alſo a good and godly maiden. I ſuppoſe therefore that ſeeing her maſter and miſtreſſe thought her good, we ſhould goe againſt the rules of charity, though we reade of ſome faults ſhe had, if we thinke not ſo too. Let us conſider of her life and ſee her vertues and faults, benefits and croſſes.

Her life.

1. Her Vertues.

1. Shee was obedient to her governours.

Firſt, it was a great vertue in her, that all the time of her dwelling with *Abraham* before, ſhee carried her ſelfe very dutifully and reſpectively to *Sarah*, elſe ſhe would never have given her into *Abrahams* boſome. Let all ſervants learne of her to ſhew all reverence and dutifull behaviour to their governours, and not onely to the rich and wealthy, but to the poore alſo, nay as S. *Peter* ſaith, not onely to the good and curteous, but alſo to the froward, for ſo is Gods commandement to them expreſſely, *Epheſ.*6. *Col.*4. 1 *Pet.*2. and if any ſervant doe otherwiſe, they do not garniſh and adorne, but diſgrace and diſcredit true religion. The ſervant is no further godly then hee or ſhe ſhewes reverence and honour to the maſter and governeſſe. Looke therefore that you ſet your ſelves to pleaſe and content your governours with all obedience and duty, if you will have God and your owne conſciences to approve of you.

2. Shee told the truth.

Gen. 16. 8.

Secondly, when the Angell met her and asked her whence ſhe came, and whither ſhe went, ſhe anſwered plainely, and ſaid, *I flie from the face of my Miſtreſſe* Sarah, ſhe told truth without lying, and that is a good thing and commendable to ſpeake truth though it be to ones owne ſhame, but to have told a lie to an Angell might have procured her great reproofe,

and

and herein you may see that *Hagar* exceeded her Mistresse, for when the Angell charged *Sarah* with laughing, shee denied it, but *Hagar* being examined confesseth the truth without lying. We shall doe better in this case to follow the maide then the Mistresse.

Another good thing in her was that when shee was commanded by the Angell of God to goe and humble her selfe to her Mistresse, shee did so. Here all you inferiours must learne of her, nay rather of the Angell which taught her what you should doe, if you have by frowardnesse or ill carriage provoked your Governours, so that they doe use perhaps a little too much rigour towards you, yet you must submit and humble your selves, acknowledge your owne faultinesse, and patiently stoope to their words of reproofe, yea or blowes of correction. This submission is the best way to pacifie wrath, and to settle peace. Afterwards, we reade of no falling out betwixt *Hagar* and *Sarah*. Learne therefore all yee servants to stoope and bee submissive, that will shew humility and winne favour with God and man.

3. Shee submitted her selfe to her Mistresse at the Angels commandement.

Further, it was well done of *Hagar* and is some good proofe of her piety, that shee considered of this vision, *Gen.*16.13. and called the name of God, *thou God seest mee*, confessing that now shee took notice of Gods seeing and observing her waies, and that shee said moreover, *have I also here looked after him that seeth mee?* as if shee should say, Doe I live after the Lord hath come thus to take notice of mee, and to reproove mee and send mee home againe, and so the name was called it may be by *Abraham*, to whom when shee returned she related this vision, *the well of him that lived*, and *him that saw*, because the Angell looked upon her and shee lived, or because the living God pleased to see her and looke upon her. Shee was thankfull to God for his goodnesse in looking mercifully upon her and bringing her home againe to *Abrahams* family. We must be thankfull if the Lord daigne us that favour to meete us in our wandrings, and turne us backe againe from them.

4. Shee was thankfull to God for his goodnesse in bringing her home to *Abrahams* family.

Further, it was a good thing in *Hagar* that shee yeelded her selfe to *Abraham*, to goe away without murmuring and distemper, when hee sent her away and her sonne in such poore fashion, patient bearing of such hard and severe usage was no little proofe of goodnesse. And when her sonne was like to die for thirst, she shewed her selfe patient, for shee went a good way off, because she would not see him die, and there shee sate and wept, shee might have done better to have prayed with her weeping, but to sit and mourne, not to hang her nose over him weeping and roaring was some signe of patient discretion, shewing her love to him.

5. Shee was patient.

And lastly, shee tooke care of him afterwards, to provide him a convenient wife, for so it is said, *Gen.*21.21. this is a duty of Parents to make fit provision for the timely bestowing of their children in marriage, whereof to be negligent is a part of one that regardeth not to keepe his childe in good order, and to make too much haste is

6. Shee was carefull to provide her sonne a convenient wife.

to make them haſten to miſery. So *Hagar* was a good ſervant and a good wiſe Mother, and a good woman, her carriage except in a few things was good.

Sarahs faults 1. Shee grew proud.

See her faults now. Firſt, ſhee grew proud, becauſe ſhee was with childe by *Abraham* and deſpiſed her Miſtreſſe. The Maidens of *Leah* and *Rachel* may ſhame *Hagar* in this, for neither of them is accuſed for any ſuch miſdemeanour. Take heede yee ſervants, that you grow not inſolent and contemptuous againſt your governours, you ſee how much it diſtempered *Sarah*, and it is a grievous ſinne to put your rulers into paſſion by your ill carriage. When the Angell met *Hagar* he commands her to goe and humble her ſelfe to her Miſtreſſe. It is apparant therefore her carriage to her was amiſſe. There be ſome ſervants that having beene over-familiar with the Maſter, take occaſion ſoone to ſleight their Miſtreſſe. So they add ſinne to ſinne and are found double offenders; If any of you have offended in contempt, much more in ſo ill grounded a contempt, do that which the Angell bad *Hagar*, humble your ſelves before God, if not to your Miſtreſſes. Follow what was good in *Hagar* not what was bad.

2. Shee ranne away from her Miſtreſſe.

Another fault of hers was, that ſhe ran away from her Miſtreſſe, which the Angell alſo ſhewes to have beene ſinfull by ſending her backe againe. Let not the Divell make any of you play the fugitive by running away from your governours if they be ſomewhat ſharpe to you, rather ſtrive to pacifie them by ſubmiſſion, then to caſt off the yoke by betaking your ſelves to your heeles. Theſe be her onely faults, for I am loath to charge her with having an hand in *Iſhmaels* mocking of *Iſaac*, for *Iſhmael* was then upon the point of ſixteene yeares old, for *Abraham* was eighty ſixe when *Iſhmael* was borne, and 100 when *Iſaac* was borne, and *Iſaac* ſucked ſome while, like enough above a yeare, and ſo *Iſhmael* muſt be neere about ſixteene, that ſhee may thinke he was ſo ſenſible of being *Abrahams* heire as to laugh at the ſtirre made about the young childe, as if by his comming into the world he ſhould be diſ-inherited.

Her benefits. 1. She was one of *Abrahams* ſervants.

Now ſee her croſſes and comforts; Firſt, ſhee was ſo happy as to be a ſervant in *Abrahams* houſe and ſo a member of the true Church within the Covenant of grace, by vertue of her being a member of that domeſticall Church. It is a very good benefit, when the Lord vouchſafeth to place a ſervant in a good family under good and Chriſtian Governours, which will affoord them all good uſage for their bodies, and all needfull helpes alſo for the ſalvation of their ſoules. They may enjoy as much comfort in this as in any one thing that can befall them in reſpect of their habitation and dwelling, to have good Governours in a good houſe. For in being under the roofe and cuſtody of a godly man, they be under the cuſtody of God himſelfe, and guard of holy Angels.

Wherefore, let all thoſe that have children and muſt diſpoſe of them to be ſervants, be principally carefull of this matter. Let your care be to provide for yours Maſters, not alone of good eſtate with whom

whom they may live comfortably for their bodies, having good attire, good fare, good diet and the like, but by whose meanes they may be helped to knowledge, faith, obedience, graces of all sorts, and to life eternall hereafter. Seeing your children be made after Gods image, have a soule as well as a body, and have neede as much of things profitable for the soule, since that is the farre better part, and if that be well, the good estate thereof will easily countervaile and make amends for the evills which the body suffered, but if it be in bad estate, all the bodily benefits will nothing at all advantage it: therefore I require you in the first place to respect this most necessary thing in placing out your children.

And all you servants that have beene directed either by Gods providence, or by the carefull indeavours of your good friends unto such households wherein you have all good usage for your outward man, and over and above the comfortable helpes of domesticall duties to bring you unto goodnesse, take notice of this mercy and thanke God for it, and take heede that you grow not weary of those holy duties, and shew not your selves so prophane, as to be troubled at that which should be your greatest content. Yea I pray you so many as live in good families, strive so to conforme your selves to the goodnesse of the household, as that you may have goodnesse by the meanes of goodnesse there used, for otherwise that which should have procured life to you shall serve to make your destruction more terrible. Learne to pray, learne to heare Gods Word, learne to be good by the precepts and examples of your Governours, else as our Saviour telleth, that *it shall be easier with the Sodomites*, then the *Capernaites* at the day of judgement, so shall it be for the servants of profanest Masters then for you that serve good and holy Masters and Mistresses.

2. Shee had the favour of her Master and Mistresse.

Secondly, *Hagar* had the favour of her Mistresse very much, else you may assure your selves that shee would never have made her a Concubine to her husband, neither would *Abraham* have taken her to be Concubine wife if hee had not thought some good of her. This therefore was a benefit to her, that she was well reputed of both by *Abraham* and *Sarah*, both the Governours of the family were well affected unto *Hagar*, and this is a great comfort unto a servant, that their Rulers entertaine them with good liking, approoving well of them and of their services, for by that meanes they be made capable of enjoying much comfort in their lives, and of receiving such curtesies and rewards from their Governours as they be capable of, and of escaping much hard usage which else they should likely feele.

This should teach all servants to doe their uttermost indeavour that they may, to winne the love of their Governours by submissiveneſse and obedience, performing the commandement of the Apostle who commandeth to doe service with good will, and to please them well in all things and to serve with feare, and to doe the will of

Ephes. 6. 3. Tit. 2. 9.

God from the heart, remembring that they ſerve the Lord Chriſt, and if God will as he hath promiſed give them reward of inheritance, he will much more cauſe the hearts of their Governours to favour and accept them. Thus *Ioſeph* gat his Maſters good will and was great in his houſe, this is the right way to procure favour, take this courſe and God ſhall be with you, but put away farre from you all croſſing and thwarting, and idleneſſe, and eye-ſervice, and anſwering againe, and the like evill carriages, which will alienate your Rulers hearts from you and make you ſeeme hatefull to them, and if any of you doe not finde your Governours good liking, take heed that your own naughty behaviour have not beene the cauſe of it. And if you have it, take heed of abuſing it to wrong both them and your ſelves; and all you Governours, learne to ſhew favour to your ſervants, unleſſe their ſinfullneſſe hinder it. *For the favour of a King ſhall be to a good ſervant,* ſaith *Salomon*, and *hee that waiteth on his Maſter ſhall be promoted to honour, as he that tendith a figtree ſhall eate of the fruit of it.*

Pro. 14 35. & 27. 18.

3. She received great mercies from God.

Furthermore, *Hagar* received great mercies from God, for he gave her to conceive by *Abraham*, and when ſhe ran away, met with her and directed her to goe backe againe, which ſhee acknowledged with great thankes, for he gave her alſo a heart to goe backe and ſubmit to her Miſtreſſe. This is a great favour of God, if he finde us in our out-ſtrayings, and give us both direction and will to come into the right way againe. Pray to God, that he would thus guide you and not ſuffer you to continue and periſh in your out-ſtrayings.

4. Shee had *Iſhmael* and a promiſe concerning him.

Another mercy of God to *Hagar* was, that ſhee had *Iſhmael*, and a promiſe, that God would be with him and bleſſe him, and make him a great man, and that he made *Iſhmael* after dutifull to her, for he was guided by her in taking a wife which ſhe had choſen for him. If children have not grace, yet if they proſper in the world and yeeld themſelves dutifully to their Parents to be guided by them, they muſt acknowledge it as a great favour from Heaven.

Againe, it was a ſpeciall goodneſſe of God to her, that when ſhee wandred in the wilderneſſe, and the water was ſpent, and her ſonne was ready to die for thirſt, God pitied both him and her, and ſhewed her a Well whereby ſhee gat water to give him, and promiſed to bleſſe him, and ſo he revived, and lived, and proſpered. All theſe favours *Hagar* had.

Her croſſes.

1. *Sarah* uſed her hardly.

Conſider what croſſes ſhe felt, for ſome bitter things ſhe met withall as well as theſe comfortable and pleaſing things. Firſt, the hard uſage of *Sarah* was tedious to her, and ſo much the more tedious by how much ſhe was more guilty of pulling it on her ſelfe by her diſobedience, ſtubborneneſſe, rude and contemptuous carriage. All you that be ſervants, if you finde your Governours ſharp and rigorous, conſider with your ſelves, whether your irreverent and diſobedient behaviour have not provoked them againſt you, and expoſed you to this affliction, and if ſo, humble your ſelves before God firſt, and after to them. But if any have eſcaped this croſſe, let them bleſſe the name of God that hath kept them from ſtubborne and undutifull courſes, and given their

their governours wiſedome and meekeneſſe not to be ſharpe as ſome governours be without juſt cauſe.

Now another croſſe to *Hagar* was this, that ſhe and her ſonne were both ſent out of *Abrahams* family, in ſuch a poore and ill provided manner as the ſtory telleth us. This is a miſery very heavy to beare, to be caſt out of ones countrey and place of habitation, where they lived comfortably, and forced to want all thoſe benefits being deprived of them all at once. Wherefore take heed leaſt by abuſing theſe kinde of benefits, you provoke not the Lord to caſt you out of the Church, or out of your houſes and dwellings, but make you a good uſe of ſuch mercies that they may be continued to you, and learne, if ſuch a croſſe ſhould befall you, yet not to be diſheartned and diſcouraged, but to humble your ſelves before God knowing that in ſuch extremity the Lord is ready to helpe and ſuccour you.

2. Shee and her ſon were caſt out of *Abrahams* family.

The laſt croſſe of *Hagars* was, that ſhe ſaw her ſonne *Iſhmael* ſpent with thirſt and ready to die, and ſhe was utterly deſtitute of all meanes to helpe him, not being able farther to eaſe him or her ſelfe but by getting out of ſight and hearing, and ſitting downe to weepe and mourne. This is a lamentable heart-breaking to a Parent, if they be deſtitute of things needfull for this life, whether by occaſion of travell & wandring out of the way, or of penury and neceſſity at home. How moſt heavie a heart hath a Father or Mother, if they ſee their children ready to be famiſhed through hunger, and have no bread to breake unto them, or are almoſt choaked through thirſt, and have no drink to beſtow upon them, neither know what to doe for them, but to conveigh themſelves out of ſight, and ſitting downe to empty their griefes in teares. This is a miſery that God ſent upon the Parents of *Ieruſalem*, by reaſon of famine and ſcarcity their children ſowned in the ſtreetes, and no man could ſupply them with bread, *Lament.* 4. 4.

3. Shee ſaw her ſonne ready to die with thirſt.

Wee muſt learne to bleſſe the name of God moſt heartily, that hath freed us from this miſery, and hath not cauſed us to behold ſuch a lamentable ſight by one occaſion or other, but hath given us abundance of things neceſſary, yea if he have not furniſhed us with great ſtore, yet we have ſufficient to keep our ſelves and ours from pining away with want. O that we could be as full of thanks, when we are freed from wants, as we have beene of complaints even for ſmall croſſes. And now uſe moderately your abundance, that God may not ſtrip you of all and bring you to ſuch extremity, and why ſhould we forfeit our ſelves and ours to famiſhing? when wee ſee that God is tender to us, and willing to ſatisfie us with good things.

And laſtly, let every man prepare for this croſſe, think of it, tell himſelfe, it may befall him, and reſolve if the wiſedome of God ſhall bring it upon him, that he will labour patiently to undergoe it, not ſo as to be ſorrowleſſe, that were no way commendable, but ſo as to be moderate in grieving, and to turne his griefe into ſpirituall griefe, and powre it forth before the Lord in humble and penitent confeſſions and lamentations for ſinne.

Before

Before I depart from handling of *Hagars* Example, I muſt ſay ſomething of *Sarah* and her, which I knew not how ſo fitly to ſpeake of in the life of either, *viz.* that theſe two Mothers and the children borne of them were Allegories, as S. *Paul* calls them, that is, figures of ſome other thing myſtically ſignified by them. For this we have the authority of S. *Paul*, *Gal.* 4. 21. In theſe words, *Heare you not what the Law* (that is, the writings of *Moſes* commonly called the Law, becauſe the Law was the principall part thereof) *doth ſay, for it is written that* Abraham *had two ſonnes, one of the bond-woman another of the free-woman, and the ſon of the bond-man was borne after the fleſh*, that is, by a bare naturall power of generation, as any man naturally may beget a child of a woman without any power above nature concurring to the work, *But ſhe that was borne of the free-woman was borne by promiſe*, that is, not ſo much by any naturall ſtrength of the Parents, as by vertue of Gods promiſe, which bound his truth to ſet his Omnipotency a worke above nature, otherwiſe *Abraham* that had ſo long lived with *Sarah* in her youth, and could never become a Father by her ſhould much leſſe have beene ſo by her, now when her body was quite dried with age, *which things* (ſaith S. *Paul*) *are an Allegory*, according as I told you before. *For theſe are Teſtaments* or Covenants, *the one from Mount Sinai*, which came thence being there publiſhed and promulgated, it is the Law, the Covenant of workes, whereof it is ſaid, *The Law came by* Moſes, and *this is ſaid to gender unto bondage*, that is, to beget and make not ſonnes and daughters of a free and ingenuous ſpirit, loving God, and out of love doing him ſervice, and meerely of his grace, love, free favour and promiſe expecting their reward, but bond-ſlaves which out of a feare of puniſhment or hope of reward, doe ſervice and expect the reward for the worthineſſe ſake of their workes, and this Covenant *is Hagar*, meaning, is ſignified by *Hagar*, for ſaith he, *this* Hagar *is Mount Sina in Arabia*, meaning is ſo by ſignification and repreſentation, and *anſwereth* in ſignification and Type *to Ieruſalem, which now is and is in bondage*, meaning to the Law and to the curſe and rigour of it, being debtors to the whole Law to doe it, or if they doe it not to the curſe to ſuffer it. *But this Ieruſalem which is from above*, that is, the Heavenly *Ieruſalem*, the Church, the number of true beleevers, that doe indeed ſeriouſly imbrace the doctine of the Goſpell, which began by Chriſt and his Apoſtles to be preached at *Ieruſalem*, not hoping to be juſtified and ſaved by the merit or worth of their owne workes, but by the free promiſe of God in Chriſt, thoſe are free from the curſe and rigour of the Law, and ſhee is the mother of all true Chriſtians of us all, that is, of my ſelfe and all thoſe which with mee looke for righteouſneſſe and ſalvation alone through the merits of Chriſt, and mercy of God in Chriſt through faith in his name, and after he ſaith, *As then he that was after the fleſh perſecuted him that was after the Spirit*, even ſo (ſaith he) *it is now.*

Gal. 4. 21.
Ver. 22.
Ver. 23.
Ver. 24.
Ver. 25.
Ver. 26.
Gal. 4. 29.

Here you have the full Allegory, two Mothers, a bond-woman and a free-woman, two manners of begetting, after the fleſh and after the Spirit,

Spirit, two kindes of children, bond-men and free-men, and the bond ſtill perſecuting the free. The Mothers are the two Covenants, that of the Law and that of Grace. The two manners of begetting one of the promiſe, the other by the fleſh, two kindes of children, bond-men to good and free-men. The matter is this, Thoſe that bring nothing but their owne naturall power to the Law and ſo ſeeke by it to be juſtified, they are but of a ſlaviſh diſpoſition, and have nothing but the reward of ſlaves, but thoſe that looke to the goodneſſe of God in the Covenant of Grace, having the power of Gods Spirit, are made to love God as children, and admitted to the inheritance of ſonnes.

Let us take heed of being ſonnes of the bond-woman, for many be ſuch ſtill. The Papiſts will needs challenge ſalvation as due by the merits of their owne workes, and ſo in very deed doe exclude themſelves from it by challenging it on a wrong ground. And the multitude are in this reſpect no whit better then the Papiſts; for their owne good deeds are ſtill in their mouthes, as if they would be ſaved by workes, which yet cannot ſave them, yea ſome reliques of this ignorant and fooliſh pride was found in the Saints, who if they finde not (which they will never finde) perfection in themſelves, are ſtill apt to queſtion their eſtate, as if it were their owne goodneſſe that ſhould bring them to Heaven, not the goodneſſe of God in Chriſt, rewarding them freely with that undeſerved crowne, becauſe they are become the children of God by faith in Chriſt. Now let us take heed of being the ſonnes of *Hagar*, but let us acknowledge ſtill our owne ſinfullneſſe and unworthineſſe, yet ſtill reſt on his mercy in Chriſt, and ſtrive to obey him in love, as children doe their Father, and ſo much for *Hagar*.

(***)

THE TENTH EXAMPLE. OF KETVRAH, ISHMAEL, ELIEZER.

NOw *Abraham* had a third wife, her name was *Keturah*. The Scripture bringeth her in as it were a dumbe perſon, tells nothing of her parents, life, nor death, but mentioning her bare name alone, ſhewes that ſhee was *Abrahams* wife as I conceive, and what children ſhee had by *Abraham* we are told, *Gen.* 25.1. her ſonnes were ſixe, as you may reade in that place. Now the Lord ſeemeth to tell us this little of this woman and her ſonnes, becauſe we ſhould the more acknowledge the bleſſing of God upon *Abraham* in reſtoring him to a ſecond youth as it were, and making him ſo fruitfull as to beget ſix ſonnes in his old-age after *Sarahs* death, whereas before at an 100 he was as good as dead, according to S. *Pauls* phraſe, *Rom.* 4. So Gods bleſſing is able to make our ſoules fruitfull in all good workes, though of our ſelves wee be utterly barren and unfruitfull. And thus we have done with *Abrahams* wives. *Keturah.*

Now let us ſpeake ſomething of his contemporaries, beginning

Iſhmael.

with his ſonne *Iſhmael*. *Iſhmael* was ſonne of *Abraham* and *Hagar* his maide ſervant, borne unto him at his 86. yeeres, as ſaith the Holy Ghoſt, *Gen.16.ult.* He was the ſonne of a godly Father, but whether himſelfe were godly or not it is uncertaine. But in his life we muſt note, Firſt, his Vertues. Secondly, his Faults. Thirdly, his Benefits. Fourthly, his Croſſes, and then ſhall we come to his death.

His Vertues. 1 He was outwardly conformable and obedient to his father.

His vertues. Firſt he lived in his fathers houſe in outward conformity and obedience, for he ſubmitted to his father at 13. yeares to be circumciſed, *Gen.*17.25. and ſo had the outward ſeale of the covenant, but yet he was not the promiſed ſeede, nor had the covenant made with him, nor had the Church and true religion continuing in his family. So we muſt learne not to ſatisfie our ſelves with being in the Church outwardly, but muſt labour to become true members of it, and to enter into the covenant indeed. It will not profit us to have the Sacraments outwardly adminiſtered to us, (for he is not a Jew which is one without, neither is that circumciſion which is outward in the fleſh) but wee muſt indeavour after the inward circumciſion, even to get the righteouſneſſe which is by faith, that that faith may purifie our hearts, and purge away from us all filthineſſe of fleſh and ſpirit. And if we make uſe of the outward ſeale, thereby to be made to ſee and feele our uncircumciſedneſſe of heart, and heartily acknowledge Gods will and power to make us partakers of the inward circumciſion, ſo putting forth our ſelves to beg for, and labour after that inward circumciſion, the Lord will ſurely beſtow it upon us.

Againe, all children muſt learne to ſubmit themſelves to their parents, at leaſt to an outward performance of ſuch holy duties, as by their parents they ſhall be inſtructed in, elſe they are worſe then *Iſhmael*, and will become matter of anguiſh and vexation to their godly parents. Would *Iſhmael* accept circumciſon, and wilt not thou accept inſtruction, learne the principles of Chriſtian religion, and ſettle thy ſelfe to ſome ſhew of goodneſſe, then ſhall *Iſhmaels* example riſe up in judgement againſt thee and condemne thee. And parents muſt obſerve Gods goodneſſe in their childeren, if they find them even in ſuch a degree tractable and ruly, for this is farre better then to be wilde and furious, and to caſt of all ſemblance of goodneſſe, and yet ſuch would the beſt mans childeren prove, if the hand of God did not reſtraine them.

2. He ſubmitted himſelfe to his father to be baniſhed out of his houſe.

But another good thing in *Iſhmael* was, that he ſubmitted himſelfe to his Father to be baniſhed out of his houſe, no queſtion but *Abraham* that loved him, would informe him of the neceſſity which lay upon himſelfe ſo to expell his ſonne, and would furniſh him withall good counſell, who then being ſome 16. yeares old was capable of good advice, and ſo did he without murmuring or wilfull refuſing to go yeeld himſelfe to that puniſhment. It is a good thing in childeren to take quietly their parents chaſtiſement, even though they ſhould be ſomewhat ſevere. But to oppoſe them, or to rebell againſt them,

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or fall to clamorouſneſſe and impatiency is a great ſinne, even though the correction ſhould be cauſeleſſe and unjuſt, how much more if they be righteous and deſerved. Learne of *Iſhmael* this ſubmiſſion, how will you hope that you be Gods childeren, if you do not equall ſuch a one as *Iſhmael* in goodneſſe?

3 Hee ioyned with *Iſaac* in his Fathers funerall.

Againe, *Iſhmael* did another good office in the concluſion of his Fathers life, for it is noted of him, that he came to *Iſaac* and joyned with him in his Fathers funerall, *Gen.* 25. 9. by which it is manifeſt, that he bare no grudge againſt his Father for caſting him out of his houſe, but bore that reſpect towards him which was due to a Father, and therefore did him the beſt honour he could at his latter end, yea that hee did not harbour in his minde any envious and malicious thought againſt *Iſaac*, and therefore would come unto him and unite his paines to burie his Father. Learne ſo much good of him I pray you, as to forget that ſeverity which perhaps Parents may have ſhewed to any of you, and not put off the dutifulneſſe of childeren, becauſe you have met with ſomething that fleſh and bloud would call hard meaſure. The leſſe inducement any man hath from a parents kindneſſe to love and honour him, the more commendable it is if hee performe all honour to him: but he that will be ſo tranſported with diſcontentment againſt a parent for ſome ſharpeneſſe, as even to hate and contemne him, moſt of all if his owne folly have inforced his parent to ſuch proceedings, is without all doubt a graceleſſe and a wretched childe.

I pray you learne alſo by *Iſhmael*, not to ſuffer envy to riſe againſt your Bretheren if in any thing they be preferred before you to your detriment. Love not them leſſe then the name of a Brother or Siſter doth require, becauſe you may thinke that they have ſtood betwixt your parents love and bounty and your ſelves, and ſo as it were overſhadowed you, and kept the ſun-ſhine from you, but behold the hand of God in ſo diſpoſing of things and reſolve to love ſtill as Bretheren.

4. He was ruled by his mother in marriage.

Further *Iſhmael* did one good act of honour and duty toward his mother *Hagar*. For it is ſaid, *Gen.* 21. 21. that his mother tooke him a wife out of the land of *Egypt*, ſo he was ruled by his mother in marriage, having her liking and conſent, yea giving himſelfe to be guided by her, as did alſo *Iſaac* to *Abraham*, and *Iacob* to *Iſaac*. It is a needefull thing for childeren to take the conſent and aſſent of their parents, (yea if it be but of the mother, ſuppoſing the father to be dead or abſent,) and not to ruſh into this eſtate againſt their willes and privity. No comfort can come to the conſcience in ſuch a match, for whoſoever is joyned together otherwiſe then Gods Word alloweth, can have no ground of comfort, as thoſe are that are joyned without the good will of thoſe whom God hoth made his deputies in this buſineſſe. The Lord ſaith to Parents, *take wives for your ſonnes, and give your daughters*, plainely putting them into his roome in that behalfe, wherefore having not conſent from them, they live

in an unlawfull matrimony, untill ſuch time as by humble repentance before God and ſubmiſſive intreaties to their parents, they have attained that good leave of their parents, which they ought to have gotten before. If therefore any amongſt you have ſo offended, they muſt ſee the fault, and be humbled and ſeeke pardon. Moſt times the Lord doth ſenſibly croſſe ſuch matches, make uſe of thoſe croſſes to increaſe your godly ſorrow for ſinne. And let thoſe children that are yet unmarried, take heed of intangling their affections without the privity of Parents, or of ſeeking to draw the affections of one another, untill ſuch conſent have gone before, for feare they make this duty very difficult unto them, or thruſt themſelves out of the way of duty and obedience, by their headſtrong paſſions. So much of *Iſhmaels* good deeds, now of his bad.

His faults. 1. He mocked his brother.

Firſt, at ſome 15. or 16. yeares he mocked *Iſaac*, this mocking was a degree of perſecution and a fault in him. I cannot conceive that he did it out of any diſlike of *Iſaacs* piety, who being but a new weaned childe could not diſcover any piety unto him, at leaſt any ſuch act of piety as ſhould ſtirre up diſdaine and deriſion, but ſeeing ſuch a great gladneſſe and a merry feaſt at the weaning of *Iſaac*, he made a ſport of him, as it were diſdaining that *Iſaac* ſhould ſeeme to thruſt him out of the inheritance. Now it is a great ſinne to mocke any one out of envy and ſcorne that they ſhould be preferred before them. Mocking ſhewes a great deale of pride in him that uſeth it, nothing but overvaluing of our ſelves makes us undervalew others. Mocking is a tedious thing to ſuffer, the good eſteeme wee have of our ſelves and thoſe that are neere unto us, makes the contrary carriage of others unſufferable, therefore is mocking a great offence. Take heed I pray you of uſing it toward your bretheren or neighbours; It is an act that tendeth ſtrongly to provoke, and we muſt not provoke one another: It is then moſt loathſome when it comes from envy and malice, make not a maygame at your bretheren, floute them not, breake not jeſts upon them; this jeſting is that which S. *Paul* forbids, eſpecially laugh not at their miſeries and at their ſinnes, but moſt of all mocke not at them for well doing. Mocking is any carriage by which a man expreſſeth his contempt of another, and ſeekes to make him alſo contemptible and deſpicable unto others. He that can ſet light by a man for goodneſſe ſake which ſhould procure honour, how blind a minde, how perverſe a judgement hath he. Be penitent if your folly have carried you to ſuch a ſinne, and now bridle your ſelves from ſuch ill carriage, hath not God ſhewed his diſlike of it ſufficiently, by puniſhing it in *Iſhmael* with baniſhment out of *Abrahams* houſe?

Ephes. 5. 4.

2 Was a wilde man.

Another fault of *Iſhmael*, is that which was foretold of him, that he was a wilde man, a kind of Aſſe-colt, that would not be ſubject to any almoſt, nor ruled by any. This is a grievous fault indeed, when he that hath the face, ſhape and faculties of a man, and ſhould have wiſedome to ſubmit himſelfe to ſuch as have authority over him, will yet know no governour, ſubmit to no authority, be kept within

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no boundes, but leape over hedge and ditch as it were, and runne about after his owne fancy, and live as he liſts himſelfe, that is to ſay, will ever take upon him the qualities of a wild Aſſe-colt to man-ward, will never carry himſelfe as a ſheepe dutifully to God-ward. Beware of being ſuch wild fellowes that now follow their owne humours, and care not what trickes they play, not heeding any admonition or any reaſon. If any of you have ſhewed your ſelves ſuch formerly, bewaile it before God, pray him to pardon you, pray him to turne you by ſhewing you your ſinnes, and miſerable eſtate by nature, and pray him to make you at length to learne to take the yoake of obedience, and caſt of all wilde courſes, live like men not like wilde Aſſes. The wilde Aſſe runnes up and downe in the wilderneſſe, and will not be led nor driven, but will be where her fancy carryes her. Be not you ſuch, but let the directions and admonitions of your parents and governours, like bounds keepe you within compaſſe. He that will live wildly ſhall ſurely procure a world of miſeries to himſelfe at laſt: hardſhip ſhall tame him whom nothing elſe will tame, or elſe at the end of his wilde race, he ſhall ſtake himſelfe as it were, upon the vengeance of God and eternall death.

Yet another fault, *Every mans hand was againſt him, and his againſt every man.* The meaning is, he was a quarrelſome fellow, ſtill brawling and falling out, one that would eaſily take and give matter of ſtrife and debate; apt to ſpeake and doe that which would give diſtaſte to others, and apt to diſtaſte the things that others ſaid and did to him, ſo as to make it the matter of a fray or grudge, or both. This is the fault that is deſcribed in theſe words; Now a ſore ſinne it is that makes a man troubleſome to himſelfe and all his neighbours, and cauſeth his life to be like the life of a Cocke of the game, that is ſtill bloudy with the bloud of others and himſelfe. I pray you examine your ſelves whether you be not ſuch froward contentious men, ſtill in ſuite, in conteſtation, in oppoſition with ſome or other, that will take no ſhew of wrong, but will doe enough, that cannot long keepe out of ſome brabling matter. If it be a legall kind of quarrelling, it is a ſigne of much folly, much pride, or both, much more if it be a kind of martiall quarrelling that tends to ſtroakes and bloudſhed. Repent, repent of this evill humour, and ſeeke to God to give you a meeke and quiet ſpirit, able to beare and forbeare, able to ſhew kindneſſe and to paſſe by unkindneſſe, for ſurely it is a kind of diabolicall life to live ſo unquietly, and it will cauſe Gods hand to be ſtretched out againſt him, whoſe hand is againſt every body. And theſe are *Iſhmaels* faults.

3. Hee was a quarrellſome fellow. Gen. 16. 12.

Now his benefits are, Firſt, deliverance from two great dangers, one before hee was borne, when his mother was taking a courſe to undoe both her ſelfe and him, God was ſo favourable to both, as to meete her in the way and turne her backe from her wandering, that returning home againe, *Iſhmael* might be borne in *Abrahams* houſe, and by him brought up in all good order till his 17. yeere or thereabouts.

His Benefits. 1. Deliverance from two great dangers.

abouts. A great benefit it was and the foundation of his future worldly greatneſſe. This mercy muſt be confeſſed, if God have prevented danger from us whileſt we were in our mothers wombes; and it were fit that Parents ſhould acquaint their children with ſuch mercies, that they might learne to inlarge their thankeſgiving by mentioning of them alſo. We cannot ſhew our ſelves too exact and diligent in reckoning with God for his benefits.

2. God provided water for him when hee was ready to die for thirſt.

Secondly, God himſelfe vouchſafed to meete him againe when he was baniſhed, and to provide water for him and refreſh him when he was now ready to die for thirſt. How great was Gods care of him? that ſent an Angell to open his Mothers eyes and cauſe her to ſee a Well neere hand, which either griefe of minde or weakeneſſe of ſight thorough faintneſſe had diſabled her from ſeeing, or elſe made a Well for the purpoſe and then ſhewed it her. Hath not God ſuccoured ſome of us in dangers almoſt as great? by ſending us or ſhewing us ſome preſent meanes of helpe, which it was not poſſible for any wit of ours to provide. Let not ſuch a benefit be forgotten, and let us learne to truſt upon him ever after, and not to be carkingly troubled with caſting dangers before hand and diſquieting our ſelves with feares, becauſe we ſee no way out, God will have a Well in ſtore and ſhew it us at the exigent.

3. God himſelfe gave him his name.

Gen.21.17.

Againe, it was a great mercy of God, that himſelfe vouchſafed to give him a name and ſo ſweet a name, as that of *Iſhmael*, which ſignifieth, *God will heare*, and may ſeeme to point out the deliverance whereof I ſpake laſt, for then it is ſaid, *I have heard the cry of the lad.* O that we could labour to be *Iſhmaels* in this ſence, ſuch as have intereſt unto this mercy of being heard of God. Such we ſhall be if we depart from iniquity and ſtudy to pleaſe God, *for if any man doe the will of God him will God heare.*

Joh.9.31.

4. He proſpered much in the world.

Laſtly, God bleſſed *Iſhmael* in outward things, and made him to proſper ſo much in the world that he became a great man, and had twelve Princes iſſuing from his loynes and after a great nation. Why ſhould the Saints doubt of things needfull? ſeeing even thoſe of whom we are not ſure that they were Saints, enjoyed ſo great abundance, or why ſhould any man boaſt himſelfe of theſe things? which an *Iſhmael* may have as well as an *Iſaac*. And why ſhould not we be incouraged to ſerve God in uprightneſſe? who vouchſafeth ſo liberally to reward his ſervants, as to bleſſe their children ſo much for their ſakes. And ſo much for the life of *Iſhmael*.

His death.

Now for his death, which is ſet downe, *Gen.*25.17. *Theſe are the yeeres of the life of* Iſhmael 137 *yeeres, and then hee gave up the ghoſt, and died, and was gathered to his people.* He lived ten yeeres more then *Sarah*, for ſhe lived 127 and he an 137 and this is to be noted of him, that the yeeres of his life are reckoned, which is not done to any wicked man in Scripture againe, whereby ſome probability is given that he was a good man, ſeeing it is alſo ſaid, that *He was gathered to his people*, a phraſe not uſed of any but good men, ſignifying that he

See *Ainſworth* on Gen.25.17

he went among the Congregation of the good men which went before him. But howsoever, we must learne by his death to prepare for ours, that we may be gathered unto our people. If we live as Gods people, we shall die as Gods people, and be gathered amongst them, and shall be raised up also with them at the resurrection of the just. But if we live with the wicked, we shall die with the wicked, and be gathered together with them to shame and torment at the last. And so much of *Ishmael Abrahams* sonne by *Hagar*.

Eliezer.

Now of others that lived at the same time. *Eliezer* of *Damascus* the *Steward* of his house, into whose hands hee committed all that he had, so it is told us, *Gen.*15.2. and 25.2. Hee was his eldest servant, and ruled over all that he had, of his Birth and Death we reade nothing in Scripture, but of his Life some passages are related. 1. His vertues and good deeds, for of his bad deeds no mention is made, not that he was altogether free from sinne, for if *Abraham* and *Sarah* were in some things found faulty, it cannot be thought that this man a servant of theirs was faultlesse, but because the Lord did not write an entire story of his life, but would set him before the eyes of servants as an example for them to imitate. Now of him therefore wee must note his good carriage, his benefits and his crosses.

The Scripture saith nothing of his Birth and Death, nor of his faults.

First for his good deeds, when *Abraham* called him and would have him put his hand under his thigh (a gesture used to the godly Patriarkes by such as bound themselves to them by an oath, perhaps to signifie their subjection to them, and faith in the promised seed which was to come out of their loynes) he would not hastily and hand-over-head take that oath which was ministred unto him, but with due caution and warinesse, that he might not thrust himselfe into the danger of forswearing himselfe by rashnesse, but might have a quiet conscience by seeing clearely how farre his oath bound him and to what, that so he might know himselfe able to performe his oath and might accordingly fulfill it.

His vertues. 1. He proceeded warily to an oath.

In him therefore we learne to be warie in swearing and to sweare in judgement, that is, advisedly and with good consideration, informing our selves fully of the thing sworne too, that it might not be either impossible or unlawfull to the intangling of our soules in the perill of falling into that hainous offence of perjury. No man must proceede to an oath hastily and inconsiderately, but must ponder upon the thing sworne too, that he may have a full resolution to accomplish the same. Looke to your selves that you shew the like religious respect to the great name of God. An oath is a strong bond in which a man laies his soule as it were in pawne to God, so that the breach of his oath is a forfeiture of his pretious soule to the hands of Gods judgement, so great a bond must not be taken upon us without great cautelousnesse. They therefore that have sworne on a suddaine, not deliberating seriously of it, must know that they have even offered contempt to God, because though perhaps the thing was just and possi-

ble, yet it was so by chance alone and as it fell out, and if it had beene otherwise, yet they would have taken it so that no thankes was due to any religious care of theirs if it were otherwise. Repent therefore of your hastinesse and heedelesnesse in swearing, this is to shew your selves such as doe not feare an oath, and so doe not duely reverence and honour the great Majesty of God, whose name in swearing you invocate against your selves.

Therefore also those that minister an oath must not be displeased at such cautelousnesse, but must readily satisfie the doubts and scruples of those that sweare, that with good conscience and a quiet minde they may take it upon them, for seeing they be carefull before they sweare to understand what they sweare unto, it giveth good hope that after they have sworne they will be as carefull that they keepe it, and so their oath shall be to some purpose, which should very much content and satisfie him that gives them the oath. But he that will speedily and without considering take an oath, will also be as ready to breake it, alledging his former ignorance or mistaking, as an excuse of his not fulfilling it. Hitherto of his devotion to God in respect of his wary entring into an oath.

2. Carried himselfe well to *Abraham*.
1. Hee used speed in performing his oath.

Now comes to be handled his good carriage towards *Abraham* in the businesse by oath committed unto him. First, he used due speede in fulfilling his oath, for without more then necessary deferring hee addressed himselfe to the performance of his oath having thoroughly understood it, for knowing his Masters will to be that he should fetch the woman and not bring *Isaac* backe againe thither, and that if they would not give him a wife for *Isaac* without his owne comming, then he should be free from the oath, and withall being incouraged by *Abrahams* words, that God would send his Angell before him and prosper his journey, he made all good speede to take his journey about that weighty service, and went unto *Mesopotamia* to dispatch it, taking to that end ten Camells with all other things necessary, seeing all his Masters estate was at his command.

The iourney was about 300 miles.

Here learne, that when you have sworne you must not delay the performance of it, but so soone as shall be convenient, and as you have power, must settle to doe the thing sworne to. All you that have sworne any lawfull and possible thing, looke on *Abrahams* godly servant and be mindfull of your oathes, consider the greatnesse of God to whom you are tied, and put not off the worke from time to time, seeke not needlesse delayes, make not fearefull or sloathfull excuses, but free your faith and pull your selves out of the danger of Gods displeasure by a conscionable fulfilling of your oathes. The Pharisees could say, *thou shalt not forsweare thy selfe but fulfill thine oathes to God.* Let us shew our selves at least as wise and conscionable as a Pharisee could teach us to be.

Mat. 5. 33.

But what if we perceive the oath to have beene of an unlawfull thing?

I answer, then we must repent of our naughtinesse in taking it, and so

so forbeare to add a second sinne in doing that which is unlawfull. For it is impossible that an oath should be of more force to binde a man to a thing, then Gods Commandement is to restraine him from it. Nothing can have more force to binde conscience then Gods Commandement.

But what if it proove impossible?

I answer, if that impossibility might have beene foreseene, our rashnesse in not foreseeing it must be repented of, but if it could not have beene foreseene, we must rest our selves satisfied in this, that our minde was faithfully to have fulfilled it, if God had not cast in our way such an impediment, but no hazard, no cost, no labour must stand betwixt us and the accomplishing of our oathes, for *David* saith, that *a good man sweares to his hinderance, and yet fulfills.* 'Twere better for a man to be undone in the world or to loose this naturall life, then to breake his oath for feare of losse or death. So much of this mans conscionableness in regard of taking and keeping an oath. Psal. 15.4.

Now see his vertuous carriage in the thing. 1. His great diligence in the maine worke. 2. His discretion. 3. His piety and religiousnesse.

To begin with the last, he served his Master religiously. First, he thanked God for his good successe. 2. He prayed to God for good successe. His prayer is, *Gen.* 24.12,13,14. Wherein he besought God to cause him to meete with a fit wife for *Isaac*. We must all learne specially servants, for of such a one we speake now, to commend our Masters businesses to God, praying him to prosper us. A good and godly servant when he imployeth himselfe in his Masters worke, must shew himselfe to be Gods servant and to have faith in his providence, trusting in his goodnesse and blessing more then in his owne ability. Indeed such a particular begging of such and such occurrents to shew us Gods minde was peculiar to him, and is not required of us, for he did it by the peculiar inspiration of Gods Spirit, but in generall to beg Gods assistacce that belongs to all good Servants. You that would be counted godly servants, have you thus sanctified your indeavours by prayer? have you thus called on his name to guide and speed you? if you have, you have done well, take comfort in it, it is a testimony that you serve for conscience sake, not as men-pleasers, and that you serve the Lord in serving your Masters, if you have not, be humbled and lament it, as a matter of prophanesse and a cause of many crosses and a meanes to make you proud of your selves, if good successe attend you. And now tread hereafter in the steps of this godly Servant. Pray, pray to him for his assistance and blessing upon your selves, and the workes you take in hand for your Masters, that so it may appeare you doe all in faith and obedience to God. 2. He served his Master religiously.

Againe, this man finding that God did answer his requests, blesseth God, *verse* 26,27. Where is his reverent behaviour outwardly, *he bowed*, and then the matter of his thankes, he said, *blessed be the Lord*, 3. He praised God for his good successe.

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you must learne with all humble behaviour of body and consequently of mind and with all sincerity and heartinesse to praise God for your good successe, and so it will appeare that you ascribe all to God and not to your selves. If you have beene thus thankfull, it is an excellent thing in which you must take comfort; nothing is a truer proofe of true goodnesse, then a constant care to blesse and praise God for his perpetuall goodnesse in prospering us, if not, lament the want of it as a manifest proofe of pride and want of faith.

And now let us all learne to be particularly thankfull to God for particular benefits, yea even such outward benefits, much more for inward. This is the way to continue, to sanctifie, and increase benefits, God loveth thankfullnesse as men also doe. If we improove his benefits to so good a purpose, we shall not want them in due time, onely see that your thankes be not alone verball.

4. He was discreete.

You have seene his piety, now his discretion shewes it selfe first in setting downe what a woman he would have for *Isaac*, *viz.* a courteous and laborious woman, one that came out to draw water, and one that would respect a stranger, and give him to drinke and his Camels also; truly a woman courteous of disposition, and of body strong, and healthy, and painefull, is a fit woman to make a wife.

Againe, he proceeds discreetly in his carriage to winne her and her Parents, he gives her gifts and them also, and truly relates the prosperous estate of his Master, all which tend to perswade them to yeeld her, and her selfe to give her selfe to *Isaac* for a wife. So must every servant use discretion and prudence in his Masters affaires, taking the best course he can to make them sort well in the end.

5. He had a care of his Camels.

Another part of his good behaviour, is care of his Camels, to which he lookes to give water and provender in due time. So should a good servant, and every good man in his travells, have a due care of his beasts, and looke that they have things fit for them. Yea first should hee looke to them unlesse necessity compell otherwise, and then to himselfe, not like to them that tie their horses to the rack-staves, and fill themselves with drink or victuals.

6 Was diligent and made hast about his businesse.

Then his last good deed is, he makes hast about his businesse, to tell it and set it a foot, for he would not eate till he had done his errand, and then he effects his businesse fully, for he rose up betimes in the morning and would not stay one day, but with all speed returnes to let his Master see his good successe. O that you servants would all be such servants, faithfull, diligent in your Masters affaires, religious, devout, prayerfull, thankfull on all occasions, and carefull of the beasts and other goods committed to your charge, and returne home when your businesse is dispatched.

Col. 3. 22. Ephes. 6. 5.

Now faults in him the Lord shewes none as I said before for the cause then mentioned.

His benefits. 1. God gave him a godly Master.

Benefits he had foure very great. 1. That God gave him a godly Master. 2. That God gave him favour in his eyes, so that he trusted him with all he had. 3. That God made him a true Christian, for bond and

and free are all one to God. And laſtly, that he proſpered him and brought him ſafe and with good ſucceſſe to his Maſters houſe. You that be ſervants pray for theſe bleſſings. Beſeech God to make you his free men, and if God grant you favour and good ſucceſſe in your journeys, learne to be very thankfull for it.

2. He had his favour.
3. He was a true Chriſtian
4. God proſpered him.

And for his croſſe it was this, he was a ſervant, to be a bond-man is a leſſe deſireable condition as *Paul* intreateth, ſaying, *if thou maiſt be free uſe it rather*, but it is an eaſie croſſe if a man can meete with ſo godly a Maſter and be accepted with him, hence S. *Paul* ſaith, *care not for it*, you that muſt live by ſervice, grumble not at this croſſe. For your ſervice is not a bondage for life; but alone as apprentices for a certaine time, or as hired ſervants from yeere to yeere, murmure not at the meaneneſſe of your eſtate, but frame as this man to be faithfull and godly, and you may live as happily here, and get as much glory in Heaven hereafter as your Maſters.

His croſſe, He was a bond-man.

(***)

THE ELVENTH EXAMPLE. OF LOT, his VVife and Daughters.

AFter the Example of *Abraham* and his Family, wee come to thoſe that lived in the ſame Age with him, particular perſons and whole Cities and peoples. Among particular perſons I will begin with *Lot*, and then ſpeake a word of his wife and daughters.

Abrahams Contemporaries.

Lot.

For himſelfe, when and of what Mother he was borne, it is not recorded, but wee have notice of his Father, who was *Haran* the brother of *Abraham*, who died before his Father in the Countrey of *Meſopotamia*.

His death is not mentioned in Scripture.

The death of *Lot* is alſo concealed in Scripture, ſo that we cannot acquaint you when he ended his daies, nor where.

But in his life we muſt obſerve what good is found in him and what evill, and ſecondly, what things he met withall in his life both good and bad.

His vertues. He was a righteous man. 2 Pet. 2. 8.

Firſt for his goodneſſe in generall, he hath the teſtimony of the Holy Ghoſt by the pen of S. *Peter*, that he was a righteous man. It is ſaid there, *that God delivered juſt Lot*, as alſo, *that righteous man dwelling amongſt them vexed his righteous ſoule.* This is proofe enough of his goodneſſe, and it was neceſſary for the cleering of his name, that

the New Testament should testifie of his righteousnesse, because the narration of his life in the old leaves him in such a case as would make the Reader afraid, least hee had quite falne away from all goodnesse, but *Peters* testimony is proofe enough, that the committing of that great sinne did not take him of from the number of the righteous.

No sinne is so great but repentance wipeth it so cleane away, that the offender is righteous and must be so esteemed, notwithstanding the grievousnesse of his crime. Now let each of us labour to get true righteousnesse, that though this title be not bestowed upon him by the undeceivable pen of some Author of holy Writ, yet hee may heare it pronounced by our blessed Saviour at the last day, when standing on the right hand he may be blessed with the blessing of the righteous. And let me be bold to turne my speech unto you that have beene and are the grievousest sinners; If you lament your unrighteousnesse, rest on Christs righteousnesse, and hereafter studie righteousnesse in your lives, you shall enjoy the happinesse of righteous men at last.

A twofold righteousnesse.

There is a seeming righteousnesse, a meere Pharisaicall paint, when a man carries himselfe blamelesly to men-ward, at least in respect of the grosser acts of evill. This will save no man at the last, nor comfort him in time of temptation; there is a true and reall righteousnesse, which will undoubtedly save them which can be so happie as to get it, and of this true righteousnesse there are two sorts, one of the Law, it standeth in a perfect conformity of heart and life unto the exact rule of Gods Law, *And if there had beene a Law given which could have given life, doubtlesse righteousnesse should have beene by the Law, but now the Scripture hath concluded all under sinne, that the promise by the faith of Iesus Christ may be given to them that believe:* So now we must have a righteousnesse by promise, that is, by the Gospell, for that of the Law is too high for us.

Gal. 3. 21, 22.

The righteousnesse of the Gospell is twofold.

And the righteousnesse of the Gospell is twofold, one without us, performed by our blessed Saviour for us, as a surety paies the debt for the debters use and benefit, by which we stand just before God, and have our sinnes pardoned and are accepted to salvation. When we have so seene our own misery as to goe quite out of our selves and rest alone upon Christ for all good things according to the promise. The other is within us, it is a gift bestowed upon and wrought in us by the Spirit of God, alwaies and inseparably joyned with the former, by which we are manifested to our selves and to others to be just, and it standeth in a true desire and indeavour to know and leave every sinne forbidden by God, and to know and doe all good workes required, so that we still continue to humble our selves for our failings, and to seeke unto God for pardon and helpe in and by Christ and his Spirit. This righteousnesse of faith which denominates him in whom it is righteous, you must all get, else you shall never attaine eternall life. It is a thing appointed of God in such per-

perfection of goodneſſe and wiſdome, that it cannot be found in any Hypocrite ſeeme he never ſo good, and will ſurely be found in any upright hearted man be he never ſo weake; never leave ſtriving till you have gotten it, and gotten certaine knowledge that you have it.

Doſt thou in thy heart ſee and acknowledge thy ſelfe to be a curſed ſinner, by reaſon of thy corrupt nature that is derived to thee from *Adams* loynes and thy wicked life, whereby thou thy ſelfe haſt actually tranſgreſſed the Law of God? Yes. Doſt thou confeſſe thy ſelfe altogether unable of thy ſelfe to ſatisfie for or deſerve pardon of any of theſe ſinnes, or to conquer and overcome them in thy ſelfe? Yes. Doſt thou acknowledge Jeſus Chriſt to be a ſufficient and perfect Saviour, ready and able to pardon thee and heale thee, and doſt thou even labour and deſire to reſt upon his merits and his Spirit for pardon of ſinne and true holineſſe? And doſt thou hereupon put on a reſolution, and proceede in an indeavour to caſt away all ſinne and to worke all righteouſneſſe, ſtill confeſſing and lamenting thy faults and failings, and renewing thy requeſts for pardon and grace and thy purpoſes of amendment? Yes. I ſay then to that ſoule amongſt you that can truly make this anſwer to theſe queſtions, that he is a righteous man according to the language of the Goſpell, not righteous with Legall righteouſneſſe (for in that ſence never was any found ſince our firſt Parents falling from the ſtate of innocency, one alone, the Lord Jeſus Chriſt excepted, nor ever ſhall be to the laſt day, but righteous with the righteouſneſſe of the Goſpell, perfectly juſtified in the ſight of God and ſincerely ſanctified in himſelfe, yea though any ſuch amongſt you have many and ſtrong corruptions divers times ſtirring in you, and producing evill and wicked acts, yet if he perſiſt in lamenting them and renewing his repentance, as often as he findeth himſelfe an offender, yet is he a juſt man, yea if any have runne into moſt foule and groſſe ſinnes more then once, yet if he have now caſt away thoſe ſinnes, and be returned againe to his purpoſe and indeavour of godly living, he is a righteous man and ſhall be ſaved as was *Lot*. So much for *Lots* goodneſſe in generall.

Lots particular vertues.

Now I will ſpeake of thoſe particular good deeds which hee is commended for in Scripture. Firſt, he left his owne Countrey and Fathers houſe with his Grand-father *Terah* and his Unkle *Abraham*, this was a good deed and commendable. Indeed if hee were then a meere young man, not yet living as the Maſter of a family of himſelfe, but under the roofe of his Father, then the commendation is not great, for he might be then driven to it by the authority of his Grand-father, rather then be lead by any faith in himſelfe. But I ſuppoſe, he was then of age to make his owne choice of habitation, and might if it ſeemed good unto him, have ſtayed in *Aram Naharaim* as well as his Unkle *Nahor* did the Father of *Rebekah*, for in the yeere of the World 2079, *Abraham* left his Countrey,

1. He left his owne Countrey and Fathers houſe.

and in the yeere 2009 or thereabouts, *Sodome* was consumed. So betwixt the comming out of *Mesopotamia* and the conflagration of *Sodome* were but about thirty yeares, but *Lot* had at that time two marriageable daughters, therefore it is likely that himselfe was of a fit age at the time of his going out of the Countrey, to choose whether he would have gone or staied. Well, *Lot* left his Countrey, and so shewed himselfe a Pilgrim and stranger on earth together with *Abraham*, for though he inherited not *Canaan*, yet because he left the false gods which were served by his kindred in *Mesopotamia*, to serve the true God which *Abraham* went to serve, it prooveth, that hee had faith in that God and was accepted to life.

You must all learne to be ready to forsake false gods and cleave to the true, if ever you desire to inherit salvation. Now the false gods that we are in danger to serve, are the World, and the things of the World, and our selves, Pleasure, profit, credit, ease, and the like, these be your Idols, these be the things that men in our times and Countries doe erect as it were stumbling blocks unto themselves, the belly, the backe, the purse, the profits and contents of this world, these we seeke for more then for Gods favour, these wee long for more then grace, to get or keepe these we leave the waies of God, we give our affections and thoughts more to these then unto God, and will not obey his blessed Commandements farther then these wicked Idols will give us leave. Now you can no more serve God and *Mammon* and the belly, then you can serve God and *Dagon* or *Ashtaroth*, or God by *Iupiter* and *Iuno*. The Lord hath imployed mee now thirty yeares or thereabouts, to call you from following these unhappy Idols, at length rid your hands of them and doe the same thing in effect, that *Lot* did when hee left his Countrey and came into the land of promise with *Abraham*.

2. Hee was troubled at the evill conversation of the *Sodomites*. 2 Pet. 2, 8.

But another good deed of *Lots* we reade of, and that is, he vexed his righteous soule from day to day with the uncleane conversation of the *Sodomites*, and it is said, he was labouring against, for so much the word in proper signification of it doth expresse. He was burdened with it, and even laboured under it as under a burden, hee was also upon the rack with it. He grieved so for it, that hee would faine have amended it, and not finding that possible it was a torture unto him to see it growing more and more. This is a good thing to grieve at the common faults and sinnes, *I beheld the transgressour and was grieved*, *Psal.* 119.158. and in another place, *Rivers of teares gush out of mine eyes, because men keepe not thy Law*. If wee hate sinne, if wee love the glory of God, or the soules of men, we must needs be grieved to see that done which our selves hate, and which tendeth to Gods dishonour and the damnation of men. If we grieve for sin we shall be preserved from the contagion of it, and keepe our selves unspotted in the common pollution: but if wee have not so much grace as to bewaile it, we shall quickly shew our selves so weake as

Psal. 119.136.

to

to fall to the imitating it at leaſt in ſome degrees. Yea the Prophet *Ezekiel* noteth, that the mourners were marked out for deliverance, as *Lot* was in the deſtruction of *Sodome* and *Gomorrha*.

Now come let mee enquire of you my Brethren. Doe you take the ſinnes of others heavily? doe they pierce your hearts with ſorrow? Are they burdens to you? Ah, how many doe rather rejoyce, in ſeeing other mens evills in ſecret, and joyne with them in the ſame exceſſe of riot, are glad to ſee and heare lewdneſſe from others, and to joyne with them it. What are theſe? how farre from deſerving to be called righteous? But even of thoſe that be righteous (as wee hope there are ſome) ſo farre inferiour are they to *Lot* in goodneſſe, though having farre better meanes then any *Sodome* affoorded, they ought alſo to be better perſons, that few teares ſerve them, and little ſorrow is found in them for the common ſinnes. The common oathes, curſing, Sabbath-breaking which are every where rife, doe not grieve them at all. One little trifling loſſe or croſſe hath made them more take on with ſorrow, then all the diſorders of the Land. It is but weake goodneſſe that is not ſenſible of the contrary both in itſelfe and others too, and it is but little ſenſible of it that is but little grieved for it. So in drunkenneſſe.

If you ſay, our land is not like *Sodome* that wee ſhould live in it ſo as *Lot* did there.

I anſwer, God be thanked in ſome things it is not, and in publike the faults breake not out that there were done openly, but many of the ſonnes of *Sodome* are bare-fac'd amongſt us, and wee looke upon them without remorſe. You muſt be ſorry that you have not beene more ſorry for the publike iniquity. Surely if a ſcourge come it ſhall take you away with the reſt, becauſe you have not ſhewed your zeale of Gods glory and deteſtation of ſinne in the rebellions of the reſt.

And now ſet you to it, ſet you to it, it is ſaid, that *Lot* did put his ſoule upon the racke, he was an actor in this ſorrow, he put himſelfe upon it. I ſay he was even willing to exerciſe himſelfe in grieving for their naughtineſſe, and he ſtrove to make his ſorrow piercing. O you muſt labour to doe this as well as any other good worke, to chaſe and grudge and be furious againſt ſuch a ſinner and ſuch a ſinner, to jeſt, ſcoffe, and gird, or raile, and bitterly inveigh againſt ſuch and ſuch ſinnes, be ſuch ſtraines and flaſhes of wit and anger, as may be found in men of no true holineſſe, but to get alone and even fell over himſelfe to ſighing, mourning, and lamentation for the common ſinnes that are every where runne into, this can hardly be aſcribed to any thing but true piety, if the ſinnes be ſuch as doe not in any particular reſpect touch a mans ſelfe in way of wrong and injury. Indeed to grieve for ſuch ſinnes of others, may ſeeme in ſome reſpect as a more difficult thing, ſo a more ſure ſigne of truth then to grieve for ones owne ſinnes, you ſhall ſee men driven to teares for their owne offences in reſpect of ſhame or loſſe, and ſometimes terrour of heart,

but grieving for the common ſinnes can hardly proceed from any thing but charity to them as they be men, and hatred againſt ſinne as it is ſinne. If a meere friend of our owne have offended, wee are ſo tender of his reproach, becauſe it is ſomewhat linked with our owne, that many men can blubber for it exceedingly. O let us love the Common-wealth ſo well and the ſtate of mankinde, as to yeeld ſome of our ſorrow to quicken us in prayer againſt their ſinnes.

3. Hee was hoſpitall.

And now a third good deed of *Lots* is, hee was hoſpitall in that unhoſpitall Citie, you know hee entertained the Angels. Herein he did follow the ſteps of his Unkle *Abraham*, it is a good thing when a man carries the vertues which hee hath ſeene amongſt his friends as it were home with him, or about him whetherſoever hee goes, and becomes a practitioner of them in all places. Of *Lots* hoſpitality you may reade, *Gen.* 19.2,3. he intreated the Angels whom he tooke for men to lodge in his houſe, and gave them the beſt entertainement he could, yea and hazarded himſelfe to defend them from the inſolent attempt of the brutiſh *Sodomites*. This is a worke worthie to be imitated to be given to hoſpitality, *forget not to entertaine ſtrangers, uſe hoſpitality one to another without grudging.* Heb. 13. 2. 1 Pet. 4. 9. *Gaius* hath this commendation, that he was the Hoſt of the Church, *Rom.* 16.23. and a Miniſter is expreſſely commanded to be hoſpitall. This is a rich mans duty, I meane his that hath ſome indifferent proportion of wealth, he that hath but one bed or roome muſt lie abroad himſelfe, or ſit up all night if he lodge ſtrangers. But of thoſe that have to ſpare, the Lord requireth a free communicating of what they have to others. May not wee be ſtrangers? may not our children and neere friends be ſtrangers? will not our hearts tell us? that it would bee a very ill part in them that ſhould in ſuch caſe neglect us.

But I am to commend unto you a kinde of hoſpitality ſomewhat of another nature, a ſtranger of any faſhion by meanes of Inns, which it ſeemes that age did not know, is able to be hoſpitall to himſelfe with his money, even to buy all things needfull: but alas you have poore neighbours and kinſmen in the ſame Towne, or neere hand inhabiting, O invite them to your houſes, make them cheerefull with a good meale now and then, that have little provided at home. This Hoſpitality hath beene formerly much practiſed at this ſeaſon of the yeare, and certainely it is a fit ſeaſon to practiſe it. If wee would ſhew our ſelves glad for our Lords comming into the world, let us refreſh his poore members that they may rejoyce with us. Some men be not rich enough to invite many of their wealthie neighbours, but many be of ſo much ability that they may well invite thoſe of lower ranke, to whom their owne ordinary proviſion will be better then a banquet to ſome wealthier perſons. Let *Lots* example commend unto you this hoſpitality.

Chriſtmas.

Another

Another good deed we have of *Lot*, He went out, and earneſtly, yet lovingly and gently intreated the *Sodomites* to deſiſt from their villany, *My Brethren I pray doe not ſo wickedly*, and againe, *to theſe men doe nothing, for therefore came they under my roofe*, Gen. 19. 7, 8. He would faine have ſtopped theſe miſcreants from their abominable attempt; If we ſee men ruſhing into ſinfull courſes wee ſhall doe a good office of charity if with all good termes and gentle language we diſſwade them from wickedneſſe. If wee muſt reproove after a ſinne, ſure wee muſt diſſwade aforehand: *Eli* diſſwaded his ſonnes from perſiſting in evill, *Abigail* diſſwaded *David* from murder; what ſinne wee hinder not to our beſt power, that we cauſe to be written in our owne ſcore, and inwrap our ſelves within the guilt of it. Who would not intreate his neighbour hard not to drinke a cup of poyſon? If therefore any man have done the contrary, inſtigated others to ſinne, and egged them forward rather then held them back, ſurely his offence is great, he hath beene not alone a helper but a father of the fault, and unleſſe hee repent muſt anſwer for it as much as the principall. But though you have not forgotten your duty in ſo high a degree as to moove others to evill, yet if you have ſo much neglected your duty as to forbeare to diſſwade and hinder them, either out of careleſneſſe or feare, you are to be humbled for it, as an effect of want of love and zeale. And now I pray you doe this good office often, if you ſee a man going about an evill thing, take up *Lots* words and ſay, I pray you Brethren doe not ſo wickedly, intreate him to forbeare the doing of the like for the future. A loving intreary will ſometimes proove of great efficacy. Had they beene any but *Sodomites*, *Lot* ſhould not have beene ſo churliſhly rejected.

4. He intreated the *Sodomites* to deſiſt from their villany.

If you ſay, I ſhall but looſe my labour.

I anſwer, Firſt, what if you doe? you have loſt many worſe labours. Secondly, I ſay who can tell? why will you thinke ſo hardly of your Brother?

Why I have tried already?

I anſwer, God may give better ſucceſſe now. Againe I anſwer, though he hearken not, you ſhall not looſe your labour, for you ſhall ſhew love and obey Gods commandement and receive a reward from him.

Yet another good deed of *Lots* was that he ſought to deliver his ſonnes in Law, and perſwaded them to get them out of *Sodome* too. We ſhould labour not alone to get out of *Sodome* our ſelves, but to helpe others out alſo, whether it be out of the ſinnes or out of the puniſhment of *Sodome*. We ſhould deteſt that ſelviſh humour which prevaileth with many, if themſelves eſcape danger, they care not what becomes of others. O ſelfe-love is a fruit of brutiſhneſſe, charity of a right underſtanding. Live not like beaſts, if they ſee perill approaching, they runne away for their owne ſafe-guard and never conſider of the reſt: let us ſtrive to draw as many as we can out of ſin and miſery.

5. He ſought to deliver his ſons in law.

6. For a good while he kept close to his Unkle *Abraham.*

The last good thing I will note, though it should have beene brought in before as being done before, was this, for a good while together hee kept close to his Unkle, went with him into *Egypt*, came with him out of *Egypt* and dwelt neere him, I meane in *Canaan*. It is a good thing to love the company of good men, and delight to dwell with or neere them, and happier had it beene for *Lot* if hee had not suffered himselfe to be divided from his Unkle. Let men learne to count it a great happinesse to dwell neere to good neighbours, and let them take heede that a little thing doe not separate them from such. And so much for *Lots* goodnesse.

His faults. 1. He chose to dwell in a fertile place among sinfull men.

Now his badnesse. And I will begin there where he began, first to shew it. He chose rather to dwell in a rich fertile place amongst vile sinfull men then with some earthly inconveniencies with a godly and faithfull man, so shewing too great a love to riches, and too small a love to goodnesse. I beseech you if any of you be so minded that you will take notice of it as a fault. To be so much ingaged to earthly things, that for the more easie obtaining of a large quantity thereof, a man can be content to pitch his Tents in *Sodome* and to dwell there, is too great a proofe of a worldly minded man. It was the beginning of *Lots* ruine. In choice of your habitation looke chiefely to the good of the soule. If you doe not, be assured that some way or other God will crosse you as he did *Lot*. We shall lesse beare out those faults with impunity for which the godly in Scripture have smarted before us, because men did not receive warning by the dealing of God with them. The brother is whipt more severely that seeing another brother corrected before him was bold yet to rush into the same fault. Doe not commit the fault that cost *Lot* so deare a price. Leave not a good place for the soule to get a great benefit for the body; let not the world sway you, neither wholy nor chiefely in choosing the place of your habitation. *Lot* should have said, Unkle, so much content and good doe I receive from your good selfe unto my soule, that I will make an hard shift afore I will leave you, yea I will rather abridge my cattell then loose your company, or at least, I will be content to take a place neere you though it be not so fat and fruitfull as some other places: Doe you, as your owne understanding (now that you see the whole carriage of things) will teach you, that *Lot* ought to have done. And so much for this fault.

2. He continued to dwell in *Sodome* among great sinners.

Now againe, worldlinesse continued to grow stronger in *Lot*, for hee continued to dwell in *Sodome*, even though they were exceeding great sinners. It was well done that he grieved for their sinnes, it would have beene better done if he had forsaken the City. Hee might have departed of his owne accord with farre lesse losse, then God forc't him out at length. Sure it is a fault, if a man can possibly remove, to make his constant aboad in an extreame wicked place, where heinous and foule sinnes are usually and impudently committed, for if a mans selfe escape the infection, yet it is too too probable that

that his children ſhall be defiled, and catch the ſinnes of the places as the daughters of *Lot* and moſt of his ſervants did, for had they beene righteous they ſhould have eſcaped with him. And moſt times if any man that hath any the leaſt goodneſſe, doe ſuffer himſelfe to be ſo neighboured, it is a fruit of ſome carnall paſſion or other, in favour of which he hardens himſelfe to endure ſuch a miſerable thing, as the continuall hearing and beholding of great wickedneſſe. Let us take heed no ſuch thing in inveigle us to pitch our Tents in any *Sodome*.

But againe, *Lot* I think, offended in going about to match his daughters with any of the wicked generation of the *Sodomites*. What could he finde none other in all the world to give his children for wives but to two wicked men in that wicked City? Would he be content to have his children, his childrens childrens children, and all his poſterity to live in that little hell, and to be indangered unto the like abhominations? Surely the love of the world prevailed here with him more then it ought to have. It is a fault too common with us, many a Father is regardleſſe how bad the place and family be into which he matcheth his daughter, ſo the ſtate be good. Be the Towne as bad as *Sodome*, and the perſon as prophane as theſe men, yet a good living will make them to plant their children in ſuch a garden, as it were, or wilderneſſe rather. I cannot conceive but that this is a proofe of mans too high eſteeming of outward things, and I beſeech you Fathers learne of *Lot*, provide better for the placing of your children.

Another fault of *Lots* is, that he did offer his two daughters to the *Sodomites*, ſaying, *Doe to them what ſeemeth good in your eyes.* Out of a deſire to ſave his gueſts from villany he proſtitutes thoſe that ſhould have beene dearer to him then any gueſts: and ſo would redeeme the ſtrangers from wrong with the hazard of his childrens chaſtity. He is to be ſomewhat excuſed by the preſent occaſion, in that hurrie and diſtemper he had not leaſure to conſider well of the thing he did, but through haſt was puſhed forward to doe ſo great an hurt unto the two maides. Hee doth evill here that good may come of it, a thing that S. *Paul* would never allow, for he ſaith concerning it, *God forbid.* The doing of evill is ſimply ſinfull, the ſuffering of evill not ſo, wherefore a man ſhould reſolve rather to be a patient in the greateſt evill then an agent in the farre leſſer. In doing any evill a man doth diſobey God and tranſgreſſeth his Law, in ſuffering it he doth alone receive miſery to himſelfe: now the greateſt miſery is not ſo great an evill as the leaſt ſinne. It behooveth us to take heed that our carnall reaſon doe never ſo over-ſway us, no not on the ſuddaine, that wee ſhould conſent to act any evill for the procuring of any good. And if wee have done otherwiſe, wee are to impute it to our ſelves as a great weakeneſſe, and ſo to confeſſe it and humble our ſelves for it before God.

3. He offered his two daughters to the *Sodomites*.

Rom. 6. 2.

4. He lingred in *Sodome* till the Angels tooke him by the hand.

Againe, *Lot* lingred in *Sodome* till the Angels tooke him by the hand

hand and in a kind of gratious violence ſet him in ſafety againſt his will. Willing hee was to eſcape the deſtruction which was now falling upon *Sodome*, but loath he was to ſave his life at ſo deare a rate as the looſing of all his ſubſtance. It is a ſinne to cleave ſo faſt in affection to goods, as not to be willing with the loſſe of all to ſave our lives. He loves riches too well that will caſt his life upon great danger for the ſaving of them, and not gladly leave them all to free his life from perdition. Satan could ſay, *Skinne for skinne and all that a man hath will hee give for the redemption of his life.* If wee have at any time found our heart ſo glewed to wealth, that we have beene lingring about it, to the manifeſt indangering of our lives, much more our ſoules, we ſhould even heartily condemne our ſelves for too great lovers of riches.

Job 2. 4.

Another ſinne in *Lot*, was, that he was too timerous and durſt not commit himſelfe to the Mountaines (whither yet he was faine at length to flie) for feare leaſt ſome or other miſchiefe might befall him there, and therefore was he ſo over-importunate for the ſparing of that City, becauſe it was little, might he not as well have truſted the Angels direction as his owne conceits, and ſought and expected ſafety in the Mountaines, when they commanded him to eſcape thither. Doubtleſſe, it is a fault not to truſt God with our welfare, but to caſt in our heads, what evill may befall us there where he doth ſend us for ſafety. Let us not yeeld to our owne fancies, nor frame perill to make us diſcontent with that eſtate to which God doth call us, for we ſhall finde at length, that our owne hopes will deceive us, and we ſhall be never the farther of from danger, becauſe we followed our owne heads. *Let mee goe to Zoar* (ſaith he) *and my ſoule ſhall live*, but after, he found that his ſoule could not live with comfort there. Live where God would have us live, and looke for his protection there where it ſhall pleaſe him to appoint us to live.

6. Hee was twice drunken.

Now I come to his two laſt offences, he ſuffered himſelfe to be made drunken by his daughters two ſeverall times, one ſhortly after another. You ſee how a good man may be overtaken with grievous ſinnes, and drawne by thoſe whom he loveth and truſteth to grievous abhominations. O let us feare our ſelves and pittie others, and take heed wee ſuffer not our neereſt friends to be a ſnare unto us. Eſpecially beware of drunkenneſſe, it is not alone a great offence it ſelfe, but laies us open to all other crimes. Make a man drunken, and he will eaſily be drawne to defloure his owne daughter. Keepe your ſelves from exceſſive drinking of wine or ſtrong drink. It is raging, it is mocking, it will change you into very beaſts, and make you runne into ſuch crimes, as your ſoules at other times would even loath to thinke of. Labour to be temperate, or elſe you can hardly be chaſte and modeſt. Deprive not your ſelves of reaſon by pleaſing your palate, expoſe not your ſelves to the danger of the fouleſt of all ſinnes, by ſo baſe a pleaſure as ſatisfying the taſt with the

the reliſh of this liquor. And all you Governours and Magiſtrates, ſet your ſelves with all diligent ſeverity to prevent and beate downe drunkenneſſe; if this offence abound, all other evills will abound with it.

His benefits. 1. God gave him repentance.

Now wee come to *Lots* benefits. Firſt, God drew him out of his ſinnes and gave him repentance, elſe S. *Peters* words had not beene true, that called him a juſt man. O how great a mercy of God is this? not to call us from the ſtate of corruption at firſt, but when wee have almoſt departed backe againe to folly, to recall us from our grievous ſinnes, and heale our wounded ſoules, by cauſing us to repent unfainedly. Preſume not on this mercy, but if you have found it, praiſe God moſt earneſtly for it, and let not the greatneſſe of ſinne diſcourage you from returning unto God againe, for ſuch is his grace, that he will readily receive you after ſuch wandrings.

Againe, you ſee that God gave him riches great ſtore, the Lord can give the ſame to other of his people with as plentifull a hand, but if hee doe not, you ſee in *Lot* what cauſe there is not to murmure; for riches did undoe *Lot* almoſt, and therefore was God faine to take them all againe, becauſe hee could not ſo uſe them as not to ſet his heart too much upon them. If God hath beene pleaſed to grant you theſe things, let *Lots* example make you carefull to keepe your hearts from being too much inamoured of them.

2. He and his were delivered out of the burning of *Sodome.*

Further, *Lot* obtained a gracious deliverance for himſelfe and his wife and his daughters out of the burning of *Sodome*, hee lamented their ſinnes and eſcapeth the puniſhment. Learne the beſt way to ſave your ſelves from common ſtroakes, even by bewailing the common ſinnes, and prooving your ſelves to be righteous perſons. Yea, God yeelded much to *Lots* weakeneſſe in granting him leave to goe to *Zoar*, and ſaving that City alſo for his ſake. Surely God is as ready alſo now to paſſe by weakeneſſes, and will much more willingly grant the better digeſted petitions of his ſervants.

His afflictions were foure.

Now *Lots* miſery, firſt hee was taken Captive and loſt all his goods. Secondly, hee loſt his goods againe in *Sodome.* Thirdly, his Wife. Laſtly, hee was plagued with wicked children, that drew him to grievous offences. Prepare to looſe all you have, eſpecially if you finde your ſoules over-earneſtly addicted to them, and cauſe not God to pull them out of your hands by ſetting your hearts upon them. Prepare your hearts to looſe your yoake-fellowes by ſome ſtrange and unexpected accidents. Prepare to have your children naught and wicked, and take heed that your owne folly in chooſing for wealths ſake an evill place of habitation be not an inſtrument of making them ſuch, yea learne to be thankfull that God hath yet ſaved you from ſuch miſeries, and make your ſmaller croſſes ſeeme lighter to you then elſe they would,

would, by comparing them with theſe ſo heavie and burdenſome croſſes.

Now what became of *Lot* after all this, the Scripture doth not ſpeake, and therefore here wee leave and will ſpeake two words of his Wife alſo: firſt, the benefits ſhee received. Secondly, the ſinne ſhee committed. Thirdly, the puniſhment that fell upon her.

Lots wife. Her benefits. 1. Delivered from Captivity.

The benefits ſhee received were two, firſt ſhee was redeemed from the Captivity of the Kings that had taken her ſelfe, Husband, Daughter and whole Family priſoners in the Conqueſt of *Sodome*, where they dwelt at that time, and upon their deliverance neither ſhee nor her husband had the grace to conſider of it, and to remoove from *Sodome* and dwell againe in ſome better place neerer *Abraham*. Secondly, ſhee was delivered out of the burning of *Sodome* together with her Husband and Daughters, ſaving that ſhee made the benefit unprofitable to her ſelfe by her ſinning.

2. Delivered out of the burning of *Sodome*

Her ſin, ſhee looked back to *Sodome*.

And her ſinne though it ſeemed little in reſpect, yet indeed was very great. The matter was ſmall, the tranſgreſſion was great, as in great poyſon, fullneſſe may be found in a ſmall quantity of liquor, even in a drop or leſſe then a drop. Shee was forbidden by the Angell that ſent her forth to looke backe to *Sodome*, and yet expreſſely againſt that charge ſhee did looke backe, the cauſe of that prohibition may ſeeme to have beene this, the Lord knowing her too eager affection to the goods ſhee left behinde her, would have her now caſt off that inordinate paſſion, and accepting the goodneſſe of God in giving her her life for a prey, not ſo much as to turne and looke towards *Sodome*, but truſt God for goods who had now vouchſafed them life, but ſhee belike thinking (as many of us would have thought) as good die as be ſent away a beggar and deſtitute of all things, could not keepe her heart conſtant in taking notice of the great benefit of eſcaping the fire, but out of griefe to leave houſe and all after her, turned backe to ſalute them once againe with her eye. This ſinne was compounded of diſobedience to God ſpeaking in the Angell, and diſ-eſteeme of the preſent mercy and over-grieving the loſſe of her wealth.

Take heed you give not your ſelves leave to commit a thing expreſſely forbidden, for uſually much naughtineſſe concurreth to produce ſuch an act, ſo the Lord that ſearcheth the heart accounteth that great, which your blindneſſe maketh you to eſteeme nothing, and ſo to puniſh it many times with ſome heavie puniſhment. As it befell this woman, her puniſhment was to be turned into a Pillar of ſalt. The Lord inſtantly ſmote her with death, and taking her ſoule from her body changed the body into a pillar, which whether it be called a pillar of ſalt, becauſe it was of that matter, or becauſe of the everlaſting continuance of it, as an everlaſting Covenant is called a

Her puniſhment.

covenant

covenant of ſalt, I cannot determine. The latter ſeemeth to mee the more probable, howſoever ſhee is ſet forth to us for an example, by which wee may informe our ſelves thus much, that when God hath chaſtened us and by our chaſtiſements taken pittie upon us and granted us deliverances, and yet wee profit ſo little by both as to continue faulty in the ſame faults, wee ſhall then finde his hand more heavie upon us by ſome exemplary blow, as it is noted by *David*, that though the Lord brought the people out of *Egypt*, yet hee did after deſtroy them in the wilderneſſe that did not beleeve. Let us feare leaſt the Lord ſet us up alſo as Monuments of his juſt ſeverity when hee findes us not reformed by former goodneſſe and gentleneſſe.

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THE TVVELFTH EXAMPLE. OF LOTS Daughters, and others of that time.

WEE have finiſhed the things that are recorded of *Lots* ſelfe and his Wife. Next let us tell you what is recorded of his two Daughters. Their names, their birth, their death the Lord vouchſafeth not to mention, and of their life not much is written, and that which is tends all to their reproach.

Lots daughters had no vertues, their vices.

First, good deeds we have none for which to commend them, or in which to follow them, but bad deeds too many, conſidering how great they were.

1. They agreed together about two grievous crimes.

Their firſt ſinne was, that they conſulted together and agreed about a moſt abhominable ſinne, nay a paire of grievous crimes at once. In which, the firſt-borne did make the motion, and the younger gave her conſent. In the conſultation about it, ſee what reaſon induced, and what it is to which they were induced by that reaſon. The reaſon is, 1. Their Fathers age, who being now ſhortly to leave the world, they would not have his off-ſpring periſh in themſelves.

Gen.19.31.

ſelves. 2. The want of other men to company with them, *there is not a man in all the earth to come in unto us after the earth.* They wanted other husbands to beget children of them in lawfull matrimonie; Surely their late abode in *Zoar* might cauſe them to know, that the whole world was not deſtroyed, if they meant that there was never another man left with whom they might joyne themſelves, they did beguile themſelves too too palpably, for onely *Sodome* and *Gomorrha*, and *Admah* and *Zeboim*, foure Cities of the plaine were conſumed with fire from Heaven, the reſt ſtood in their former eſtate. *Zoar* they had ſeene ſtanding and left it with their Father, and ſeeing they dwelt upon a Mountaine, they could not but diſcerne other Cities round about, for that Countrey was full of Townes and people. It is like therefore, that they meant none neere unto us, none of our blood and kindred. But why ſhould they make doubt of marrying any other beſides their owne kindred. They had beene betrothed to husbands in *Sodome*, might they not as well marrie any other Cananite as a Citizen of *Sodome*. It is apparant that their reaſons were frivolous and vaine, yet upon them they build a full reſolution of committing two fearefull offences, for they agree together ſaying, *Come let us make our Father drinke Wine, and then let us lie with him to preſerve ſeed of him.* They would ſeeme each to other to be carried with libidinous fancies as if luſt led them, but that a deſire of preſerving ſeed was the motive to the villanous deſigne.

Wee ſee how mans nature is eaſily drawne by weake and poore grounds to runne into very loathſome and foule crimes. Better the world ſhould have wanted continuance and ended in their perſons, then have it ſtored with an inceſtuous off-ſpring. No other meeting together of man and woman, if it had beene in the way of Matrimony, is ſimply and of it ſelfe unlawfull, but onely that of Parents and children, for there was a time when the Brother married the ſiſter without fault, as in the beginning when the world had no other perſons in it but brethren and ſiſters, but never at any time was it lawfull for the daughters to have the Father or the Mother the ſonne. This therefore was the moſt unlawfull mixture in the ſame kinde and of different Sexe that poſſibly could be. Yet upon a ſlender pretext that they knew not how to come by any other man, and ſo their Fathers poſterity ſhould periſh, they conſent to accompliſh it. Had they not beene made more then ordinarily immodeſt with the converſation of impure *Sodomites*, they would have beene reſtrained with ſhame and bluſhing, from opening any ſuch thought each to other, had it beene to have ſolicited another man, much more their Father. But cuſtome of hearing and ſeeing ſhamefull deeds will baniſh ſhame quite away, and make men bold to manifeſt their wicked conceits one to another, which elſe modeſty would never ſuffer them to ſpeake of.

Here indeed the more aged maiden is moſt blame-worthy, for the Spirit

Spirit of God witneſſeth that ſhee was the firſt moover to this lewdneſſe,but the younger was greatly to be blamed alſo, for ſhee conſented to ſuch a motion. Let thoſe that be of more age take heede of giving wicked counſell to the younger, and let the younger take heede of opening their eares to lewde advice. Let us beware wee ſuffer not our ſelves to be drawne upon pretence of I know not what neceſſity or urgent occaſion, to reſolve on things plainely ſinfull, eſpecially ſuch as are extreamely groſſe and unnaturall. No neceſſity can excuſe an evill deed, much leſſe when it is none other but a counterfeit and falſe appearance of neceſſity. Would theſe ſiſters have deferred their deſires a while, they might have found their Father at length willing to have left that hole in a Mountaine, and to have converſed againe amongſt men. Why had they not rather perſwaded him to leave that ſolitary kinde of living, and betaken himſelfe to his Unkle *Abraham*, who was not growne either ſo niggardly or unkinde, but that he would have welcomed them with good entertainement. Why had they not taken up any reſolution, rather then venture on this monſtrous abomination? Let not the Divell and carnall reaſon beſet us ſo farre, as to faine to our ſelves a neceſſity of evill-doing, and then to grow bold to doe evill.

But what did they doe now, to make their Father inceſtuous? Surely make him drinke wine not moderately and in due quantity, for then his wits would have beene his owne ſtill, and his ſanctified conſcience would have armed him ſufficieently againſt all their moſt wanton carriages; yea the gravity of his countenance and parentall authority would have affrighted them from laſcivious words and geſtures, that tended to produce ſuch an effect. They therefore make him ſtarke drunke with wine, making him by little and little take into him ſuch a quantity as would bury his underſtanding, conſcience and all, and turne him into a bruit creature, and then they doubt not but that they may eaſily allure him to commit folly with them. A fearefull ſinne it is to reſolve before hand upon ſuch a wickedneſſe as this, and that alſo as a loade-ſtone to draw on another worſe wickedneſſe. To make one drunke for any cauſe is bad enough, but to make him drunke of purpoſe to make him filthy after, that is much worſe. Here is a moſt wicked end propounded, which would make a thing it ſelfe otherwiſe lawfull utterly ſinnefull, if done for ſuch a purpoſe. Here is alſo a meanes utterly wicked, though it had beene uſed for a moſt lawfull end,but when end and meanes are both ſo remarkeably and exorbitantly ſinfull, how great was that ſinne. Had they began alone to drinke for cheerefull refreſhing of themſelves and their old Father, and then one cup drawing on another had at unawares made both themſelves and their Father drunke, and then unpurpoſedly fallen to wanton imbraces and ſo to inceſt, that had beene ſinne enough. But to take advice upon it, to determine before hand, that is, to con-

clude fully that they would doe ſuch a thing, this ſhewes that they had ſmothered their conſciences, and were indeed void of all goodneſſe.

O take heed of giving your ſelves leave deliberately to ſinne, take heed of ſetting downe a wicked concluſion in your mindes, and ſaying, come and let us doe this or this that you know is naught. This is not to ſlip into the mire but to wallow in it, this is a preſumptuous and a wilfull ſinne. This is to yeeld your ſelves captives to ſinne, and to ſhew your ſelves ſervants of it. And if any one hath in ſuch ſort ſinned, great repentance is needfull to waſh away ſo great a crime.

But if they had agreed in haſt to perpetrate this lewdneſſe and yet before the time came of acting it, had called to mind the loathſomeneſſe of the ſinne, and repenting of their naughty intention, forborne to proceed, the matter would not have beene ſo fowle, then it might have beene attributed to weakeneſſe and haſt. But they goe on in it, the elder ſhee firſt begins, and then ſhe renewes the matter to her Siſter, who is eaſily perſwaded to follow her, and ſo they both conſent to doe evill and performe it alſo. This is a great aggravation of ſinne, that if one have ſome leiſure betwixt the reſolving and executing, yet he hath perſiſted in his wicked reſolution, and wanted the grace to change his mind. Perſiſting in an evill purpoſe, ſhewes much blindneſſe of mind and hardneſſe of heart, and proves that God hath for puniſhment of wilfulneſſe even given one over to his owne hearts luſts.

But now the elder begins to offend, as it were to imbolden her Siſter, as if ſhee ſhould ſay, I will begin if thou wilt come after, I will doe it to night if thou wilt ſecond mee another night, ſo ſhe ſinnes of purpoſe to give her Siſter a bad example, to animate her to the like. Thoſe ſinnes are very grievous, in which a man ſeekes not alone to ſatisfie his owne evill deſires, but alſo to corrupt another, and draw him to the like evill. The ſinne is greater by how much more love of ſinne is diſcovered, and he loves ſinne exceeding much, that labours to increaſe the number of its ſervants.

Further, having layne with her Father, ſhee ſpeakes of it to her Siſter, rather in way of boaſting then out of ſhame, and perſwades her alſo to doe the like. It is a wickedneſſe of an high nature to commit great ſinnes, and after be touched with no remorſe for them, yea rather to talke of them with a bold face, as if they were deedes at leaſt not deſerving blame, and when wee have done evill, to preſſe our examples upon others to imitate. It ſeemes the younger Siſter would not have followed, but that the elder provoked her the ſecond time. To uſe a kind of importunity towards another, and preſſe them againe and againe to naughtineſſe, is a proofe of one ſet upon ſinne with a full bent of will.

Now the ſecond Siſter, ſhe followes her Siſters evill deeds, and evill counſell, and they commit the ſame ſinne the ſecond time with the ſame

ſame wilfulneſſe, for the elder is as guilty of her Siſters inceſt as of her owne. Men having tranſgreſſed the bounds of modeſty, grow extreamely careleſſe, and eaſily commit the ſecond time what they have ventured upon the firſt. It is more difficulty to forbeare repeating of a ſinne then committing it, as it is to drive out an enemy then to keepe him out. Give ſinne a ſtrong deniall at firſt, ſo ſhall we be ſooneſt rid of it.

Qui ſemel verecundiæ limites tranſiluerit, gnaviter impudentem eſſe oportet.

Now let us conſider the offences themſelves, for hitherto we have looked alone into certaine aggravations of them. Firſt to make a man drunke, this is a grievous ſinne, a purpoſed lying in waite to overcome another with wine or ſtrong drinke, is a foule fault; it hath its originall ever in ſome further evill intention, either to laugh at the offenders, or otherwiſe to wrong them, as here, and draw them to ſome wickedneſſe or inconvenience, which elſe they would not be drawne unto. He ſeekes miſchiefe to his neighbour, that ſeekes to ſpoile him of his underſtanding, and makes him a beaſt, that he may draw him to beaſtly deeds. Come now and conſider your ſelves, if none of you have thus ſinned againſt your bretheren. He is worſe then a drunkard, that is a maker of drunkards; a man may be drunke of meere weakeneſſe, but it is wilfulneſſe that cauſeth another to be drunken. He loves this ſinne more, that cauſeth it in another, then hee that commits the ſame himſelfe; If any of you have ſo ſinned againſt his brother, he is a very lewd man, and muſt anſwer for that ſinne before God with more ſeverity then the perſon that hath beene drawne into it by his meanes. Much repentance therefore is required of ſuch an offender.

Their owne ſinne, they make their Father drunken.

In keeping himſelfe ſober for an evill end, hee is worſe then if himſelfe had beene drunken for company. Theſe two ſiſters did keepe themſelves free from exceſſe, that they might better abuſe their owne reaſon to worke upon their Fathers unreaſonableneſſe. Had they beene all overcome of wine, inceſt had not ſo eaſily followed from drunkenneſſe; but now that the man is ſwallowed up of wine, and the woeman not ſo, they prevailed more eaſily to make their Father lewd. It is a drunken ſobriety that is directed to uncleaneſſe, they would not be drunken becauſe they deſired to be filthy. Some men boaſt that themſelves have borne their cups wherewith another hath beene overcome, but that ſoberneſſe makes them greater offenders, then if they exceeded meaſure in drinking. Wherfore you muſt blame your ſelves with exceeding deteſtation of your ſelves, if you have abuſed a thing otherwiſe vertuous to make another man more vitious. Thou mad'ſt another to take cup after cup, that when he had loſt his wits, and thou kepſt thine, thou mighteſt better prevaile to draw him unto further wickedneſſe, thy ſoberneſſe was as bad and much worſe then his drunkenneſſe. O that you would ſee and lament your extreame ungraciouſneſſe in this abuſing both wit in your ſelves, and want of wit in others.

But now *Lot* is drunken and fitted for any wickedneſſe, the two

Sisters in their turnes goe to bed to him and solicite him to abuse their bodies, and prevaile with him, because he had not reason to know what hee did. Incest is a most unnaturall crime, yet the wicked nature of man is apt to runne into it, and that wilfully. O what a filthy heart hath a man and woman, that can transgresse all the dictates of reason to satisfie impure desires. No person comes amisse to lust, the Father will serve as well as another man, when the lewde desire hath prevailed, they care not with whom the fault be committed so that it be committed. Have none of you given way so farre to libidinous desires, as to mixe your selves unlawfully and without marriage with those, to whom you might not have drawne neere, no not in the warrantable imbraces of Matrimony? Is there not some incestuous man or woman amongst you, yea some that hath not out of weakenesse but purposely run into incest? The crime is not so often committed in so high a degree, but yet sometimes it falleth out in the world, that men may learne there is more evill in their nature then they would have beleeved, but that experience teacheth it; we have not another example of it in Scripture, but here are two at once, that wee might learne to know how bad a nature we have. And so much for their sinnes common to both, making their Father drunke, and then going to bed to him, for matter, and for manner purposely and without remorse and without any sorrow after, for when they had borne children, they give them such names as prooved that they rather boasted of the crime then bewailed it, *Ammon the sonne of my people*, *Moab of my Father*, as if they had rejoyced at their happinesse in being with childe by their owne Father. It is a cursed thing to sinne, more to be so hardned as not to lament it afterwards, most to make a mans selfe glad of it.

Their speciall sinnes.

Their speciall sinnes are, the elder perswades to the sinne, then gives a bad example, and after againe incourageth her Sister, and the younger yeelds and followes. O see this naughtinesse and take heede. Hitherto of *Abrahams* sonnes, servants, and wives, and one of his children and of his Kinsman *Lot*, his Wife and daughters.

Abrahams confederates.

Now of some others that lived with him, first his confederates *Aner*, *Eshcol*, and *Mamre*, secondly, *Ephron* the *Hittite*, thirdly, King *Pharaoh* of *Egypt*, fourthly, King *Abimelech*. Then of the Kings that did take *Lot* and so of the *Sodomites*. Now for *Aner*, *Eshcol*, and *Mamre*, they were three Brethren, *Hittites*, of whose birth and death nothing is revealed, but in their lives two things are recorded deserving our observation and imitation. First, they were friends and confederates with *Abraham* appeares, *Gen.* 14. 13. Secondly, they did faithfully performe the office of friends, and confederates. For the first, these three Brethren were in league with *Abraham*, joyned in a Covenant with him for mutuall helpe of each other against any that should wrong any of them. Their league it may seeme was offensive and defensive.

Their vertues.

1. They were friends to *Abraham*.

It

It is a wise and good part to live in friendship with godly men and to be knit to such in covenants of amity, peace and mutuall helpe, as *Hiram* King of *Tyre* was in covenant with *David* and with *Salomon* his sonne after him, and it is recorded to his praise that hee was alwaies a lover of *David*. For by this meanes great benefits are brought unto a man.

It is a good thing to be a a friend to the godly.

First, he shall see their good conversation and heare their wise words, and enjoy their good counsell and their godly prayers and so be in possibility to be wonne to goodnesse by them, at least to a vertuous and civill conversation through their meanes, for *hee that walketh with the wise shall be made wise*, as he that walketh with sinners shall be made worse by them. He that commeth where sweete spices and ointments are stirring, doth carry away some of their sweet savour even though hee thinke not of it, so shall a man receive some savour and taste of goodnesse from good men, if hee live friendly and familiarly with them.

Prov 13. 20.

Againe, the Lord had undertaken with *Abraham*, to be a friend to his friends and an enemie to his enemies, and to blesse them that blessed him as well as to curse them that cursed him. Wherefore in entertaining friendship with them, a man doth interest himselfe into some degree of Gods favour and blessing according to that promise, for God hath tied himselfe as well to all *Abrahams* sonnes, even all the faithfull, as well as to himselfe; you see the profit of such association with good men.

Wherefore they must be reprooved that are imbittered against godly men and are enemies to those that love God, hating men even for goodnesse sake, and persecuting them for righteousnesse sake, without doubt these provoke God to fight against them and to become an enemy unto them, joyning in the quarrell of the Saints, which indeed for his sake they have taken up against them. It is an evill thing to be a foe to those that feare God, and it shewes not alone an absence of goodnesse but also a great strength of wickednesse. He is surely carried by Satan at his pleasure, and a slave in a great degree to the Divell, that cannot endure the image of God in a man. And yet our Lord tells his servants, that *they shall be hated of all men for his names sake*.

Mat. 10. 22.

But now let every man learne of these three wise men to make choice of godly men for friends, familiars and allies. If a man be not himselfe a worshipper and servant of God, yet let him at least-wise like and love those in whom goodnesse shineth. The Centurian *Iulius*, by being courteous and friendly to *Paul* who was then his prisoner gate his life and the life of his souldiers for a reward, for God gave unto *Paul* all the prisoners that were in the ship with him. So many blessings as a naturall man is capable of, he shall assuredly obtaine from God by the prayers of his servants, who cannot choose according to the precept of our Saviour, but pray for their persecutors, much more for their friends and favourers.

Acts 28.

Now

a They helped *Abraham* and kept their covenant.

Now another good thing in these three brethren is this, that according to their covenant and confederation they did affoord helpe to *Abraham* and joyned their strength with him, to fight against the foure Kings for the recovering of *Lot* *Abrahams* Cousin, and performed their part with so much courage, that *Abraham* got the victory and wonne his brother and all the spoile of *Sodome*, for which also *Abraham* was carefull that they should have a full reward, in taking their part of the booty which himselfe forbare to take.

This Example must be followed of all good men, when they have made a covenant, they must so stand unto it, and be ready to affoord such helpe and performe all such offices as by covenant they have obliged themselves unto; Covenants and agreements must be duly kept, though the things be such which come to be done as require labour, cost, and hazard: for this is a practise of that excellent vertue of truth or fidelity, then which nothing is more needfull for the common prosperity of humane societies, for unlesse men may trust one anothers words, what living can there be together in the world, and without trustinesse in those that make promises, there is no beleeving their promises and so the sinewes of the world are as it were cut asunder or cracked. Therefore in the 15. *Psalme* it is indeed a signe of a godly man, that when hee hath sworne in covenant or otherwise, he will not change though it should fall out to be for his hurt. Faith requires that the thing be done which hath beene spoken, and how can hee challenge the name of a good man, in whom faithfullnesse is not found? or how should it be expected that hee will be faithfull with God, whom hee never saw that is not faithfull to his neighbour whom hee sees daily.

Wherefore let every man compare himselfe with these civill righteous men, and see whether himselfe hath carried himselfe as honestly and justly as the very light of nature instructed them to doe. I meane whether he hath faithfully kept his covenants, for how shall hee be able to justifie his right and interest unto the honourable name of a true Christian man, that falleth short of those vertues which many of the Gentiles have carefully practised.

And if any mans heart accuse him of unfaithfullnesse and slipperinesse in this kinde, let him humble himselfe and be much ashamed of it. Should we not blush to see Heathens exceed us in good conversation and that our righteousnesse is not greater then that of the Pharisees who did at least equall the Heathen in righteous dealing. Surely they shall never be admitted into the Kingdome of Heaven, before whom the Gentiles have gone in good behaviour of life; yet many there be professing to be Christians, whose untrustinesse this way filleth the mouthes of all that deale with them with just and grievous complaints. They be so possessed with selfe-love, that when they

they have made a covenant promiſe or compact, the leaſt diſadvantage will make them uſe the craftineſſe of wit to winde themſelves out and neglect their covenants. They know how to tie others hard and leave themſelves looſe, through the looſeneſſe of an evill conſcience. Theſe are men that be guilty of neglecting juſtice, judgement, and faithfullneſſe, and if they ſtreine never ſo much at gnats and ſwallow theſe camells, our Saviour will be bold to intitle them, as he doth the Phariſees, and pronounce a woe againſt them, ſaying, *Woe unto you Scribes and Phariſees Hypocrites.* Learne now to be very ſorrowfull, if you have carried your ſelves more unrighteouſly in this kinde, then the honeſter ſort of thoſe have done who lived out of the confines of the Church, and be carefull to repent by their example, that their goodneſſe may not riſe up in judgement againſt you and condemne you. And reſolve with your ſelves I pray you, now to preferre your credit before any other thing in this earth, and to put your ſelves upon loſſe and hazard, rather then incurre the deſerved reproach of men faithleſſe and diſhoneſt. It is not wittie tricks and devices that will ſave you from reprehenſion before the Lord and your owne conſciences and other men, your name ſhall rot and ſtinke and become loathſome, if you deale untruſtily, though you paint your evill deeds over with never ſo faire and trim excuſes. Wit is never more abuſed, then when it is made a patron and a protectour for falſehood and evill dealing. Be righteous therefore in this particular, and put your ſelves in minde of your promiſes and covenants to keepe them, you cannot but know, that this is a duty your conſciences require you to doe to others, even as you deſire that they ſhould deale with you, and therefore muſt needes condemne you for ſuch falſitie which your ſelves with open mouth are ready to cry out againſt in others. And ſo much for theſe three men.

Now for *Ephron* the *Hittite* he is named alone once, *Gen.*23.10. and in his carriage we obſerve three things deſerving commendation and fit to be imitated by us. Firſt, he ſalutes *Abraham* with honourable and courteous language, ſaying, *my Lord heare mee*, and againe, *my Lord heare mee.* Secondly, he was liberall and kinde to *Abraham*, and offered freely to give him the Cave in which he deſired to bury *Sarah.* Thirdly, he was juſt and true in his word, he told *Abraham* a due and right price, and made him good and full aſſurance of it, when hee received the money. The Holy Ghoſt hath not for nothing inſerted theſe ſtories of Scripture, the vertuous deportment even of Heathens courteſie, bounty, and juſtice be ſweet vertues, they commend the practiſer of them to the conſciences of men, they adorne him with reall honour, and make him to finde both love and praiſe from all hearts and mouthes. They be winning vertues, and give a man a kinde of command in the hearts of wiſe men, eſpecially they become men of good place and ability, for ſuch

Ephron.
His vertues.

1. He courteouſly ſaluteth *Abraham.*
2. He was liberall and kinde to *Abraham*
3. He was juſt and true in his word.

such an one was *Ephron*, and make him more gratious then without them the greateſt eſtate could. They are generous ornaments and ſet forth a man more then any gallantneſſe of attire or houſe-roome. I beſeech you fall in love with them, and put them in continuall practiſe, deale in courteous faſhion with all, be ready to give freely and deale juſtly in asking price and making aſſurances. Why ſhould a man yeeld himſelfe to a ſterne and curriſh kinde of ſpeech? Why ſhould he be ſowre in his carriage, niggardly and pinching in his converſation, and unjuſt and over-reaching in his bargaines? Nature teacheth us that which S. *Paul* teacheth of wearing long haire, 1 Cor. 11. 14, 15. *that it is a ſhame to him that doth it*, and that the contrary is as it is affirmed, *that long haire is to a woman a glory unto her.* Doe not that which muſt needs be reproachfull, neglect not that which muſt needs be gracefull. Be kinde one to another, be bountifull, be righteous, ſhew that neither ſelfe-love nor the love of money doth poſſeſſe you, the former of which cauſeth auſtereneſſe of carriage, the latter niggardlineſſe and unjuſt dealing. Preſſe your ſelves to theſe vertues and ſay, ſhall not religion make mee more vertuous, then Heatheniſme made this *Hittite*? ſhall I be leſſe affable, bounteous, righteous to my brethren and neighbours, then a ſtranger of another nation and another religion was to *Abraham* who did but ſojourne neere him? We are ill Schollers in the Schoole of our bleſſed Saviour, if we receive not better inſtructions from him, then can be found in an Heathen teacher; yea we Chriſtians muſt practiſe the ſame vertues in a better manner, on better grounds and to better ends. We muſt be courteous, and for conſcience ſake, not barely for credit, to pleaſe God, not alone to winne men, and to thoſe that wrong us and deale frowardly with us, not alone to them that are courteous unto us. Theſe vertues ſimply in themſelves cannot intitle us to the name of members of Chriſt, unleſſe wee doe them with reference to Gods Commandement and authority, but being ſo as it were dipt in true religion, they will become Seales of our faith and cauſe unto us an ample recompence.

So I ſhould have ſaid of the former vertues commended in the three fore-named Brethren, of being friends to the righteous, not ſo much for righteouſneſſe ſake as for other commendable parts, wee ſee in them, or for the hope wee may have to be advantaged by them. This will not approove a man to be a true Chriſtian, but to love a righteous man in the name of a righteous, an *Abraham* becauſe he is an *Abraham*, ſervant to the moſt high God, this is a due ſigne of one ſanctified. But I have digreſſed and now returne againe to my Exhortation; I pray you out-ſtrip the Heathen in all vertues and let your converſing amongſt your neighbours be as faire and winning as that of theirs could be. So for theſe men.

Pharaoh. Now two Kings had occaſion of intermedling with *Abraham*, the King of *Egypt*, *Pharaoh* into whoſe countrey *Abraham* went to ſojourne, for the famine that oppreſſed *Canaan*, as you have it related, in

in *Gen.*12.12,14. in him we have to obſerve ſome bad things and ſome good.

His faults. 1 He was luſtfull.

Firſt, he ſhewed himſelfe luſtfull and wanton, and overſlaviſh to a beautifull face, for he quickly hearkned to his ſervants that commended *Sarahs* faireneſſe to him, and tooke her into his houſe: what a vanity and folly and exceſſive ingagement to luſtfull pleaſures is this in a man? that he can no ſooner heare of a faire woman, but he muſt covet and take her to him. It is an impotency very incident to mans nature, to be too much led with a faire face, with the mixture of the two colours white and red, and the comely proportion of the face. The ſence of ſeeing over-beares them, and they ſcarce looke to any thing ſo much in a woman, as that which *Salomons* experience made him call vanity and deceitfulneſſe, favour and beauty. We that have greater helpes to mortification, ſhould not ſuffer our paſſions to be ſo farre maſters over us. Surely *Pharaohs* Courtiers were well acquainted with his inclination in that kind, they would not elſe have brought him ſo quicke tidings of *Sarahs* good face. It is a blameworthy weakeneſſe in a Heathen, much more in a Chriſtian, to make uſe of the meanes which God hath given him to mortify ſuch paſſions, and let reaſon have dominion over you, rather then eye-ſight and fancy. If *Pharaoh* had knowne her to be *Abrahams* wife, it may ſeeme, he would not have taken her from him for all her beauty, and be none of you worſe then *Pharaoh* pretended hee would have beene, to let beauty winne you to be adulterers, corrupters of thoſe you know to be other mens wives. Let not your dotage upon a comely viſage, make you ruſh into ſo foule a crime as adultery. Remember what *Salomon* ſaith, *deſire not her beauty to thy hurt, be not taken with her eye-lids.* Pro.6.25.

2. He carried himſelfe overchurliſhly to *Abraham.*

Further it was a fault in him, that he carried himſelfe over churliſhly to *Abraham,* and in a kind of revengefull paſſion and chiding of him, for calling her ſiſter and not wife, and ſo hazarding him to adultery, and in that paſſion ſending him packing out of his countrey. In anger and diſpleaſure to take a man up for a fault, and drive him away, make him be gone, is ſurely too great an yeelding to that diſtemper, which receiving of injuries doth worke, even a kind of heate and unlovingneſſe againſt the doer of them. Take you heed of giving your ſelves ſo farre over to wrath. That he did reprove *Abraham* was well, that hee did it over angerly and ſo diſpatched him out of his countrey, this was not well. Shunne what was evill in him, and if you follow any thing, follow that was good.

His vertues. 1. He diſmiſſed *Sarah* preſently when hee knew her to be married.

And now take you notice of what was good in him. Firſt ſo ſoone as he perceiveth that God had puniſhed him for taking *Sarah,* in regard ſhe was a married wife, hee preſently diſmiſſeth her, ſo ſubmitting himſelfe to Gods hand, and not hardening his heart againſt ſtripes. O how happy ſhould we be? if wee could ſpeedily obſerve Gods corrections, and finding out the cauſe by diligent inquiry, rid our handes and houſes inſtantly of thoſe offences which are matter of

provocation to him. How many miſeries might wee eſcape by ſo ſpeedy an obſervation of Gods hand and purpoſe, and a ready yeeldance to him. Pray we to God to give us ſuch a quicke ſight, ſuch a ſtooping diſpoſition. He that gave it to an Heathen man, will much more give it to a Chriſtian. And if any of you have beene ſtoute againſt God *Pharaoh*-like, let him abhorre himſelfe that hath ſhewed leſſe piety then this *Pharaoh* did. It is a proofe of ſome ſoftneſſe of heart, to be driven from ſin even by great plagues.

2. He uſed *Abraham* kindly for *Sarahs* ſake.

Another vertue in him was, that he uſed *Abraham* kindly for his ſiſters ſake, ſo was ſhe reputed then, and by that meanes he grew in riches abundantly. Favourable dealing with a man for his friends ſake, eſpecially for a faire ſiſter, a kinſwomans ſake, is a kinde of baſtard curteſie, and may befall a man given to luſt, yea many times the kindneſſe of ſuch is more wonne by ſuch a motive, then by any better deſervings. Let us doe the ſame thing, but on better grounds, let the beauty of vertue make us eſteeme and countenance thoſe that ſhew it, more then a beautifull Siſter or Kinſwoman: but better be loving to a good man even upon ſuch a ſiniſter reſpect, then not at all to be courteous to him.

3. He lets *Abraham* depart without offering any injury to him.

Another thing wherein this man dealed well, was that he dealt not over harſhly with *Abraham*, but lets him goe without offering injury unto him in any thing hee had. He doth not take his life from him as *Abraham* feared he would have done, nay nor his ſervants, nor his goods, nor any part of them; but takes order for his ſafe paſſage and conduct out of his Countrey. Let us at leaſt ſo moderate our anger, that if it draw us to a little unkindneſſe and ſoureneſſe of carriage, which is one degree of revenge, yet it may not cauſe us to leape over the pale of juſtice, and to uſe unrighteouſneſſe and cruelty againſt thoſe from whom we have received injury So *Pharaoh* was not ſo farre tranſported with anger, though perhaps he might have beene able to have done it, and it may ſeeme at firſt ſight that he had cauſe of doing ſo. But it ſeemeth that the ſence of Gods great plagues had made him begin to ſee, that God was a deare friend of *Abrahams*, and that he ſhould have incurred further wrath for wronging him in other things wittily, whoſe injuries God did proſecute ſo ſeverely, even when it was done ignorantly and unwittingly. We ought to have more feare of God before us, then any King of *Egypt*. Deale juſtly therefore, let men goe from us with all they have, make not bold to wreake your teeme on any man, by ſending him away without his owne.

But it is to be noted, that God plagued *Pharaoh* for his doing hurt to *Abraham* though beyond his knowledge, even with great plagues, you ſee that ſometimes unwitting ſinnes make God very angry with men, when done againſt his deare and faithfull ſervants, in things neere and deare unto them, for he is a Father to them and full of compaſſion, and pittieth their caſe when they ſigh and mourne before him, O with how much heavier evills will he plague them who wittingly and of ſet

ſet purpoſe doe wrong them. How ſhall his anger burne againſt preſumptuous and wilfull ſinners? when ſuch heate ariſeth upon occaſion of ſinnes of meere ignorance. Take you heed of cauſing his wrath to ariſe againſt you for ſuch crimes, ſure his ſword will cut of for ſuch faultes, if it wound and cut deepe for the farre leſſer.

And againe, ſee that even plagues ſometimes are ſent to doe a man more good then hurt, even to keepe a man from ſuch ſinnes, as but for them he would have committed, and to make him ſee and leave thoſe which he did live in before and not obſerve. It was a benefit to *Pharaoh* that he was ſo ſcourged, I conceive that this *Pharaoh* was not a man ſanctified, for then God would have warned him by dreame or ſome other way, as hee did *Abimelech*, rather then by ſeverity of plagues; but it is a kind of favour to any man to be kept from ſin, even by heavy plagues.

Surely the Lord will doe as much for his owne people, as for the *Egyptians*, rather drive them out of their ſins by ſharpeneſſe of blowes, then that they ſhall live and die in them and periſh. Happy is that ſmart or paine that prevents a greater hurt. The Lord had rather his people ſhould ſuffer any thing, then continue in ſinne to their deſtruction, their outward ſame troubles him not ſo much as their inward wickedneſſe. Therefore if you find by experience that Gods hand hath reſtrained you from much evill, and your owne ſoules can ſay, ſuch and ſuch a ſin I ſhould never have ſeene, never have left, if God had not by his ſcourges and blowes even forced me to open mine eyes, and ſee them, and to caſt them away even as it were againſt my will; be you thankfull to God for ſuch chaſtiſements, learne to ſay as *David*, *It was good for me that I was afflicted, that I might learne thy righteous judgements*. Will not men pay well for a plaiſter that hath a vertue to cure the ſore? though it put the member to ſmarting paine. Surely he doth not hate ſin according to its hatefulneſſe, that hath not learned to be glad of any affliction which keepeth him from ſin, or drawes him out of it. And now if any of you doe lie under heavy plagues, let him become an humble ſuiter to God, to vouchſafe him as much goodneſſe as he pleaſed to grant unto this *Pharaoh*, even to ſhew him the cauſe for which he ſmiteth, and to give him notice of his faults and power to reforme them, we might haſten our deliverance out of calamities, if we would turne them to this purpoſe.

Pſal. 119. 71.

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THE THIRTEENTH EXAMPLE. OF ABIMELECH.

ANother man is mentioned living in *Abrahams* time, with whom alſo *Abraham* had occaſion to converſe. Hee was a King ruling over a city called *Gerar*, in the countrey of the *Philiſtins*. In his countrey *Abraham* ſojourned, you have the ſtory of him, *Gen.*20.& 21. *v.* 22. *ad finem.* Of his birth and death nothing is recorded. But in his life we muſt obſerve, Firſt, His fault. Secondly, His good deedes. Thirdly, His croſſes. Fourthly, his Benefits.

Abimelech, nothing is ſaid of his birth and death.

One fault alone of his wee reade of, *viz.* that he tooke *Sarah* to him, minding to make her his wife: we ſee him offending in the ſame kinde that *Pharaoh* King of *Egypt* was noted before to have offended in. Hee was too too libidinous, and over-taken with an inordinate affection to beauty. Hee had wives enough before, yet when one ſtranger ſingularly faire did come into his countrey, he would needes take her to himſelfe, and that not ſo much by perſwaſion and intreaty, as by violence and ſtrong hand, for ſo much ſeemeth to be ſignified by the word *hee tooke her, hee ſent and tooke her*, hearing of a beautifull perſon, and having ſpoken with *Abraham*, and finding her to

His fault, he was too luſtfull.

be his ſiſter alone and not his wife, for the former both of them affirmed, the latter he did not inquire of ſo diligently as to learne the truth from them, he reſolved to have her to himſelfe. God himſelfe after doth ſeeme to acquit *Abimelech* of any adulterous intention, for when hee alledged that he had done this in the integrity of his heart, God himſelfe beareth witneſſe to his uprightneſſe in that reſpect ſaying, *I know thou didſt this in the integrity of thy heart*, meaning, that he thought verily that ſhe was onely ſiſter, not yoake-fellow to *Abraham*, and that if hee had knowne her to have beene a wife he would not have taken her; ſo that he was free from intending to commit adultery, but from an exceſſive deſire of beauty hee is not free, for why ſhould a man be ſo carried after women, that if he ſee any beautifull Virgin, hee muſt needes enjoy her, and not ſatisfie himſelfe with ſuch wives as he had taken before? This verily muſt needes be a ſinne, for God did not appoint the ſociety of man and man for pleaſures ſake, that a man might ſeeke to ſatisfie himſelfe in the delight of imbracing ſo many faire women as he could get, but for the increaſe of, and ſtoring of the world with people. Let us learne vertue out of other mens vices. This is the ſole fault which the Holy Ghoſt noteth in this man, not becauſe he had not more, but becauſe this alone was that wherein hee wronged *Abraham* and *Sarah*, of whom the Holy Ghoſt intended principally to make his hiſtory.

Gen.20.6.

Now for his Vertues, divers good things are told of him. Firſt, in reſpect of God, Secondly, of his own ſervants, Thirdly, of *Abraham* and *Sarah*.

His Vertues.

Firſt, in reſpect of God. When the Lord appeared unto him in a viſion, *verſ.*3. and told him that he was but a dead man, meaning, was worthy of death, and ſo ſhould certainely die unleſſe he reformed himſelfe, becauſe the woman he had taken was another mans wife, he did defend his innocency before God, truely alledging, that he did no way ſuſpect her to be a married woman, becauſe both her ſelfe and *Abraham* ſaid ſhe was his ſiſter, and would not be knowne of their being joyned together in matrimony, which alſo the Lord confeſſeth to be true: Yet ſo ſoone as God had commanded him to reſtore the woman, backing his commandements with promiſes and threats, preſently he obeyes the Lord, and returneth the matron to her husband.

1. He ſpeedily and readily obeyed God.

It is a worthy vertue and a proofe of integrity, ſpeedily and readily to obey the word of God, and amend thoſe ſinnes which before we did not know, when once the Lord doth vouchſafe to make them knowne unto us. This proveth that the ſoule is uprightly deſirous to avoid all ſinnes, when it will inſtantly reforme the fault once manifeſted. To linger and put of from time to time, and ſtrive to make ones ſelfe blinde, and to winke and not ſee the ſinne, or not addreſſe to a ſpeedy reformation, that is a fruit of guilefulneſſe, but to yeeld to God and ones conſcience, and without further delayes to leave of the

the sinne and put it away and the occasions of it, that is a proofe of sincerity at least in that particular. When God declareth a fault to us, bids us mend, promiseth life if we doe mend, threatens death if we will not reforme; if we beleeve his promises and threats, and submit to his Commandements, we shew integrity, *Abimelechs* Example must teach us this effect of uprightnesse.

If any of us be guilty of the contrary fruit of hollownesse, that we have neglected to acknowledge a fault beginning to be revealed to us, and out of love to the sinne in respect of any profit, credit, pleasure it flattered us withall, have rather indeavoured to shut out the light by false reasonings, then to receive the knowledge of the truth when it began to shine out of the cloud of ignorance, wee must greatly blame our selves for such hypocriticall behaviour. This is that S. *Paul* accuseth the Gentiles of, saying, that *Gods wrath is manifest from Heaven against all ungodlinesse and unrighteousnesse of men who detaine the truth in unrighteousnesse,* who doe as it were imprison and suppresse truth and hold it downe, that it may not shew it selfe unto them, out of a love they beare to sinne and wickednesse. And sure Gods wrath shall appeare evidently against all that in such manner shall play the dissemblers with him; how much more then, if when a man cannot so darken himselfe with fained pretences, but that he must needs see and confesse the truth in his conscience, shall he be guilty of a great sinne, if still he uphold in himselfe a will and resolution to commit the sinne, that he could not but see to be a sinne, or if he doe not come to a present resolution of amendment, but put it off till afterwards and purpose to continue offending once or twice or a little time longer. Shall not *Abimelechs* example condemne our disobedience before God, if we shew our selves so much inthralled to sin? Rom. 1.18.

Two things shew dominion of sinne in a man, one where he refuseth to know though he have due meanes of knowledge, and a certaine working of knowledge offering to convince his conscience, another, when though he doe know, yet he resolves to persist in all evill, or at least remaines irresolute and doth not determine to leave, but stands as it were unsetled in his will at least for some time. If any of you finde himselfe so disposed, it is certaine, that sinne ruleth in him and he is not under grace. Wherefore you must diligently proove your hearts in this respect, if you desire ever to enjoy the comfort of knowing your selves to be upright. Now then learne to lend a dutifull eare to the Word of God, and see the sinnes that it beginnes to shew you, and put on a full and setled resolution of not adventuring to commit them any more. And if any finde himselfe so subdued to the authority of God in all things, that he seeme ready to entertaine the light of truth and to obey it, and will not struggle and strive against the light in any thing, then may he assure himselfe, that his heart is true within him, and that the Lord will surely accept him and forgive his unpurposed offences and sinnes of meere weake-

neſſe and frailty. Indeed in ſome one or two things that are too too groſſe as adultery here, a man may be prepared to yeeld to truth, and yet not have an honeſt heart to God, but he that in all things doth thus ſubmit himſelfe, is ſurely good before the Lord. And ſo much for *Abimelechs* obedience to God, in that he receiveth his commandements here with faith and preſent obedience, which wee ſhall alſo doe, if we ſeriouſly conſider his promiſes of life to the obedient and threatenings of death to the diſobedient, till we worke our hearts to a firme and ſtedfaſt beleefe of them.

2. He acquaints his ſervants with Gods pleaſure.

Now another good deed of *Abimelech* is in regard of his ſervants. As ſoone as it is day he calls them together, and acquaints them with the things that God had revealed unto him by a dreame in the night. He doth well to let his ſervants know the matter, that ſo he might make them ſee the true cauſe of his reſtoring *Sarah* to *Abraham*, and might approove of his practiſe therein, and learne themſelves to feare God which at leaſt in ſome degree they did, for it is ſaid, *the men feared exceedingly*, *verſe* 8. and ſo did not perſwade him to keepe *Sarah* ſtill, but rather furthered his intentions of her reſtitution. All governours muſt be ready to acquaint their inferiours with the way that God ſhewes them, eſpecially ſuch as concerne the reformation of the lives both of themſelves and of their inferiours, for it was needfull that *Abimelechs* ſervants ſhould know, that *Sarah* was *Abrahams* wife, leaſt they or ſome one of them ſhould thinke of taking her, when the King had left her, if they had remained ignorant of her condition. Rulers therefore muſt ſhew unto their inferiours the danger of ſinne and what is ſinnefull when the Lord hath made them know it, that they may be an inſtrument of keeping them alſo from evill deeds and from the puniſhment of them. Learne we all of this man to tender the ſoules of our ſervants and inferiours, and to reveale to them ſuch things as God hath taught us, that they may be preſerved from ſinne as well as our ſelves. And take heed of being careleſſe to ſhew them the good and the evill way, that they ſinne not through our default, becauſe we have not duly inſtructed them. And let inferiours alſo learne to receive ſuch inſtructions with holy feare as the ſervants of *Abimelech* did, that the words they heare may prevaile to keepe them alſo from wickedneſſe.

3. He admoniſheth *Abraham* and *Sarah* of their fault.

And now let us ſee his carriage to *Abraham* and *Sarah*. And firſt hee doth admoniſh them both of their fault, and that not with a kinde of diſcontent and frowardneſſe (as before *Pharaoh* had done) ſhewing rather that he was ſorrowfull he might not have *Sarah* then that he had attempted ſo farre as he did, but in gentle and yet plaine manner, ſaying, *What haſt thou done unto us?* and againe, *Wat ſaweſt thou that thou haſt done this?* His reproofe is ſharpe enough, and yet as appeareth afterwards, it was mixed with gentleneſſe. So, it is a good thing if our Brethren have ſinned againſt us, to call for them or goe to them, and to demand what ground they had or what inducement

ducement to ſinne ſo, and to let them underſtand, that the things they have done were ſuch as ought not to have beene done, eſpecially if they have gone about to draw us to ſinne, or to occaſion us to ruſh unwittingly into ſinne, that ſo wee may bring them to repentance, or at leaſt free our ſelves from being partakers with them in their ſinnes. So did he deale with *Sarah* too, but not with the like earneſtneſſe, for he conſidered the fault was chiefely *Abrahams*, who had confeſſed that ſhe did it at his entreaty, and therefore hee doth alone intimate a chiding to her, ſaying, *thy brother*, and adding good counſell, *He is to thee a covering of the eyes to all that are with thee, and to all others, verſe* 16. and it is added, *for ſhee was reproved*, meaning, that hee intended to reproove her, and that ſhee did take it and was touched with it as with a reproofe.

Let us reſolve to behave our ſelves ſo to our brethren, even to tell them plainely, but yet gently of their faults, and that with more or leſſe earneſtneſſe, as they ſhall appeare to have beene more or leſſe faulty. Some warmth muſt be in a reproofe as here, but it muſt not be ſcalding hot, words of reviling and diſgrace they ſcald as it were, but words that tend to ſtirre up the conſcience to a due conſideration of the fault, they be duely warme and tend to make the phyſick worke the more kindly. If any have done otherwiſe, either hiding the matter in his heart and ſo nouriſhing bitter diſlike and alienation of affection from one that hath wronged him, or elſe opened his mouth in a kind of rage, and uſed raunting and rayling ſpeeches, he muſt be ſorry that he was not as diſcreet and loving as *Abimelech*. To forbeare reproofe of another, or to doe it with bitterneſſe of wrath be too common faults and withall very blame-worthy. The one ſhewes want of love, the other of wiſdome, and in both we wrong our brother, in not taking the right way to helpe him out of ſinne, and wrong our ſelves in making our ſelves at leaſt in part guilty of his ſinne. Be not you faulty in either of theſe kindes hereafter, but learne in plaine and milde manner to deale with them that have done you injury, and let thoſe that have done wrong learne of *Abraham* duly to accept of ſuch reproofes.

Another vertue in *Abimelech* is, that hee doth not alone reſtore *Sarah*, but alſo makes amends to *Abraham*, and yeelds a kind of ſilent confeſſion of his fault, and ſhewes a deſire of making ſatisfaction, by giving him gifts; for *verſ.* 14. It is ſaid, *he tooke ſheepe and oxen and men-ſervants and women-ſervants and gave them to* Abraham, *and reſtored* Sarah *his wife*. See a good duty here, wee muſt not alone ſurceaſe to wrong our brethren for future time, if either ignorantly or otherwiſe wee have begun to doe them wrong, but if the wrong be manifeſt unto them, we muſt even make them ſome due ſatisfaction by words, or deeds, or both, chiefely, if the injury have beene done wittingly and willingly. Thinke not that you have done enough

4. He not onely reſtored *Sarah*, but alſo ſatisfied *Abraham* in ſome ſort.

enough in forbearing to doe evill to any man, but if the evill have beene evident unto him, O make alſo ſome good amends to repaire the wrong, and to doe him as much good in ſome other kinde as you have done him hurt before. That ſo you may declare your ſelves as well ſorry for the former offence, as carefull to offend ſo no more, and may make it appeare you ceaſe to be injurious in part out of love to your brother, as well as for any other conſideration, and may by that meanes make the pardoning of the wrong more eaſie to him, and helpe to put charity and kindneſſe into him, which the receiving of wrongs will goe neare to baniſh away, if ſome ſuch care be not uſed to reſtore it againe. But he that either continues in a courſe of injuriouſneſſe, or elſe barely breaketh it off without ſome demonſtration of his ſorrow for the fault and good affection to the perſon offended, hath not yet fully reformed himſelfe though he have ceaſed to doe evill any further.

5. He granted *Abraham* liberty to dwell in his countrey in any place.

Another commendable thing in *Abimelech* is, that he doth not thruſt *Abraham* away in a chafe as *Pharaoh* had done, but hee grante h him liberty to dwell in his Countrey in any place that ſhall ſeeme good unto him. Learne of him not to be ſo diſpleaſed with any man for a fault committed by him, eſpecially if it be done out of weakeneſſe, feare, or the like diſtemper as to caſt him off, have no more to doe with him, or the like; but ſtill to hope and thinke well of him, eſpecially, if hee doe confeſſe his weakneſſe as *Abraham*, and to affoord any due courteſie and kindneſſe to him; over-harſhneſſe towards others for faults which we finde in them, is a ſigne of uncharitableneſſe and pride. It ſhewes that we doe not duely perceive our owne faultineſſe and aptneſſe to ſome other as bad ſinnes, yea perhaps to the very ſame ſinnes, and that wee doe not beare a tender compaſſion to them, becauſe wee have not a right knowledge of our ſelves. Compare the dealing of *Pharaoh* before obſerved and *Abimelechs* carriage here noted, and what your conſciences tell you was the more commendable and approveable, that imitate.

6. He takes notice of Gods goodneſſe to *Abraham*.

I come to the laſt good deed of *Abimelech*. He takes notice of Gods goodneſſe to *Abraham*, ſaying, *Chap.* 21. *ver.* 22. *God is with thee in all that thou doſt*, and therefore accompanied with his principall Officer, one *Phicol*, goes and intreates *Abraham* to make a league of amity with him, as you may reade in the Story, and when *Abraham* told him of a well of water which was taken from him by his ſervants, hee excuſeth himſelfe, that he never knew of it before, and ſo willingly reſtoreth the well and confeſſeth *Abrahams* right to it, by taking the Ewe-lambs, and conſenting to name the well *Beer ſheba*, that is, the well of an oath, becauſe they ſwore there each to other.

It is a good thing to obſerve the goodneſſe of God to his people, thereupon to think well of them and to deſire to live in amity and peace with

with them. Why ſhould not wee have our eyes open to ſee Gods bleſſing going along with men? and when wee ſee it, why ſhould wee not rather love them and wiſh their friendſhip, then beare an evill eye towards them and maligne them. It is a ſigne of ſome goodneſſe to acknowledge, that God is the Author of all good ſucceſſe to mens affaires, herein wee give him the honour of being the ruler of the world. And it is a ſigne of ſome good will to men, when their proſperous eſtate makes us rather like them and joyne friendſhip with them, then ſtirreth up grudging and repining at them. Surely *Abimelechs* carriage giveth us ſome probable grounds to conceive, that himſelfe was a holy man, in that hee ſhewes ſome knowledge of God, and good affection to ſo good a ſervant of God. Let us goe a little further, and ſtrive to intereſt our ſelves into Gods bleſſing on the godly, by following them in godlineſſe. But let his willing reſtitution of the Well which his ſervants had taken away by violence, teach us alſo not to beare out the ſervants or people that are under our government in any unjuſt carriage of theirs; yea rather, ſo ſoone as wee come to the knowledge of their naughty carriage, let us cauſe them to amend and to repaire the wrongs that they have done. A mans ſervants faults muſt not bee imputed to him, till it bee knowne whether hee be privie to them or not, but if when hee is informed of them, he be careleſſe to ſee them amended, now is himſelfe as guilty of the ſinne as his ſervants were before. Thus you have the faults and vertues of *Abimelech* ſo farre as I could note them out of holy Writ.

His benefits. 1. God made him a King.

Conſider now what benefits God beſtowed upon him. Firſt, hee made him a King. In thoſe daies it is evident that Kings were not rulers over ſo large dominions as now they be; of old the chiefeſt ruler over one or two Cities and the territories about it was a King, as in the land of *Canaan* there were 31 Kings, and the five Cities of the plaine of *Sodome* and the reſt had each of them ſeverall Kings, and yet there were ſome Kings that raigned over whole Countries as the King of *Egypt*, but in it ſelfe conſidered, it is a favour of God to preferre a man unto the honour of a King, as the Scripture prooveth in ſaying, *a diligent ſervant ſhall ſtand before Kings and not before thoſe of the meaner ſort*; If to be in favour and account with a King, be a thing fit to be promiſed as a reward of diligence, much more the enjoying of a Kingdome, therefore God upbraides both *Saul* and *David*, when he would ſharpely reproove their ſins, that he had made them Kings over his people *Iſrael*; for Kings have likely, riches, honour, and authority, by the two former of which they may partake of much comfort themſelves, and communicate much alſo to their friends and kindred, by the latter they may bring much honour to God, and much good alſo to men in eſtabliſhing true religion and juſtice: Now God hath not pleaſed to make any of you Kings, but he hath made ſome of you richer and greater then others,

Pro. 22. 29.

others, as I may say little petty Kings in your places. Beware you pervert not this goodnesse of God, by making your wealth and power a meanes of swelling your hearts with pride, and imboldening you to wrong and oppresse others, and furnishing you with instruments to serve your owne lusts, for the such abuse of these benefits will turne them into poyson, as it were to your soules, and cause that they shall serve at length for the same purpose which S. *James* saith, *the rust of the rich mans treasure, shall doe,* even *to consume your flesh like fire,* and to bring upon you greater damnation in another world, to be preferred before this more then an inheritance is before the lease of one alone yeere, none shall suffer so much torment and unhappinesse as those that have played the untrusty subjects to God, and made their high places a weapon to beare out their sinnes. But take notice of God in your Eminency in this present world, and labour to be so much more thankefull and obedient to God, and serviceable and profitable to men; and then shall preferrement here bee a meanes of inlarging your joyes hereafter too. O happie is hee, that shall be great in Heaven as well as on Earth, by his well employing of his earthly greatnesse, and you that cannot be great here, yet strive to attaine a Kingdome, and here too in a spirituall sence. Labour to bee Kings over your selves, in establishing the Kingdome of grace in your hearts, that you may bee Kings hereafter, and that in farre greater glory and happinesse, then the greatest of all earthly Kings either did ever or ever could enjoy: the meanest Christian may get the Kingdome of grace and of glory, as well as a *David* or a *Salomon.*

James 5.3.

2. God kept him from committing a sinne which else he would have committed.

Another benefit wee must observe, the Lord by his providence kept him from committing that sinne which else hee would have committed, but indeed of meere ignorance, for his heart was upright with God so farre that if hee had knowne it hee would not have committed it. So the Lord tels him, *therefore I kept thee that thou shouldst not come neere her,* meaning *Sarah.* It is a great favour of God to preserve a man from sinning by his providence, I meane, to order things so, that hee hath not opportunity or freedome to doe such things, as else hee would commit, because hee doth not know them to bee sinnes. And this is one of the graces that God doth shew to those whose hearts hee findes upright with him. O strive to get sincerity of soule, that hee which searcheth the heart, may vouchsafe you the same goodnesse, but if you bee hollow and guilefull, the Lord may and will justly punish you by giving you over to great offences. And if any man finde, that God hath restrained him from doing some wickednesse which hee did not know and therefore should have done much more which hee did know and would have done, he must blesse the name of God for it with heartiest prayers. Hee that was in likelihood afore hee knew of it to have falne into some

some great pit, or other like danger, travelling in the night, and findeth in the morning how neere he came to mischiefe, and yet escaped the same, is either very blockish and prophane, or else hee must needes lift up his heart and eyes, and hands to Heaven, and magnifie the name of God that caused him to scape, so much more must wee doe, if when wee were in a forwardnesse to runne into grievous offences, the Lord hath used some or other meanes which our selves did not provide to restraine us from that evill. Spirituall preservation deserveth serious and thankefull acknowledgement as well as naturall.

3. God revealed himselfe unto him in a dreame by night.

Another mercy of God is, that hee revealed himselfe unto him in a dreame by night, and declared his will by a commandement, promise and threat. I doe not reade of such a kindnesse afforded to any wicked man, except it were to *Balaam* the false Prophet, which was done not in favour to him, but unto *Israel*, that hee might not dare to curse his people, therefore am I conceited, that *Abimelech* was a godly man, especially because the Lord doth please to talke as it were in so friendly and familiar a manner with him, as if hee had not beene a stranger to God, but rather of inward knowledge. You shall finde if you reade the dreame, a kind of lovingnesse expressed on Gods part, and a kinde of dutifull boldnesse on *Abimelechs*: so that for my part, I have a very good opinion of the man, and thinke that the feare of God was in the King of that people, which were themselves so wicked, that good *Abraham* said, there was no feare of God in them. But the favour affoorded him is this, he was taught of God his duty by a dreame; Dreames were one of the ordinances whereby God did reveale his will unto men in those times: *Pharaoh* was shewed a thing in a dreame, and so was *Nebuchadnezar*, but God did not appeare unto them and speake to them in dreames, this was an ordinance of his I say, in which most times hee used to teach good men. Now this was a note of Gods kindnesse to *Abimelech*, that hee so taught him and not by heavy plagues, as hee did *Pharaoh* King of *Egypt* forementioned. How much more mercy shewes the Lord to us, to whom hee shewes himselfe in the word, and in the preaching of it, whereby wee are taught our damnable estate, and shewed the meanes of escaping it, and called upon with continuall threats and promises to use those meanes, let us pray to God to worke upon us by these his ordinances, that they may winne us to obedience in a thorough reformation of life, as *Abimelech* was wonne to reforme this one fault, and then happy shall wee bee. But if wee imitate the naughtinesse of *Israel*, and harden our hearts that wee may not hearken, then shall this mercy aggravate our sinnes, and wee shall onely have this fruite of it, wee shall know there was a Prophet amongst us, when those greater fearefull punishments befall us which were former-

ly threatned againſt us in the word. Bretheren, God doth not pleaſe to ſpeake to men now in perſon by dreames, but hee revealeth his will by Paſtors and Teachers, ſpeaking in his Name. Hee hath imployed mee to you this thirty yeares well neere, to informe you that you are but dead men, becauſe of the ſinnes you have gone a whoring after, and to threaten you with death if you refuſe to leave them, and encourage you with promiſe of life. upon your converting and amending, O when will you hearken as this man did. I beſeech you before you come to Church to heare, take ſome time to beg of God the aſſiſtance of his Spirit, to make you obedient hearers, and then bleſſed be your eares that heare.

4. God ſpeedily removed his chaſtiſement.

Another benefit afforded to this King *Abimelech* was this, that hee found God as favourable to him as could be, in a ſpeedy removing of the chaſtiſement which was ſent upon him becauſe of *Sarah*, *viz.* the barrenneſſe of all his family, for it is ſaid, *verſ. ult. that God healed* Abimelech, *his wife, and his maides, and his hand-maides, and they conceived, for hee had faſt ſhut up every wombe in the houſe of Abimelech*, by which it may bee thought, that God ſent ſome gentle ſickneſſe upon him, by which hee was diſabled from comming neere to *Sarah*: Now ſo ſoone as hee did reforme the fault, the Lord heard the prayer of *Abraham*, and cured him and his houſe. This is a great favour of God, to make haſt to our deliverance, and very quickly to heare our owne prayers, and the prayers of others made for us, and inſtantly to remove the miſeries which did lie upon us; for if the long lying on of a croſſe bee tedious and heavy, becauſe of the much ſorrow it bringeth, and many complaints it wringeth from the mouth even of good men, ſaying, *Lord how long?* then ſurely freedome from all that anguiſh muſt bee received as a point of great grace. O my Bretheren, doe you imitate *Abimelech* in the ſpeedy mending of your faults, that the Lord may alſo favour you ſo much as to remove your croſſes quickly. If iniquity bee in your heart, put it from you, and remoove it out of your tabernacle, and then *your light ſhall ſpring as the morning*, as one of *Iobs* friendes ſpeaketh to him. But when we linger and holde ſinne under our tongues, and are loath to caſt it away, no wonder if God doe take us in our owne nets as it were, and make ſorrowes and croſſes linger as much upon us. Make haſt to obey God and amend your lives, that he may alſo make haſt to heale. Theſe be *Abimelechs* mercies.

Job. 11. 14, 15.

His croſſes, God ſtroke him with ſickneſs and weakneſſe and his women with barrenneſſe.

The croſſes that the Scripture telleth us of, are no more but one onely, *viz.* God did ſtrike him with ſickneſſe and weakeneſſe, and his women with barrenneſſe, and this croſſe was rather ſent upon him, as a mercy to keepe him from touching *Sarah*, then in anger or diſpleaſure againſt him. Sickneſſe of a mans perſon, wife and family are croſſes, but ſometimes the Lord doth ſend

ſend them upon men in favour, to prevent divers ſinnes, which elſe hee knowes they would have committed in that time, if health had continued. Let us not murmure againſt GOD becauſe of ſuch croſſes, but rather take notice of his goodneſſe in the ſame, eſpecially in point of ſickneſſe, if it linger upon us, and thinke thus with our ſelves, how many ſinnes might I have runne into, if this bodily feebleneſſe had not kept mee within dores. And when wee bee ſicke or otherwiſe affected, let us turne our thoughts round about us, to finde out if any ſuch thing be, ſome ſinne that wee ſhould have runne into but for ſuch prevention. See if thine heart have not harboured ſome unconſidered fault, and further the health of your bodies, by turning ſickneſſe into purging phyſicke for your ſoules. So have we finiſhed the example of this King.

Somewhat about that time, there lived foure Kings, whoſe names are recorded in holy Writ, but nothing at all for their praiſe. Their names were, 1. *Amraphel* King of *Shinar*, that is, as it is thought, of *Chaldea*, or *Babilon*, where it may ſeeme that *Nimrod* erected a Monarchie, and it may bee that this man was ſome ſucceſſor of his or one of his Poſterity, and would needes inlarge his Monarchie ſo farre as the land of *Canaan*, with whom was joyned *Amoch* King of *Elkaſar*, *Chedarlomer* King of *Elam*, and one *Tydall* King of *Nations*. What theſe Kings were? or whether mentioned in Heathen Stories or not, it matters not to enquire. But here they are patternes of unjuſt violence in Warre. They had the keener ſwords and therefore would make themſelves Lords over other Kings, and compell them by brunt of Warre to receive their yoke and acknowledge ſome Homage. Nothing more uſuall then for potent Kings to make at leaſt unneceſſary Warres for their growth in greatneſſe, many times they doe not ſo much as alleadge a ſhew of title, but their owne ambition is the ground of their plea, and ſometimes they pretend moſt frivolous titles. So doe they diſquiet themſelves and others, and cauſe much innocent bloud to bee ſhed, almoſt inforcing their Subjects to become wilfull murderers.

Foure Kings.

They were violent.

Wee muſt bleſſe God that hath cauſed us to live now a good time under peaceable Princes, and muſt inforce our prayers to God begging the like mercy ſtill. The Conquering ſide is often more miſerable by ſinning, then the conquered by ſlaughter or captivity. But God doth uſe theſe great Cockes of the game as inſtruments of his Juſtice, to puniſh the naughtineſſe of thoſe that abuſe peace, and become more wicked by ſo great a benefit. Let us learne to take heede of wickedneſſe, that the God of Heaven may not alſo make us a prey to violence and ambition. And though you bee not Kings, to whom I ſpeake, yet I pray you take heed that you runne not into the ſame fault,

that theſe Kings though not in ſo high a degree, uſe not injuſtice and injuriouſneſſe and violence ſo much as your lower places will ſuffer, a Weeſell is a ravenous beaſt as well as a Lion.

Their maine ſinne was taking *Lot* among the *Sodomites*.

But the maine ſinne that theſe committed, and which brought upon them their ruine was this, that they would needs take *Lot* among the *Sodomites*. Suppoſe the *Sodomites* did owe them Homage, and gave juſt cauſe of quarrell, yet was *Lot* no *Sodomite*, nor Patron of their rebellion. They ſhould have ſpared him, that never had beene their ſubject, nor done them any wrong at all: Indeed if *Lot* had gone to Warre againſt them, and involved himſelfe in the *Sodomites* evill cauſe (if their cauſe were evill) hee was juſtly taken captive with them, but the briefe narration ſeemeth rather to intimate otherwiſe, *Chap.* 14. *verſe* 11, 12. *They tooke the ſubſtance of* Sodome, *and their victuals and went their way, and they tooke* Lot *alſo and his ſubſtance*, for hee dwelt in *Sodome*, intimating as I ſaid, that hee was taken not in the battell, but in the ſpoiling of the City afterward: but you ſee what is the manner of inſulting conquerours, they ſweepe away all they meete, and every thing and perſon ſhall bee good bootie that lies within their reach, but they ſmart for this ſpoile; for hence was *Abraham* juſtly occaſioned to put forth his courage for the reskue of his Kinſman, and ſo were they deprived of the whole victory, becauſe they ſpared not a man whom they ſhould have ſpared. It often falleth out, that one act of injuſtice looſeth much that otherwiſe was juſtly gotten. Beware of ſwallowing ill gotten wealth, it hath a poyſonfull operation, and like ſome ſuch evill ſimple in the ſtomacke, will bring up the good foode together with ill humours: It is ſaid the King of *Sodome* had rebelled, ſo intimating a kinde of juſtification of the Warre with him, but it is not ſaid that *Lot* had rebelled, and therefore they ſhould not have ſeized on him for the *Sodomites* ſake. Uſe juſtice and take nothing from any man that is due unto him, neither puniſh any without right, chiefely touch not a good man that feareth GOD, unleſſe his faults require that hee bee made to ſmart for them: GOD can beare the carrying away Captive of many *Sodomites* rather then of one *Lot*.

Now conſider how God humbleth theſe great and inſolent Conquerours, that carried all before them, hee armes *Abraham* againſt them with ſo much wiſedome and valour, that hee ſets upon them by night and diſcomfits them, afore they could well tell who it was that fought with them. So it falleth out often, that God doth beate farre greater armies by the farre fewer: Hee that feareth God and hath a juſt cauſe, neede never bee diſcouraged from battell, becauſe his companies are but few. The God of Warre whom the Scripture cals *a man of Warre*, carries victo-

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ry to that ſide where hee pleaſeth to joyne, and tell mee if hee have not moſt times given the greateſt victories to his ſervants, when their enemies power was ſuch as farre ſurpaſſed theirs.

Some *truſt in bow and ſpeare, but hee that maketh mention of the name of God,* he is in beſt poſſibility to become a victor. Take heed of making God your enemy, that maketh one man to chaſe ten, and ten to flie before one.

(***)

THE FOVRTEENTH EXAMPLE. OF The Sodomites.

WEE are come along in *Abrahams* time to the *Sodomites*, Concerning whom the Holy Ghoſt found nothing ſo much as like to any vertue, which might be commended or imitated in them, unleſſe perhaps, it may have a little reliſh of vertue that the King of *Sodome* after *Abrahams* victory over the foure Kings, *Gen* 14.17.21. went out to meete *Abraham*, and willed him to give unto him the perſons, and take the goods for a booty to his owne uſe. There may ſeeme to be a ſmall ſhadow of gratitude in that hee was willing that *Abraham* ſhould enjoy the ſpoile, but if wee conſider the matter better, this will ſhew it ſelfe to be rather a vice, for firſt, hee doth not ſo much as thanke *Abraham* for his hazard and paines in fighting with thoſe Kings, that had vanquiſhed himſelfe and his confederate Kings, and made Captives a number of his ſubjects, and alſo that whereas both perſons and booty were all *Abrahams* by the Law of Armes, becauſe he had wonne them in battell, yet he is bold to demand the perſons as if they were due unto himſelfe. Wherefore I cannot perceive any good at all in this King, or any of his ſubjects.

The *Sodomites* had no vertues

Their faults in generall.

But for their faults and vices they be many and great. The Holy Ghoſt ſpeaketh of them in generall and more particularly. Firſt in generall, *Gen.* 13.13. that they were *wicked and ſinners before the Lord exceedingly*, and *Gen.* 18.20. *The cry of Sodome and Gomorrah is great and their ſinne is very grievous.* Loe you may ſee in them, that the wicked nature of man is apt to become out of meaſure ſinfull, and to bring forth exceeding grievous ſinnes, and ſuch as make a mighty cry in the eares of God, even as it were wearying his patience and challenging his juſtice for revenge. As a thing beginning to rot becomes exceeding rotten, even till it come to be very filth and dirt, and a man beginning to tumble downe the hill, makes no ſtop till he come to the very bottome of the hill. For both Gods righteouſneſſe is offended and provoked to puniſh them for a preſumptuous and wilfull ſinne, by giving them over to their owne blindneſſe and hardneſſe, and to Satans power and temptations, and alſo Satan is earneſt to thruſt ſinners forward in the pathes of iniquity, that if it were poſſible, hee might ſatisfie his hatred againſt mankinde, by making them all as bad as himſelfe, and alſo corrupt nature it ſelfe finding pleaſure, delight, and content in ſinne, is made more and more prone to ſinne, and ſo proceedeth further and further, till the Lord ſhall ſtrip them by oppoſing of his juſt vengeance, and cutting them off in the midſt of their wilde race.

Learne we therefore to take heed of the beginnings of evill, and to licenſe our ſelves to commit any ſinne out of a conceit that it is ſmall and little, or yet becauſe wee meane to doe it but once, and then an end, for ſinne once committed will quickly returne to tempt us againe, and will more eaſily prevaile to breake forth the ſecond time then the firſt, and the third then the ſecond and ſo forward. 'Tis not in a falling mans choice and power to ſtop himſelfe when himſelfe pleaſeth, nor in one that is ſinking in deepe waters to ſtay himſelfe from ſinking to the very bottome. And a little ſinne doth but make way for a greater till at length there be ſpace enough for the greateſt of all to enter, yea harder it will be to abſtaine from the fowleſt and moſt grievous at the laſt, then from the very leaſt of all at the firſt, preſume not therefore to ſinne out of any ſuch conceit.

Againe, if wee have ſinned in ſmaller degrees of evill, or once or twice done amiſſe, let us make haſt to repent and turne, humbling our ſelves and craving power and helpe againſt our owne naughtineſſe, otherwiſe it is certaine, that extremity of the moſt horrible wickednesſes will grow upon us, and wee ſhall become like them of *Sodome*, grievous ſinners, and exceeding wicked before the Lord, and our ſins alſo will grow ſo rooring, as to waken the Lord out of his ſlumber of patience and forbearance, yea and if God have ſtopped us in the paths of ſinne, and not left us to the higheſt degree of wickedneſſe, we muſt acknowledge his goodneſſe in keeping us from ſuch exceſſe of naughtineſſe, and beware of boaſting our ſelves becauſe wee are not ſtarke naught; for did not a divine power reſtraine and bridle corruption, and

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hold it downe as it were by ſtrong hand, there is no man in the world ſo civill and ſo moderate, but he would breake forth into the greateſt exorbitancy of wickedneſſe, as the leaſt coale of fire if it be nouriſhed with fewell and incited with blowing, will undoubtedly breake forth into a conſuming flame within a little ſpace of time. If we be leſſe evill then others, God is more good to us, not our ſelves more good in our ſelves. Every carkaſſe would breed wormes if it were not imbalmed or ſome way preſerved from putrifying.

Their ſinnes in particular. 1. They rebelled.

But now wee proceed to conſider the ſinnes of *Sodome* more particularly. Firſt, as wee finde them recorded by *Moſes* in *Geneſes*, next as the Prophet *Ezekiel* doth afterwards taxe them by way of upbraiding *Iſrael* with the ſame abhominations. The firſt ſinne noted in the *Sodomites* is, *Gen.*14.4. that having ſerved the King of *Shinar* twelve yeares, in the 14 they rebelled. Thoſe that have beene ſubdued by another Prince, and received the yoke of ſubjection at length, covenanting Homage and obedience (as in ſuch caſe they alwaies doe to redeeme their lives by their ſervice) upon ſuch and ſuch conditions, made betwixt the conquerour and conquered, are very weary of the yoke for the moſt part, and watch all advantages of making themſelves free againe by rebellion, whenſoever they thinke themſelves ſtrong enough to juſtifie and beare out their rebellions: but without doubt, this courſe is ſinfull and unlawfull, becauſe it is a manifeſt breach of an oath and covenant, which ought to be firmely kept amongſt men even though a mans covenants be made to his owne diſadvantage. Therefore was the Lord greatly diſpleaſed with *Zedekiah* the laſt of *Salomons* race I thinke, that ſate on the throne of *David*, becauſe he rebelled againſt the King of *Babell Nebuchadnezzar*, who had conquered the land and made himſelfe King over it, for ſo ſaith *Ezekiel* the Prophet, *Chap.*17.*ver.*15. *He rebelled againſt the King of Babel in ſending his Ambaſſadours to Egypt, ſhall he eſcape that doth ſuch things?* or *ſhall he breake the covenant and bee delivered? as I live ſaith the Lord God, ſurely in the place whoſe oath hee deſpiſed and whoſe covenant hee brake, he ſhalld die*, and *ver.* 8. *Seeing he deſpiſed the oath by breaking the Covenant when he had given his hand and hath done all theſe things, hee ſhall not eſcape.* The Lord you ſee is offended with ſuch a kinde of rebellion and puniſheth it, becauſe it is as you ſee a deſpiſing of an oath and breach of a covenant. For indeed this is the way to trouble the world and make warres everlaſting: though it be a fault in a neighbour Prince without juſt cauſe and ground, to make Warre and conquer his bordering neighbours and bring them under his yoke; yet when God by his providence hath made him conquerour, and the weakeneſſe of the conquered hath drawne them to ſubjection, and now covenants and agreements of peace have beene concluded upon, the breaking of the covenants doth violate the rules of truth and faithfullneſſe amongſt men, and breeds new troubles and broyles there, where might have beene much peace and proſperity if they would have beene contented to have borne the yoke; as *Ieremy*

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is wished to command the Kings whom *Nebuchadnezzar* had conquered that they should doe, *Chap.* 21. 2.----9. The Lord then, that is a lover of truth and peace, doth not likely leave such rebellions unpunished.

This therefore must cause us to detest much more, as a much more plaine and fearefull crime, the sinne of rebellion, against those more rightfull Kings and Princes, to whom we owe more subjection, as being both naturall borne subjects, and also having tyed our selves by an oath of allegiance and loyalty, for the more confirming of us in our duty, and stronger tying our consciences to it. And the Pope that taketh upon him (for his owne advantage you may be sure) to dissolve and unloose such oathes, dispencing with them, and pretending to free mens consciences from the obligation of them, and from all danger of sinne by breaking them, carrieth himselfe exceeding wickedly, and is most extreamely injurious to the consciences of men, and to the peace of the world, and most impudently bolde against the name of God, and the sacred and inviolable power of an oath. Bee you advertised, that this is to set himselfe above God, in undertaking to dispence with an oath taken by the holy name of God, which the Lord himselfe did never yet dispence withall, for hee that dispenceth with the conscience, must be Lord of the conscience, and hee that dissolveth an oath, must be greater then he that bindeth to the oath, and by the oath, and that is the living God alone, whose Name is invocated in an oath. Wherefore abhorre you this man of sinnes impious boldnesse, and learne also to abhorre all manner of rebellion, learning of *Salomon*, not to meddle with the seditious, but to feare God and honour the King, and shew all good fidelity and allegiance unto him for conscience. Rebellion against our Kings cannot be seperated from rebellion against God, and this also is like the sinne of witchcraft or Idols. If *Israel* must beare the yoake of the King of *Babell*, how much more every people of their naturall Liege, Lord and Soveraigne? And this is the first sin of the *Sodomites*.

Prov. 24. 21.

2. They mended not by their chastisement.

The next is, that when the Lord did scourge them by the hand of *Amraphel* and his confederates, so that they lost the day, and many of them their lives, and the rest their liberties and their goods, and after delivered them againe by the valour of *Abraham*, they were not any whit amended by this chastisement, but their wickednesse continued still to make the same out-cry and shrill clamour in the eares of God, as he told *Abraham* before. It is a great wickednesse, not to profit by corrections; *Hee that hardeneth his heart being often reproved*, much more corrected, *shall surely fall into mischiefe*. God complaines of *Israel*, *why should yee bee smitten any more?* and againe, *thy children would receive no correction*. It is a great provocation to a man against his inferiours, if he have punished them for any offence, and cannot finde them one whit amended. Incorrigiblenesse increaseth wrath in all superiours. For, first it is a frustration of their hopes

Prov. 29. 1.

Isa. 1. 5.

Jer. 2 30.

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and labours, and that is tedious. Secondly, it is a proofe that the offender is utterly heardened in an evill course, and that doth stop the way against all further proceeding of elemency, and makes justice arme it selfe with vengeance, when mercy would be but abused if it should shew it selfe. Bee warned therefore to compare your owne selves with these *Sodomites*, and judge betwixt the Lord and your selves, if you also have not profited naught by his corrections.

I will presse the point upon you in respect of every mans owne particular, hath not God afflicted thee? made thee groane and complaine with losses and crosses, and more then one or two calamities, and yet after deliverance granted, you have returned to your vomit, and againe are become wallowers in the mire, even giving over your selves to the selfe same crime, for which your owne soules did smite you in your miseries, and told you plainely that for those very things the Lord sent those testimonies of his displeasure against you, so great is that aggravation of thy fault, and will cause the Lord to make his rods more smarting, and if future amendment upon future and worse crosses doe not come betwixt, to cut thee of and destroy thee at once, as here you see in *Sodome*. Indeed the most horrible abomination that they did publikely live in, required so extraordinary and publike a punishment, but the particular fault of one particular man in a matter vile enough though not so loathsome, shall surely procure another and a sorer chastisement, or else even utter destruction at length. Let this admonition enter into your soules, and move you to repent now of that hardnesse of your hearts, which causeth you not to repent upon a former adversity, or else be sure, that you shall treasure up wrath to your selves against the day of wrath, you that doe presently lie under any hand of God, set to the matter of finding out and reforming your offences, and be much more earnest with God to make the crosse profitable to you in that behalfe, then to remove it from your shoulders. And you that have come lately out of a crosse, and now are gotten againe into a large place, beware of forgetting the hand of God, let the present exhortation stirre you up to doe better then the *Sodomites*. Say in your consciences, was it not a great folly in them, and a just forerunner of their finall ruine? that captivity tooke away nothing from their sinnes: why will you commit the same sinne which you cannot but condemne in them? They had no publike admonishioner amongst them, that did continually perswade them to profit by that calamity, and putting them in remembrance of the lamentable condition in which they were falne, wished them earnestly to study reformation of life. God hath made you his people, hath setled his ordinances amongst you, and ceaseth not daily to remember your of your duty: without doubt your sinne in not being bettered by crosses, shall offend him 10. times more then that of *Sodome*, and you shall finde by experience, that the wilful-

wilfulneſſe is the greater, by how much the meanes of reclaiming have beene greater.

3. They were unnaturally filthy.

I proceed now to a third ſinne, and that is their unnaturall filthineſſe, in offering to commit that foule crime of buggery with the ſtrangers that came to lodge amongſt them for a night, and were but men as they conceived by their outward behaviour, though indeed they were Angels. Take notice of the lewdneſſe of theſe, worſe then beaſts, and learne to have it in utter deteſtation. Firſt, the crime it ſelfe. Secondly, the circumſtances aggravating the crime.

1. The crime of Sodomitrie it ſelfe.

The crime it ſelfe is that baſe and vile, and worſe then brutiſh wickedneſſe, of confounding the ſexes which God hath in the creation diſtinguiſhed. For he made the Male and Female, but theſe beaſts would needes ſo much as was in them, take away that ſo neceſſary and uſefull deſtinction, and would have abuſed Males as if they had beene Females, and turned men into women for the ſatisfaction of their prodigious luſt, and that not out of a kind of forced neceſſity, becauſe in the boyling of their unruly appetite there was not a woman to be had, but meerely out of the ſinnefulneſſe of their deſires, which made them take more delight in that which was againſt nature, and leaving the naturall ſociety of the woman, they flamed in their luſts towards man-kind, and as they had no queſtion wrought villanie one with another, ſo now they would have violently committed the ſame outrage upon others. This is an horrible ſinne, forbidden by God in the Law under paine of death, *Lev.*20.13. the Apoſtle ſaith, 1 *Cor.*9. *that abuſers of themſelves with man-kinde, ſhall not inherit the kingdome of God.* If there be any light of nature left in a mans minde, he cannot but ſee the wickedneſſe of this fact; for ſeeing the Lord ordeined the conjuction of man and woman, for the impeopling of the world and multiplication of man-kind, it cannot but be againſt nature altogether to power out luſt in ſuch a foule faſhion, as that it becommeth utterly impoſſible to attaine the proper end of ſuch meeting, wherefore they are carried brutiſhly after ſenſuall pleaſure with averſeneſſe from the fruit that God and nature intend, which doe give themſelves over to this filthineſſe. This is the crime of *Sodomitry*, ſo entitled from theſe Monſters of men that were the firſt publike committers of it. But how ordinary it was in *Athens* and *Rome* among both Latine and Grecian even Philoſophers and men accounted worthy and excellent? the Stories will not ſuffer us to be ignorant. And S. *Paul* affirmes, that the Lord of purpoſe to avenge himſelfe upon their impiety, in not finding out his true worſhip, *but changing the Image of the incorruptible God into an image made like unto a corruptible man, and worſhipping the creature beſides the Creator, did give them up unto uncleaneneſſe in their owne hearts luſts, to diſhonour their bodies amongſt themſelves, and thoſe that changed the truth of God,* that truth which concerned God and the knowledge of him, *into a lie,* and ſet up images of him, did after put out the light of nature into darkneſſe, and the naturall uſe into that which was againſt nature.

Rom. 1.23,24.

Now

Now how ſhould it come to paſſe, that any one indued with reaſon ſhould grow ſo utterly unreaſonable, as to preferre this filthineſſe before that which is agreeable to the courſe of nature? Surely becauſe when luſt hath once taken poſſeſſion of a man, and that he doth not finde his expected ſatisfaction therein, then the Divell inflameth his fancies to try new and ſtrange wayes of contenting himſelfe, untill he have multiplied his ſinnefull inventions to the utmoſt, and ſpent himſelfe in a fruitleſſe purſuing of what he cannot overtake.

2. The aggravations of this ſinne.
1. In reſpect of the perſons to whom they would have offered this villany.

Now conſider the ſeverall aggravations of their ſinne, Firſt, in regard of the perſons to whom they intended to offer this villanie, even men that came within their gates to lodge and ſeeke ſhelter from wrongs. Had they not filthy perſons enough among themſelves to pleaſe their libidinous fancies withall? but they muſt force honeſt and vertuous men to ſuffer ſuch an indignity. Luſt is ever the more blameworthy in exerciſing it ſelfe, by how much it uſeth more violence to effect its deſire. It prevaileth by force worſe then by perſwaſion, although wickedly enough either way, for here is a double wrong done to the ſame perſon, one of polluting, another forcing to ſuffer. Abhorre you all manner of impurities, but eſpecially loath to give luſt ſuch an headſtrong command over you, that it ſhould compell you by force and ſtrength to compell others to ſuffer your unchaſt offers. And if any man hath by wreſtling, and ſtriving, and might even overcome a reſiſting perſon, let him bewaile the ſinne the more, becauſe it is the greater, elſe the Lord will violently puniſh him, that violently abuſed another.

Againe beware of offering hard meaſure to a ſtranger, the more helpleſſe any man is, the more charity commandeth to pity him, the leſſe to wrong him: eſpecially to be ſo madded with luſt, as that a man ſhould impure one with filthy aſſayes whom he never ſaw before, this is to ſhew a moſt licentious and unſatisfiable humour, that is not contented, unleſſe beaſt-like, it may have any it ſees at any time. That luſt will know no bounds which is carried after every ſtranger, and it is the property of luſt, when it hath overlaſhed more then it ought, to disdaine all bounds and limits. Perhaps theſe Angels appeared in the forme of very beautifull young men, and that might cauſe the filthy *Sodomites* to caſt libidinous lookes upon them, but howſoever it was, luſt doth not confine it ſelfe alwayes to beauty, it is of a raunging humour and loveth variety, and might it have all in the world but one, it would not be pleaſed without that one alſo, as other deſires in their kindes are infinite and inſatiable.

2. In reſpect of the perſons that committed it.

Another aggravation of their wickedneſſe, is from the perſons that committed it, not one vile fellow, or three or foure companions in villany, conſented together to act ſuch a hideous part, but all the men of the city, ould and young, all from every quarter aſſembled together, by which it is manifeſt, that the City was univerſally corrupted, and that there was not a civill honeſt man left amongſt them,

but all were turned abhominable buggerers, and did take pleasure either to act that filthinesse themselves or to see it acted by others. It is a fearefull thing, when such grievous crimes grow common, when all commit them or like of them, none reproveth, none opposeth them, but every one makes another worse then he would be, and no man will thinke that wicked, which is done by each man in the towne or countrey, as well as by himselfe. Men follow sinne amaine, when they swimme downe the streame of example unto it; they make themselves bold to doe what all doe, and can hardly make themselves beleeve they offend in going with the heard as it it were, O let us resist the overgrowing of sinne, the overspreading of all, that it be not as a spreading fretting leprosie: Seldome is it, that hideous sinnes grow common, but that some common vengeance followeth, and yet you see the nature even of the worst sinnes to be such, that they will spread themselves by little and become universall diseases, and when every man hath them, none knowes how to be ashamed of them, or careth to cure them.

But see here the old decrepit goates, that were now scarce able to see or heare or wag abroad, yet these had as lustfull mindes as the youngest there, and what they could not act because of weakenesse, yet the strength of their unmortified lusts did make them delight to behold, and attempt to performe so farre as they could. It is not age that will quench lust, this fault striketh in the fancy and will not be cured by bodily inabilities, they can love to speake wantonly, and to attempt this worst of evill, that yet are impotent through age. But ah, it is a most undecent thing to see the sinnes of youth prevailing in times of age, it were monstrous to behold greene apples on a tree in winter. If the frost of age cannot nip the blossomes of libidinous desires, how great was that heate! who can thinke that he is at all mortified in other things, where nature affordeth lesse helpe, that hath not prevailed against the things that should even die of themselves. But it is sure, that length of time will not conquer his hatefull passion, unlesse grace be granted from above, the elder adulterer is the most neighing, he desireth so much the more, by how much he can effect lesse, as you see it in some kind of creatures whom the knife hath caused to cease to be perfect males. O if any old man amongst you have a wanton heart, head, hand, tongue, and gives himselfe to please himselfe with dalliances, and lascivious gestures, words and carriages, let him be exceedingly abased in himselfe, the consideration of ones ancientnesse makes the least attempt in him more loathsome, then any act in a young stripling, so long as one is carried with the fervour of youth to such offences, there is hope that age will temper, but in whom these fires continue sparkling, when his body is little warmer then a dead carkasse, what hope can be conceived of his amendment? what charity can thinke that hee will ever bee chaste? for hee is not chaste that cannot, but hee that will not be lascivious.

But

But ſee here young men as well as old, the Holy Ghoſt nameth not alone men come to the vigour of their youth, but even the younger youths that were ſcarce paſt child-hood, theſe alſo learnt of the elder, and it pleaſed them to be preſent where filthy deedes were done. Verily, child-hood will ſoone receive the infection of luſt, and there is ſcarce a ſinne that will ſhew it ſelfe more early in imitating thoſe evill ſpeeches or actes it heares or ſees; young ones will drinke in this poiſon greedily, and will ſhew that themſelves are of kinne to the elder, by bending the ſame way. How carefull therefore ſhould elder perſons be, to forbeare all ſuch wordes and carriages before theſe buds, as may begin to ſeaſon with evill too too timely? and why ſhould any be ſo naught as yet ſome parents have beene, to delight to teach their childeren libidinous ſongs and carriages? ſome love ſinne ſo well, that they delight to inſtruct young ones in this foule and obſcene trade. Hath any amongſt you ſpate out this venome in the preſence of young ones, to make them ſooner wicked then elſe they would? O how very great is his ſinne, whoſe filthineſſe will live in another when himſelfe is dead. A man hath more cauſe to bewaile the contagion of his luſt in this kinde, then the luſt it ſelfe in himſelfe, he may kill it by repentance, but what will he doe to ſtop the contagion in another.

Againe, the fault is exceedingly aggravated from the manner of doing. Firſt, they carried themſelves moſt impudently in this matter, they ſtucke not to tell their minde plainly, *bring them out to us*, ſay they, and they doe not pretend any honeſt errand, nor will ſo much as goe about the buſh a little to ſhelter their naughtineſſe, till opportunity ſerved to put it in practiſe, but as if it were the moſt honeſt occaſion that might be, they proclaime, *that wee may know them*. The Holy Ghoſt abhorreth turpitude of ſpeech, and therefore delivers their meaning in a modeſt phraſe, but whither they affected any ſuch modeſt vaile of ſpeaking, its greatly queſtionable, at leaſt it is more probable, that thoſe which would declare their mindes ſo openly and ſo loudly, would utter it alſo as broadly, for ſhame is the onely pull-backe to theſe kinde of looſe ſpeeches. Men feare to ſpeake groſſely, becauſe they would not be thought ſo vile as to delight in filthineſſe, and he that would be knowne to intend ſuch a leudneſſe, no queſtion but he would alſo pleaſe himſelfe in the worſt phraſes he could invent. 3. From the manner of doing it.

Impudency in ſinne, eſpecially in this ſinne againſt which God hath pleaſed to arme corrupt nature with ſome degree of ſhame; for were it not a matter of reproach to offend in this kinde, how few would live chaſtely in their younger and wilder dayes? nay ſcarce in their elder. Mens credit is dearer to them then their ſoule, pleaſure would conquer conſcience in thoſe in whom it cannot conquer vaine-glory: but I ſay impudency in all ſinnes, chiefely in this ſinne, doth make it out of meaſure wicked: *they cannot bluſh*, ſaith the Prophet, *they declare their ſinne like Sodome, they know not how to be aſhamed when they* Iſa. 3. 9.

had done evill. It is a signe that a man hath stript himselfe of the nature of a man when he begins not to be ashamed of sinne especially not of this sinne. A beast hath not the understanding to discerne the turpitude of evill, therefore he cannot be ashamed, so the shameless is turned into a very beast, having lost the sence of good and evill: such a one, if any, hath gotten to himselfe that which is called a reprobate minde, a minde that cannot trie or proove things, that can put no difference.

Therefore learne to preserve shamefastnesse in your selves, and to know how to blush, it is the colour of vertue in the younger sort, which should onely therefore be separated from elder persons, because they should then be more perfect then to say or doe things that might occasion it, else impudencie in vice is the more loathsome by how much the head is grayer; Indeed want of store of bloud will not give so red a hue to the cheekes, but if an old man be not more confounded within himselfe for his wickednesse then a younger, it is a signe that his age hath profited little in ability of judging, and discerning evill from good and good from evill. If any amongst you finde himselfe to have a brazen fore-head, that is never a whit abashed at the doing of evill, chiefely of wanton deeds, that he cares not much who sees or knowes, what dirt is harboured in his minde, he is neere neighbour to a *Sodomite*.

But as they did it impudently, so most wilfully, for when *Lot* by loving dehortations, and (as any but a brutish person would have conceived) offers of that which might have better contented them, then that which they propounded (even his owne two daughters virgins) yet they grew disdainefull towards him, stand farre of or beyond, the word is, *approach beyond*, as much as in our phrase, *get thee farther of*, and accusing him of great insolencie, that being a stranger would needs make himselfe a Judge, (He takes upon him as a chiefe ruler in the conceit of a wicked man that seekes to drive him from his sinne) they fall to threaten, that they will deale worse with him then with them. So gentle words did rather exasperate them, then any thing mitigate their eagernesse, therefore the Angels pulling in *Lot* unto them into the house, strike the men with blindnesse, a kinde of giddinesse of braine and dazeling of eyes, like to those that have fed of some kinde of roote that makes them little lesse then wilde and mad for the time, they could not finde the doore by groping, and yet continued still to wearie themselves by groping after it.

Here is the greatest obstinacy and wilfullnesse in sinning that could be imagined, when not alone no loving disswasion could withdraw their mindes from such a shamefull attempt, but even the heavie and immediate hand of God was unable to pull them backe from continuing in their horrible and outragious onsets. God might by force hold them from doing the evill, but from indeavouring to doe it nothing would hinder; to be so hard-hearted in a sinfull course, that neither words nor blowes will so much as interrupt a man in his naughtinesse,

naughtineſſe, or cauſe him to turne a little aſide, or make a little ſtop in it, but that he ruſheth like a horſe into the battell, plunging himſelfe in it like a madman running to drowne himſelfe, and with violence ſtriving to rid himſelfe of them that ſeeke to hinder him from working his miſchiefe, this may ſeeme as high a degree of ſinning, as that of the *Sodomites*.

O take heed that ſinne lay not ſo faſt hold upon you, let it not be ſo abſolute and mighty a commander. I pray you examine your ſelves, whether you have not ſinned groſſely, boldly, wilfully, and obſtinately in ſome other kinde, as the *Sodomites* in maſculine luſts, at leaſt whether you have not diſcovered the ſame faults in leſſer degrees, and know that more deepe remorſe and wounding of heart is neceſſary to be ſought after by all men for ſinnes that have ſo many weights at their heeles to make them heavier. They muſt rend our ſoules more, which are laden with ſuch conſiderations, Was not the ſinne groſſe? Yes. Did I not commit it preſumptuouſly? Yes. Did I not commit it ſhameleſly? Yes. Did I not commit it wilfully? Yes. Did I not peſiſt in it againſt dehortaions? Yes. Was I ſo furious that ſome ſtrong hand of God befalling in the inſtant could not hinder mee? Yes. O then how *Sodomiticall* was this ſinne, and how ſhould I wonder that I ſhould ſo farre ſurpaſſe all bounds and breake all bands as to commit ſuch a crime in ſuch a manner.

The ſinne of *Lots* ſonnes in Law, they would not be ruled by their Father.

But here is one fault particularly to be noted in *Lots* ſonnes in Law, their Father ſought to get them out of that place, and ſo out of that plague, and therefore by commiſſion from the Angels, went forth to them, acquainted them with the perill and beſought them to ſave themſelves, they count his words no better then the doating dreames of an old man, and will not be mooved at all, unleſſe it be to laugh at him, and ſo they burne with the other *Sodomites*, becauſe they would not beleeve their danger. Thus doe men yet ſtill pull perdition on themſelves, the Miniſters of the Goſpell preach to us to the ſame purpoſe, that *Lot* did ſpeake unto his ſonnes in Law. Come out of ſuch and ſuch a ſinne, for God will ſurely deſtroy the committers of it, and what ſucceſſe doe we meete withall? After many an houre beſtowed in ſeeking to make men ſee, that if they doe ſuch things, they ſhall not inherit the Kingdome of Heaven, but ſhall fall into the Lake that burneth with fire and brimſtone, wee have no other fruit, our words appeare to them as if they were the words of one that mocked or were in jeſt, they will not be made to thinke that any ſuch danger is neere them. Tell mee, I beſeech you what you thinke? might not *Lots* two ſonnes have eſcaped this fire of *Sodome* if they would? What was the cauſe of their periſhing, but becauſe they would not beleeve their Father in Law? alſo they might have left the City with him and eſcaped the brimſtone. Surely beloved you ſhall be able to alledge nothing at the laſt day to make your deſtruction more tollerable, for why doe you periſh but be-

cauſe you will not give credit to the threats of God? and labour to leave all ſinne which you may as well indeavour to leave, if your wilfullneſſe did not hinder, as *Lots* ſonnes might have left *Sodom*.

If you ſay, we could not beleeve thoſe words.

I anſwer, true, but even as theſe wretches could not beleeve their Father, becauſe by hardening themſelves in evill they had made themſelves obſtinate againſt every thing that croſſed their carnall deſires. It is a fearefull ſinne Brethren, to be no otherwiſe affected to the threats denounced againſt your ſinnes by Gods Miniſters, then as theſe graceleſſe young men, even to thinke them but words of ſport, counterfeit words which have no truth nor ſubſtance in them, but were very mockery and ſcoffage: ſo thought theſe fooliſh fellowes, but in the morning they were made to feele what they would not beleeve at midnight; when they ſcorched in the flames, they in vaine repented their ill entertainement of their Father in Lawes ſpeeches and perſwaſions, and to no purpoſe wiſhed that they had beene over-intreated by him. A number of you live in the ſelfe-ſame ſinne, hee that threatens hell-fire and deſtruction againſt you, for your drunkenneſſe, filthineſſe, revenge, worldlineſſe, is counted a mocker, an idle fellow, that knowes not what hee ſaith, but muſt ſay ſomething when he is gotten into his Pulpit, and no more reckoning doe you make of it: but when death hath carried your ſoules to hell, then you ſhall too late accuſe your owne folly, and wiſh you had hearkened with more beliefe. O accept theſe threats with faith, that they may draw you out of ſinne and ſave you out of hell.

Other ſinnes of the *Sodomites*. 1. Pride.

The ſinnes of *Sodome* related by *Moſes* you have heard of. The Prophet *Ezekiel* by way of upbraiding *Iudah*, relates ſome other ſinnes together with this, as you may reade, *Ezek.* 16. 49. *Pride, fullneſſe of bread, and abundance of idleneſſe were in her, and in her daughters, and they ſtrengthened not the hand of the poore and needy, and they were haughty and committed abhomination before mee*.

Pride is a great ſinne.

Its nature fully diſcovered.

Firſt, the Holy Ghoſt telleth us of their pride, this is a grievous vice, pride of heart is a fearefull ſinne. 'Tis like a great ſwelling in the body, which unfitteth it for any good ſervice, and is apt to putrifie, and to breake and runne with loathſome and foule matter. So doth this pride diſable the ſoule from any good duty, and at leſt breakes forth into moſt odious and filthy deeds that cauſe it to be tedious to God and man. The Scripture often condemneth it, and pronounceth heavie threats againſt it, *Pſal.* 73. 6. a wicked man is blamed, becauſe *pride compaſſeth him as a garment*, he weareth it upon himſelfe as ſome faire and gorgeous robe of which hee is ſo farre from being aſhamed, that he rejoyceth in it, and thinketh himſelfe to be made more comely and honourable by it, and *Prov.* 8. 13. hee ſaith, *the feare of God is to hate pride*, amongſt other things there named.

med. It must needs be concluded to be a fearefull offence, the hatred of which must needs arise from the feare of God. It is blamed in an Heathen Nation, *Ier.*48.29. *Wee have heard of the pride of* Moab, *he is exceeding proud, his loftinesse, arrogancie and pride, and the haughtinesse of his heart.* The Prophet saith of the *Iewes* too, *Chap.* 13.13. that *hee will weepe in secret places for their pride.* And our Saviour reckoning up that abhominable litter and broode of sinnes which have their originall in mans heart, that is, his corrupt inward disposition, amongst the rest nameth pride, *Marke* 7.22. And how much God hateth this vice, is evident by the threats which in his Word he hath thundred against it. S. *Peter* saith, 1 *Epist. Chap.* 5.5. *God resisteth the proud,* hee sets himselfe against him as in an armie ordered for the battell, he is alwaies in the field as it were with his troopes ranked and ready to give the onset and take every advantage of doing him mischiefe, *Salomon* saith, *Prov.*11.2. *When pride commeth then commeth a fall,* a man is apt to runne into most shamefull fausts, and so to bring upon himselfe the greatest of all reproaches when once hee giveth pride the possession of his heart, and after, *Prov.*16.28. *Pride goes before destruction.* This sinne is a necessary forerunner of ruine, it is an Harbenger to note out a lodging place for misery and calamity, and *Chap.*29.23. *A mans pride shall bring him low,* truly low enough, even as low as hell it selfe, for must it not needes cast him low and low that maketh God his utter enemy.

It must be a loathsome vice, if wee consider the causes whence it comes, and the fruits which it produceth. The roote of it is nothing but ignorance or follie or both; Ignorance is the not knowing of what one should know, Folly the not usefull considering of what one doth know, and were not the heart made starke blinde with one or both of these vices, it could never rush into pride. For so meane is a man in his very Creation that he comes of dust and nothing, and in his sinfull corruption, now much more meane when he is of his Father the Divell as the Scripture saith, nothing but the spawne of Hell, and a very bastard mis-begotten by the Prince of darkenesse, and subject to so many miseries here, and to such a weight of eternall misery hereafter, that if he were duely informed of this baseneſse, and did rightly beleeve it, and consider of it, hee could not possibly be puffed up with a good conceit of himselfe. But his high fancies are ever strong and working in him, when his heart is so filled up with darkenesse and blindnesse, that either he doth not at all or not certainely know these things. A drunken beggar will carry himselfe like some Emperour, and he cares for no man, because he hath not the wit to take notice of his owne baseneſse. So it is with the proud man, so very a foole hee is that hee cannot instruct himselfe of his owne contemptibleneſse, and therefore he is apt to be lifted up in himselfe, now folly and ignorance be so vile things themselves, that no naturall issue of them can choose but be like themselves even sinfull and wicked.

Ignorance what? Folly what?

Againe, the effects of it are exceeding hurtfull, the punishments it causeth the Lord to lay upon men are great, as you heard before, he is a professed enemy to him, hee hath threatned to pull him downe, *Hee that exalteth himselfe shall be abased. God will marre the pride of men and staine their excellencie,* and he plagues them often in their bodies and states, by giving them up to such absurd carriages, as doe pull ruine upon themselves, and alwaies in their soules by giving them up to the hardnesse of their hearts, so that they be of all the most impenitent and irreformable, and therefore it is said, that when God will convert a man he covers his pride by chastisements, and when *Ieremy* chargeth the people to amend and give glory to God before his judgements come upon them, hee saith, *if you will not heare my soule shall weepe in secret for your pride*, noting that this filthy pride doth even stop up the eares against all wholesome advertisements. O how fearefull a vice is that which cuts off the way to all amendment, by turning away the eare from receiving instruction, the principall instrument of working amendment?

Luke 18.14. Isa.23.9.

Jer.13.17.

But it produceth many sinfull carriages in all respects.

First in respect of all persons. Secondly, of all states. Thirdly, of all qualities. For persons, it makes him in whom it ruleth, and so farre as it ruleth rebellious against Gods precepts, careless of his promises, and regardless of his threats, so that hee despiseth and contemneth all the authority of God, and will not be guided by his counsell. *Caine* was a proud man you all know, hee would never else have killed his Brother on that quarrell whereof you heard. Now when God himselfe came to admonish him and disswade him from that murder, it was all in vaine, hee would not hearken to God, but continued to harbour malice till it brake forth into bloudshed.

In respect of men, for ones selfe it makes him selfe-ish, all for himselfe, not regarding who be hurt so himselfe be pleased, selfe-willed and heady, so that no counsell will rule, but hee will head strongly like a madded beast runne on in his owne race, as the Captaines that came to *Ieremy* for counsell, because they were proud men, and as the Scripture notes would not accept of his counsell. And it fills him full alwaies of discontent, fretting and vexation, nothing, no person can please him, he is still finding faults, just like one that hath a swelling upon his hand, something or other toucheth it still and drives him to out-cries.

And for others, towards his superiours he is undutifull and will not heed their words nor be ruled by them. He thinkes himselfe too good to receive their correction or reproofes or chastisements, and growes worse rather then better. For his inferiours he is likely tyrannicall and Lionlike, and cares not how he disgraceth, and wrongeth, and over-punisheth them, rating and striking, and laying about him even for nothing or as good as nothing. For those that are more prosperous then himselfe and excell him in any thing he is ever envious and spitefull and

and malignes them for it. For thoſe that are below him, he is ſcornefull and diſdainefull, and inſolent in deriding and ſleighting them, for his equals hee is arrogant and inſolent too, ſtill lifting himſelfe above them and preferring himſelfe before them. If he meete with men in a good eſtate he grudgeth at them, if with miſerable men he ſcornes them; and paſſeth by them pittileſly, if not ſcoffingly. And towards all in generall, he is contentious and froward, ready to picke and proſecute quarrells, to make the worſt of every thing, and to take all with the left hand ready to work in proud wrath, quickly angry, and apt to vent his anger in lofty and ſcornefull ſpeeches, comparings, revilings, upbraidings. If he deale with friends, he is unthankefull, they muſt be his ſlaves ſtill to humour him in every thing, alſo all former good turnes, are forgotten; towards his enemies he is infinitely revengfull, cares not what ill he doth them in requitall, and will ſcarce ever forget an imaginary wrong. I meane ſuch a one as doth ſeeme none to any but himſelfe, and thoſe whom he hath made crooked by a falſe and partiall relation. Thus in reſpect of perſons.

For eſtates give him adverſity, he is ſullen, dogged, impatient, cannot ſtoope to it: blames every body for it and cares not what ſhifts he uſeth to get out. Give him proſperity, he abuſeth it and doth miſchiefe with it, at leaſt doth no good with it but makes it an inſtrument of ſerving his pride and other luſts, ſo that hee is good for nothing in any place, he can ſtoope to no burden, nor buckle to no ſervice, being juſt like a goutie legg, well neither lying ſtill nor ſtirring, or a ſicke body neither well a bed nor up.

For qualities, the good qualities of others he knowes how to vitiate, traduce, calumniate and make them ſeeme vices, and will have ſomewhat to ſay to blemiſh them. For bad qualities he makes them worſe then they be, aggravates them by miſ-relating, and turnes them into a jeſt and laughter, ſcorning rather then pitying him in whom he thinkes they be, as the Phariſee did the Publican. His owne ill qualities, he will not ſee, he will not confeſſe, he will not mend, but hides them, excuſes them, defends them, and many times boaſteth in them. His good qualities he marres and corrupts, and doth ſo lift himſelfe up for them, that moſt times they be even troubleſome to others and reproachfull to himſelfe, he knowes them ſo too well and makes ſo too much of them, that no man elſe can finde any commendableneſſe in them, they be but matter for bragging and boaſting and telling gay tales of himſelfe, what he hath done or can doe; ſo it makes his vices worſe, and turnes his vertues even into vices. Can that be other then a moſt hatefull and filthy vice that bringeth forth ſo many bad effects? and yet all theſe and many more that I cannot reckon up, doe moſt apparantly follow from pride in what degree it ſelfe is ſuffered to prevaile in men.

Now I pray you beloved ſearch into your ſelves, and looke about if you cannot ſee this vice abroad in your neighbours. Let me propound this

this queſtion to each of you, doe you know never a proud man in the Towne? and doe you ſee never a one in the Church whom you judge to be full of pride? you would anſwer this queſtion in your owne hearts. Doe you ſee or know a proud man or woman in the place where you dwell? I am afraid, you that be poore will looke upon the gayer cloathes of the wealthie, and ſay without doubt they be monſtrous proud that muſt weare ſuch gay things about them, when others of as good earth as themſelves goe almoſt naked or ſo ſimply clad. And I feare, leaſt you that are wealthy will finde cauſe to blame ſuch a one and ſuch a one for pride, becauſe their carriage is ſo and ſo: many of you can ſee pride (I doubt not) peeping out of the poore mans rags, and crawling like a vermine out of his meane garment: yea, you that be poore, I feare will finde a great deale of pride abroad, you will not returne without finding it, for in truth it is a fruit of pride to finde pride every where but in ones ſelfe. Therefore I recant this ſpeech now, and I pray you leave that forreine inquirie, and come you home every ſoule to himſelfe, and ſearch at home each in his owne boſome, houſe, carriage. And tell mee or rather God who ſpeakes to each, art not thou thy ſelfe ſomewhat a kinne to the generation of *Sodome*? a veſſell in whom the Divell and fleſh hath laid up a deale of pride.

You may perhaps aske me, how any man may know whether he be proud or no, I meane over-come with pride, full of it, over-ruled by it.

I ſpeake to thee that art poore and courſely clad, Doe not you thinke that you are as good men and women as thoſe that are finelier clad? and if you had as good ſuites and ornaments as they, you ſhould be never a whit inferiour to them: have you not theſe kinde of vying buzling thoughts in you? in truth, this is nothing but pride. And you that are richer, doe you not count theſe poore ſnakes almoſt nothing? the mudde, the ſcumme, three-halfe-penny creatures, leſſe then duſt almoſt to you, muſhroms, ſhrubs, verily, theſe thoughts proclaime you to be monſtrous proud, and if you goe away with them on either ſide and find them not, ſtop them not, blame them not, it is certaine this vice hath a ſtrong partie in you and in very deed doth over-maſter you. 'Tis pride of heart we ſeeke for, and 'tis nothing but pride that ſets up theſe briſtling thoughts in you.

But yet I ſhall give you another note, nothing is a ſurer proofe of over-ruling pride, then this, that a man ſees no pride in himſelfe, neither will confeſſe it to his owne heart: It is certaine, this vice is as naturall to all mankind as it is to be borne with eyes in their heads, with a mouth, with an heart, with a liver, with braine: The vitall parts of our body doe not more ſurely come into the world with us, then this vitall part of the body of death and of corruption. Now if you have never ſeene it nor could meete with it in the

the effects of it, ſo as to know it, it is onely becauſe you are ignorant and blinde, and the more ignorant of your corruptions the more proud. When vices be not ſeene, they be not lamented, nor reſiſted with ſpirituall weapons, nay not with naturall good conſiderations neither, and the leſſe they be reſiſted, the more they grow, and the more they grow, the ſtronger and bigger they be, and the more they rule in him in whom they be. If it were not therefore for want of underſtanding, by this time a great number of you might perceive that you deſerve to be called ſonnes of pride, for your ſelves cannot denie, but that you have in a manner alwaies denied your ſelves to be proud, you never ſaw it in your hearts, nor confeſſed before God with ſecret ſorrow for it; Lord I am very proud, ſuch and ſuch effects proove mee to be very proud. And without doubt, hee that never did thus ſtrive to mortifie his pride, cannot but be a very proud man. Loe now I have ſhewed you how to finde out your pride, by not finding it out, and this is the ſureſt way of finding it, where it is moſt it hides it ſelfe moſt from his eyes in whom it is, like the foundation of a building that is under ground, though it beare up all that is above the ground, or like ſome ſecret diſtemper in the inwards that ſhewes not it ſelfe but by its effects.

But let mee tell you what pride is, that you may the better know it and acknowledge it when you meete with it. I ſhall deſcribe it in the words of an excellent deſcriber of vices. The inordinate deſire of ones owne excellencie is but an effect of it. The Apoſtle S. *Paul* tells you moſt briefely, and yet moſt clearely, what it is, when he ſaith, *If a man thinke himſelfe to be ſomething when hee is nothing, hee deceiveth himſelfe.* Loe a ſingular definition of this vice. It is that vice, by which a man thinkes himſelfe ſomething when he is nothing; whereby hee makes too great reckoning of himſelfe, judging himſelfe to be better then hee is, taking himſelfe for gold when he is but copper, for a goodly thing when hee is but dirt, for ſomething when hee is nothing, ſaith our Apoſtle. Pride is the vice of over-prizing himſelfe, ſetting too much ſtore by himſelfe, as a childe out of his folly makes a great account of a white pibble-ſtone, ſo man out of his folly makes great reckoning unduely of himſelfe, ſets too high a price on himſelfe, as a covetous over-reaching Chapman on his wares. A man if he would conſult with himſelfe could not but confeſſe that he is nothing, but hee doth with himſelfe as ſome folkes doe by Dogs and Monkies, they know they be paltry carrions, beaſts, yet they ſet great ſtore by them and make pretious account of them for their mindes ſake, ſo doe we men by our ſelves, notwithſtanding the imperfect knowledge of our nothingneſſe, and this is the pride of heart which wee ſeeke for. O ſee it, ſee it, that is it rules in each of us naturally, every ſonne of *Adam* makes an over-great account of himſelfe, ſets himſelfe at too high a rate, for ſo ſlender is the knowledge of God that hee ſets more by himſelfe then by God, and I am ſure that is to ſet too much by

Pride what it is?.

Gal. 6. 3.

by himselfe. A man counts himselfe something that is nothing, yea he accounts him that is nothing, more then him that is infinitely more then all things. Judge you if there be not cause that God should resist him in whom there is this vice regnant, this high thing that lifts it selfe against the knowledge of God.

I shall shew you the degrees of this vice now. They be two, predominant and mortified, predominant where it is not deposed by the power of sanctifying grace, which alone killeth sinne, and so it ruleth in all men naturally, and will rule untill the Lord bestow his humbling Spirit upon them, which making them firmely to beleeve the doctrine of mans misery begins by little and little to dash them quite out of conceit with themselves, and to esteeme themselves the baseſt of all creatures almost, even creatures worthy to be damned and most vile therefore. But when pride is thus cashiered by the entring in of true humiliation, there it no longer raigneth, there it is continually observed, the evill fruite of it noted, arraigned, condemned before God, and many an heavy sigh and supplication is sent up to God against it; and there it is not a King, a Commander, there it is not imputed, there it doth not denominate the man, but where it is not thus deposed and dethroned, it is not marked, the ill fruits of it are not drawne before Gods tribunall, they are not sorrowfully confessed, nor carefully resisted, there it is the Lord of the heart, and there it doth raigne and is imputed, and doth denominate the man in whom it is, and he is a proud man.

But now where it raigneth, it is to be found in two plaine differences. In the one it is like unto a beast that is fed fat at grasse, or is well provendred with good feeding, lusty and strong, and sturdy and bolde. In the other it is like unto the same beast, kept leane and poore, and weake and feeble, over wrought, thinly fed, and ill provendred; It is the same beast still, but it scarce lookes like the same, or carries it selfe like the same: Sometimes pride is fed with wealth and honour, and these outward things in abundance, and with great excellent parts of nature, wit, learning, beauty, strength and the like, yea and with a kind of fiery temper of body. When it hath all, or many of these encouragements and helpes, it is like a flourishing King that goes abroad in progresse among his people; then it is bold and audacious to produce its ill effects, it dares shew it selfe in its proper person, and be seene by any eye, then will a man affirme to himselfe, that he is a person of some valew, one that hath such wit, *&c.* why he is I hope a worthy and excellent person. So pride will stare a man in the face, and professe it selfe if it be well helped up with these outward things; But if it be kept downe with poverty, with meanenesse in outward respects, and with great crosses, then it is somewhat fearefull to be seene, then it hides its head, it is like a King brought behind by rebels, who keepes himselfe within some place of fortification, and will not commit himselfe to hazard, but still he is a King, and takes upon him as a King. So pride in such will not

got make a man ſay plainely he is ſome body, he is a perſon of worth, but ſtill in the ſecret of his heart he makes high account of himſelfe, and is ready (as I ſaid before) to think he is as good a man, though he be not as rich, as learned; yea ſometimes this vice of pride though raigning, yet is like a bad tyrannicall Prince, kept in by ſome counſellor of ſpeciall truſt, as *Ioaſh* by *Iehojada*. I meane, it is a little held in compaſſe by good education and precepts of morality, and a kinde of reſtraining grace, and then it is farre more moderate in its effects, and will not ſo exceſſively bewray it ſelfe, other times it is like a tyrant, which hath a councell as bad as himſelfe, it rangeth whether it liſteth, when it wants good education, and reſtraint of a divine hand to keepe it downe, and then the effects of it be prodigious. Know therefore that a man may be under the dominion of pride, though he be not ſo outragious and enormious in the effects of it, as ſome others be, and if you will take a true triall, here it is. I can know what account any man makes of a thing by his carriage, when that thing is depreſſed, abuſed, wronged, vilified, and ſo may I know what account I make of my ſelfe by my demeanour in occaſion of ſuch uſage.

The meanes to ſubdue pride.

When you have learnt how to find out this ſinne, if you pleaſe, will you learne alſo to ſubdue it? the way is firſt to marke the fruites of it, as they breake forth in your lives, which fruits we have diſcovered before. Impatiency, bragging, contention, envying, ſleighting and deſpiſing of others, and eſpecially working in proude wrath, that is, falling into ſuch extreame fits of anger, that a man cares not almoſt what hee ſaith or doth to them that have angered him.

Secondly, When you finde them to fall upon them with ſorrow and lamentation, arraigning and judging your ſelves for them before God, and labour to make your ſelves ſeeme baſe in your owne eyes becauſe of them.

Thirdly, To pray heartily againſt it, and to beg the Spirit of God to humble you and caſt you downe. There is a thing that looketh ſomewhat like humility, and it is nothing but a heart a little kept downe with croſſes, or with education and good inſtructions, this may be found where the Spirit of ſanctification is not, but true humility is an effect of Gods Spirit thoroughly ſanctifying the heart. A man by being conſcious to himſelfe of his owne naturall imperfections and defects may be kept a little under, ſo that his pride will not ſo boldly lift up it ſelfe, but no man depoſeth pride from raigning, but by the Spirit of God, you muſt therefore intreat the Lord by the operation of his Spirit to ſubdue your pride.

Laſtly, You muſt exerciſe your ſelves in good meditations, concerning, Firſt, your naturall miſery and meaneneſſe. Secondly, your ſpirituall. The naturall ſeene in our birth, life, death, entrance into the world, continuance in it, departure out of it.

Firſt, how little and meane are we in reſpect of our entrance, what did we come from at firſt, and originally but very nothing? there

was a time when we were not, having alone a potentiall being, that is, a being not yet in being, but alone lockt up as it were in the causes of it; yea there was a time, when wee were not in any secondary causes, but alone in the omnipotency of God, who was able to make us of nothing. And surely, that which comes from nothing can be no exceeding excellent thing in it selfe, and if it have any excellency, it hath it from another, to whom all the glory of it is due. Yea what was the matter of which God made us at the first? not gold, silver, brasse, iron, wood, or any more then common thing, but even the dust of the earth, for you have heard how *Adam* was formed. Doubtlesse the Lord did this of purpose to minister matter of humbling men unto their meditations; for if I came from dust, I shall surely savour of mine originall; a thing made will have a relish of the matter whereof it is made, unlesse it receive an exceeding great change, therefore *Abraham* confessed unto the Lord, *I am dust and ashes*. Call we our selves by that name seriously and often, and dust cannot swell: it may be blowne away, it cannot be puffed up.

But let us looke upon a man in the course of his life, and that with reference to the good he hath and can doe, and to the evill he hath or is able to doe. The good he hath first is exceeding little, compared to that which God and Angels have, as no man will deny that shall make the comparison; Now he ought if he were wise to compare himselfe with his betters, and not with his inferiours. Set a man in ballance to a beast he is some body, he hath reason, wisedome, and the like, set him in the ballance with God, he is a meere foole, a compound of weakenesse and vanity, all he doth know, all he can know, is lesse then nothing. Yea compare him with an Angel, how silly is he, how feeble? one Angell is able to know more then all men, and to doe more, one Angell can beguile all men and destroy all men; yea if you compare him with beasts, he hath a little more wit then most of them, but they have stronger bodies, perfecter sences, are able to teare him in peeces, and can live without him many of them better then he without them, so that he is more beholding to them then they to him. So his good is little, little knowledge in respect of what God and Angels have, and in respect of that he once had, and might have had still, but that himselfe deprived himselfe of it. Little strength even in comparison of beasts, and must continue here but for a little time.

Againe, this little is all borrowed, it is none of his owne; he hath it of meere curtesie, and from the goodnesse of another, so that he is not to be counted better for it, but alone more indebted: who swelleth for a borrowed thing; or if he doe, who doth not befoole him for it? If a man that hath no horse be friended with a good one, shall he be proud of it? and is not all we have borrowed?

Nay thirdly must we not be accountable for all we have, so that we are but as servants which have charge of their masters goods, and must

and must answer how they have ordered it, shall such a person bee proud?

And lastly, what we have is uncertaine too, 'tis moveable 'tis fleeting, wee may loose it we know not how soone; we are like tenants at will, that cannot challenge so much as a quarter, nay not a weeke or minute: it ill becomes so meane a thing to thinke well of it selfe.

Now for the evill we have, that is much and our owne, that is inseperable and inavoideable, it is great. O to how many and sore crosses is every man subject? to diseases, to casualities for goods, to madnesse, to injuries, and to a 1000. unhappinesses, from which neither wisedome nor strength, nor riches, nor high places can fence and save him, especially to the vexation of his owne heart, which is enough to make him miserable though he were rid of all other evils. And these evils are come unto him as due punishments of his owne sinnes, as fruits of his ill deservings, and as effects of his owne folly, and misery is shamefull as well as bitter, when it is justly imputable to the persons ill carriage that suffers it, because his faults have brought it on himselfe, and this evill is properly his owne, because he owes it to none properly but to himselfe, neither can any care of his prevent it, but he shall be so during life, and ever as he lives longer so shall he be subject to more misery. Indeed some men scape in this world with more ease then divers others, but every man hath his portion, enough to make him know himselfe to be nothing, and enough to dash pride out of countenance, if he would not hide his owne eyes from taking notice of it.

Now looke to him in his end, how little a thing will kill him? a haire, or a stone of a raisin, the least thing going awry. How little a place will hold him when he is dead? a poore winding sheete, a coffin, a little hole in the earth, how little can he doe then? nothing but feede wormes and yeeld forth a stinking smell. Looke upon a man lying upon his death-bed, groaning and panting for life, looke upon him in his winding sheete and coffin, bound hand and foote, and imprisoned in that narrow stockes. Looke upon him in his grave, rotting and smelling and putrifying, and I hope you will easily confesse, he hath cause to make but meane account of himselfe, so will these thoughts helpe to chase out pride.

But consider a man in his spirituall misery, he was conceived in sinne, he is of his father the Divell, he is a slave to sinne, a traitor to God. He is full of all wickednesse, destitute of all holinesse, and cannot escape eternall damnation by any worth or power of his owne, but must needes sinke downe to hell, and be made fuell for that eternall burning. You see by what meanes you may subdue pride, hee that findeth it out and resisteth it with these weapons, shall undoubtedly prevaile against it, hee that thinkes himselfe free from it and takes no paines to subdue it, shall surely bee conquered by it.

And let the conſideration of this, that pride is ſo foule a vice; make you bleſſe God with much thankfulneſſe for croſſes, afflictions, and divers temptations and tribulations, for what be they elſe but medicines to take downe pride? and who that hath a great ſwelling in his body, doth not thinke it a benefit deſerving recompence as well as thankes, to have a fit medicine prepared and applied, that at length may take downe that ſwelling. It is to be confeſſed that the beſt of men be too proud even now, notwithſtanding all the croſſes they have felt, and ſinnes they have committed. O how much more proude would they have beene had not God made uſe of ſuch things to tame and depreſſe them? And of their pride ſo much.

2. Fulneſſe of bread.

The next fault is, fulneſſe of bread, this is reckoned as a fault, and either it is ſo indeed, or the Spirit of God was deceived, who put it downe here in the catalogue of Sodomitiſh crimes. You muſt either grant that fulneſſe of bread is a foule ſinne, or elſe you muſt tell the Prophet that himſelfe and the Spirit by which he ſpake were both in an error. 'Tis attributed to *Dives* in the Parable, *hee fared deliciouſly every day*. 'Tis charged on wealthy men, as one of the ſinnes that ſhall procure their howling and miſery, *you have nouriſhed your ſelves in the day of ſlaughter*, meaning, they gave themſelves over to feaſting and banqueting every day. A daily continuall ſtuffing the belly with ſtore of ſavoury and delicate foode, is hurtfull for the body and ſoule too. Uſe abſtinence, feed ſparingly, fare hard and ſhort ſometimes. And ſo much for the ſecond ſin of *Sodome*, fulneſſe of bread.

Luk. 16.19.

James. 5.5.

3. Abundance of idleneſſe.

The third is abundance of idleneſſe, here is the fault it ſelfe idleneſſe, and the meaſure of it, very much idleneſſe. Idleneſſe is a ſinne eſpecially when it growes to be abundance of idleneſſe. *Salomon* hath bent himſelfe to the diſgrace of this fault in many of his Proverbes, *Goe to the piſmire O ſluggard, Prov. 6.9. & 9. how long wilt thou ſleepe? & 10. Yet a little ſleepe. 24. 30. I went by the field of the ſloathfull, and by the vineyard of the man void of underſtanding*, a witleſſe fellow, a foole. And the Apoſtle condemnes it in the younger widdowes, *that they learnt to be idle, 1 Tim. 5.13.* and many threats are made againſt the idle perſon and the ſluggard, *19.15. an idle ſoule ſhall ſuffer hunger*.

Idlenes a great ſin and why?

There are divers reaſons to prove this fault to be a great ſinne.

1. First, it is a croſſing of that end which God had in making man; hee made him to be uſefull and profitable as the members of the body, idleneſſe makes him unprofitable; hee gave him a minde and a body, fit for uſefull and laborious imployments, he ſpends this ſtrength to no purpoſe. So he doth even thwart Gods intention in creating all things, and himſelfe among the reſt, for all were made for labour in ſome fruitfull matter, as we ſee the Sunn and heavenly bodies, the waters and trees, and all the creatures.

2. Secondly, he depriveth himſelfe of all right in conſcience to foode and

and other neceſſaries, and maketh himſelfe a theefe in all he eateth and drinketh, and ſpendeth, for this cauſe S. *Paul* ſaith, *hee that will not worke let him not eate*, ſo hee is interdicted the uſe of Gods creatures, as it were a man baniſhed out of the world. A civill right in the courts of juſtice hee hath to the poſſeſſing of things, becauſe of his title to them and intereſt in them, but a conſcionable right to the uſe of them hee hath not, therefore *Paul* wiſheth men to labour and eate their owne bread, intimating that it is not their owne in the court of conſcience before God if they gaine not an intereſt to it by paines. 2 Theſſ 3.10. Verſe 11.

Thirdly, idleneſſe is a great nouriſher of all vices. It nouriſheth pride and ſelfe-conceitedneſſe, *For the ſluggard is wiſer in his owne eyes then ſeven men that can render a reaſon*; he is apt to filthineſſe and luſt, why was *Sodome* ſo lewd, but becauſe they were idle? Every temptation doth eaſily ſeize upon him that is at leaſure, and doth nothing, as a bird that ſitteth ſtill on a tree is eaſily hit with an arrow or bullet. He can have while to hearken to a temptation, and to ruminate upon the evill things which Satan and the fleſh doe ſtirre up. In nature things that lie ſtill gather ruſt, and ſtanding water ſoone breeds noyſome creatures, and ſoone putrifies, and eſpecially idleneſſe makes a man a buſie body, full of medling with other folkes matters, and that for the moſt part to do more hurt then good. The nature of man is active, and if it be not imployed in ſome uſefull thing, it muſt follow ſinne and vanity. 3. Prov.26.26.

Laſtly, this ſinne expoſeth a man to want, *Idleneſſe will cloath with ragges, his penurie commeth like an armed man*, and *like a traveller*, haſtily, ſurely, ſtrongly, it cannot be reſiſted, it will not linger, *Hee that followeth vaine perſons ſhall have poverty enough*; *The ſluggard will not plow in Winter, therefore hee muſt begge in Summer and have nothing*. And if it fall out, that great meanes doe keepe an idle perſon from want, yet hee hath a moſt poore and beggarly ſoule, utterly deſtitute of ſaving graces and vertues, for he muſt labour for theſe things that will attaine them. 4. Prov.23.21. & 6.11. & 28.19. & 20.4.

But let us ſee, what idleneſſe is. It is that vice, by which men refuſe to beſtow themſelves conſtantly and painefully in ſome profitable thing, and take leave to ſpend their pretious time in things unprofitable. Some things are unprofitable ſimply, as fond and roving thoughts, tatling and vaine words, ſome things are unprofitable accidentally, in reſpect of their exceſſe, as ſports and paſtimes, and ſleepe, and eaſe, and ſitting ſtill, and in reſpect of the manner of doing, as dealing with a ſlacke hand and working by halves. He that will not continue to take paines in things uſefull and beneficiall to himſelfe and others, but whileth out his time in ſitting ſtill and twatling with others of matters impertinent to him, or uſeleſſe in themſelves, or diſcourſing with himſelfe about like points, or gives himſelfe to exceſſe of ſleepe or of ſports, or elſe followes his buſineſſe by the halves, this man is idle, and if hee doe ſo much and often What Idleneſſe is.

often and almoſt continually, then is hee guilty even of abundance of idleneſſe.

I pray you every one, ſet your conſciences a worke to finde out your owne ſinnefullneſſe in this kinde; Doe not many of your hands refuſe to labour? Are you not ſuch as will not worke? Some are idle, becauſe they have beene ſo ill educated, that they have not fitted themſelves for any calling, they have nothing to doe nor cannot tell how to beſtow themſelves and their times. Theſe are a kinde of vagrant people, though they have meanes enough to live of, cyphers, good for nothing, but to eate and drinke, vermine, Apes, Monkies, whoſe whole life is to eate and drinke and ſleepe and ſport, and ſit and talke and laugh and be merry. Theſe are excrements in humane ſocieties, and the moſt miſerable of the ſonnes of men, as having brought upon themſelves by long uſe an habit of being idlesbees, and a kind of neceſſity to continue naught; yet ſuch a neceſſity as doth not excuſe but aggravate the fault: others againe are idle, becauſe though they have a calling, yet they have no minde to follow it, but are eſtranged from the workes of their vocation, and love to be gadding and rambling hither and thither, and every where, but where they ſhould be. Theſe are great offendors, this idleneſſe turnes their foode into poyſon, many ſuch ſloathfull doe-naughts there are in the world. There be ſome ſervants ſluggiſh, ſlow-backs, whoſe hand is no ſooner from under the Governours eye, but that it is alſo off from the worke, and they leave all and ſit downe to talke by the fire-ſide, or in a corner being men of tongue, and further then eye-ſervice drives them to it, their chiefe imployment is twattle.

Now I pray you, if any be guilty to themſelves of lazineſſe, unwillingneſſe to exerciſe themſelves painefully in their callings, either with hand or head or both, that they take notice of it, ſure they be of kinne to theſe miſcreants the *Sodomites*; now begin to labour in this worthy worke of repenting for thine unprofitable living. For ſure, if men muſt give an account for every idle word, then other parts of idleneſſe muſt likewiſe be brought unto the reckoning. I pray thoſe that be of the richer ſort, that doe not finde a neceſſity of labouring laide upon them for their bellies ſake, to take heed that they paſſe not over their idleneſſe as a ſmall matter. Moſt times riches make men turne *Sodomites*, they are proud, they give themſelves to fullneſſe of bread, and to abundance of idleneſſe, they will not ſet themſelves to any diligent following of any good worke, but delight in that which *Salomon* ſaith his vertuous woman would not doe, *to eate the bread of idleneſſe*. Surely the God that made them as well as other men with bodies and mindes fitted to doe ſervice, will not brooke their doing of nothing.

Prov. 31. 21.

And ſecondly, I pray you ſhun, ſhun this *Sodomitiſh* ſinne, take not liberty to be idle, but lay out your time ſo that you may comfortably

fortably anſwer it to God the Maker of it and of you. Time is a thing moſt pretious, all the wealth under Heaven cannot redeeme one miſpent minute, by how much it is more deare and irremediable, by ſo much ought it to be more carefully husbanded and warily beſtowed. Therefore, be you painefull in your callings, breake off ſleepe ſeaſonably in the morning; ſet cloſe to ſome needfull actions in the day, give not the greater part of your time to ſports, and ſitting idle and diſcourſing of this and that, but follow the workes of your calling, and frame your ſelves to ſome calling, make your ſelves a vocation in ſome matter or other, that ſhall be worth your time. Painefullneſſe in a calling will kill many vices, it will exerciſe all vertues, it will prevent many temptations and ſinnes: it will make ones life comfortable, and his heart in good meaſure humble and diſcreete. It will be a content at death, to thinke one hath not waſted his life for nothing. Doe not dare to ſlip away from the workes of your calling but upon good ground, when you are able to alledge ſome better thing to be done inſteed of it, or juſt occaſion of intermitting it, for your better fitting and inabling to it. I doe not commend toyleſomeneſſe to you, but due diligence in your places, that may cauſe you to differ much from the inhabitants of *Sodome*. Eſpecially, give not your ſelves to exceſſive ſleepe and ſports; *Salomon* hath condemned the ſluggard and the man that loveth paſtime to the ſtockes of want, and one way or another the Lord will finde a time and meanes to caſt them into thoſe ſtockes.

Doe not all things invite you to diligence in a calling? ſee, what care the Sunne hath to runne his daily and yeerely courſe according to its proper nature, ſee how all the reſt of the heavenly armie doe keepe themſelves in their owne places, and ſwiftly performe their owne motions. See how the waters doe ebbe and flow, and that conſtantly, ſee how the fountaines make haſt to the brookes and rivers, and the rivers to the Sea; ſee how all things almoſt are ſtill in action. The earth that keepes in one place, yet is ſtill doing ſomething in that place, either nouriſhing the rootes or the branches of the trees, and other things that grow on it, or elſe gathering heart to it ſelfe to doe the ſame worke better for a little reſpite and intermiſſion. And in Heaven, though theſe naturall actions ceaſe, yet the ſpirituall imployment of living, rejoycing in honouring and praiſing of God doth never ceaſe. Quicken up your ſelves therefore to this virtue of diligence, it is good for ſoule, good for body, good for ſtate, profitable every way, and at laſt will proove eaſie and delightfull too, to him that doth it with moderation. The diligent man takes as much content in his moderate labour, as the ſluggard in ſomnolency and eaſefullneſſe. So much for this fault alſo.

A fourth is a ſinne of Omiſſion, and that is, *they ſtrengthened not the hands of the poore.* What is that? They did not releeve his neceſ- 4. They ſtrengthened not the hands of the poore.

ſities with convenient ſupplie, but gave him either nothing at all, or but ſo ſmall a pittance, as would not ſuffice to give him any comfort.

It is you ſee a great fault to be pinching to the poore, and either to give them nothing, or a very ſmall quantity almoſt as good as nothing. Therefore he reckons it as a proofe of a good man that ſhall live, *Ezek.*18.16. *Hath given his bread to the hungry, and hath covered the naked with a garment*; but when our Saviour came to ſentence the goates on the left hand, he giveth this reaſon of their rejection. *I was ſicke and you did not viſit, hungry and you gave mee no meate, in priſon and you came not to mee:* and when they alledged that they never ſaw him in ſuch diſtreſſed caſes, and withdrew themſelves from ſuccouring him, his anſwer is, *in that you did it not to theſe, you did it not to mee.* When the rich man refuſed to ſell all and give to the poore upon an extraordinary command from him, he lets him goe, and admits him not to follow him, nay by his words ſpoken immediately after, *it is as poſſible*, he excludeth him from Heaven, for he muſt needs be underſtood of that rich man and ſuch as he was. Now if not giving of all upon an extraordinary occaſion, will ſhut a man out of the Kingdome, then the not giving of ſome convenient quantity upon an ordinary occaſion, muſt needs procure the like puniſhment, becauſe the diſobedience is equall in both caſes.

Mat. 25.

Mar. 10.

The reaſon is, firſt, this is a flat diſobedience to moſt expreſſe plaine and frequent Commandements. There is ſcarce a duty of the ſecond Table which God hath more plainely laid downe, more often repeated, more earneſtly preſſed then this of giving to the poore. He therefore that liveth in perpetuall negligence of this dutie, and either will not acknowledge it or will not practiſe it, lives in a wilfull and conſtant rebellion againſt God. Thinke not my Brethren, that it ſufficeth to proove a man upright if hee doe not live in a ſinne of commiſſion, that is, in the continuance and allowed doing of ſomething forbidden by God. Nay if he live in a ſinne of omiſſion, *i.e.* in the continuall and allowed neglect of a duty commanded, this is not to obey God in all things, this ſhewes ones heart is not univerſally ſubject to God. This prooveth that ſome vice hath dominion in him and that he loveth and reſpecteth ſomething more then God, which cannot ſtand with uprightneſſe, yea beloved this hypocriſie which is ſo much over-awed as it were by cleereneſſe of knowledge, that it ſcarce dares diſcover it ſelfe by taking boldneſſe to commit ſinnes of commiſſion, but knowes how to hold in with ſinnes of omiſſion and to give them allowance enough, is ſo much the more dangerous by how much it is leſſe diſcernable. For hee ſeemeth to himſelfe to have much to ſay for himſelfe, why this duty ſhould not at this and this time binde him, becauſe no affirmative precept bindes to all times, and ſo hee will ſhift it from himſelfe in ſuch manner, as not to take notice that hee offendeth, whence groweth the greateſt perill of all. Therefore know you that this unmercifullneſſe to the poore, as prooving that obedience is

but

but partiall, and ſo that the heart is not upright is ſure a very great ſinne.

But ſecondly, it declareth that a man beleeveth not the promiſes of God, and ſo that his faith is not unfained. It is ſure, that as hee which obeyeth not all Gods Commandements obeyeth none, ſo he that beleeveth not all his promiſes beleeveth none. For if we ſubmit to his truth becauſe it is a perfect truth, wee muſt grant that hee cannot lie nor be deceived in any thing, and if wee build not our conſenting to his words upon his truth, that cannot be called faith at all. Now God hath made ſo many, ſo evident, ſo full promiſes to thoſe that are mercifull to the poore, as no other duty almoſt can alledge for it ſelfe. A promiſe throughly beleeved, muſt needs produce obedience to the Commandement whereto it is annexed, becauſe every man is ſo truly deſirous of his owne welfare, that what hee doth ſtedfaſtly perſwade himſelfe will procure good unto him with the paines and coſt, for that hee will ſurely put himſelfe to the paines and to the coſt. Hee therefore that is not mercifull doth not beleeve theſe promiſes, becauſe hee doth not obey the Commandements to which they be joyned. How then doth hee beleeve any other promiſe? So we have prooved him by this argument to be voide of faith, and is not that a great ſinne which convinceth him to be voide of faith in whom it is?

Further, no man hath true charity that hath not a heart to confirme the hand of the poore; for S. *Iohn* makes the concluſion thus, *Hee that loveth not his Brother whom hee hath ſeene, how doth hee love God whom he hath not ſeene?* And hee doth but lie that ſaith hee loves a man, unleſſe he be ready to releeve him, for S. *Paul* ſaith, that *love is bountifull*, wherefore, S. *Iohn* is peremptory in this concluſion, ſaying, *He that hath this worlds goods, and ſeeth his Brother hath neede, and ſhutteth up his compaſſion againſt him, how dwelleth the love God?* That therefore is a great offence, which prooveth that a man hath either none, or none but counterfeit charity.

1 Joh. 4. 20.

1 Joh. 3. 17.

I have ſhewed you what a grievous offence this is of the *Sodomites*; afore I paſſe from it, let mee ſhew unto you a neceſſary diſtinction of poore men. Some are Gods poore as I may terme them, ſome the Divels. Gods poore are they, whom his hand croſſing them, or ſome naturall meere indiſcretion of their owne, or abundance of charge, want of worke, or the like hath brought into and doth keepe in poverty. The Divels poore are thoſe whom idleneſſe, waſtfullneſſe and unthriftineſſe doth make poore, becauſe either their hands refuſe to labour, or elſe they conſume it all up ſuperfluouſly when they have gotten it. The former kinde of poore you ought to ſtrengthen, and the not ſtrengthening of them is a ſinne. To ſtrengthen the hands of the latter is to ſtrengthen their ſinne, and therefore their hands muſt not be ſtrengthened, for S. *Pauls* Canon is againſt it, *He that will not labour ſhall not eate.*

Two ſorts of poore men. 1. Gods poore. 2. The Divels poore.

2 Theſſ. 3. 10.

Now

Now conſider every man of himſelfe, may it not be juſtly ſaid of you, that you doe not ſtrengthen the hands of the poore. Are not a number of you in your owne conſciences convinced? or if you would not winke, might bee convinced, that you doe not ſtrengthen the poore mans hands. When have you with any willingneſſe given to any poore man any reaſonable quantity? Yea, how backward are a number of you to give any thing at all. Here is ſuch complaining amongſt you of your being ſeiſed too much one, and too much another, that it is more then evident, you have little will to part with your money to this purpoſe. I know not what skill to uſe, for the faſtening of a reproofe upon a niggard, I will not ſo much as ſtrive to doe it therefore: But I call upon each of your conſciences, to become a juſt and true Judge againſt you, and to finde out your guiltineſſe and to give you no quiet, till it have made you confeſſe the fault and blame you for it. But I call upon conſcience in vaine I feare, for the conſcience of a niggard is alwaies a bad conſcience, ſo inthralled to the love of money, that he will not want excuſes to make himſelfe thinke he need not do that duty by which he ſhould leſſen his heape. But theſe excuſes ſhall one day aggravate the ſinne, therefore whoſoever is an offendor in neglecting this duty of ſtrengthening the hands of the poore; I pray you give your conſciences leave to paſſe a right ſentence upon you, *viz.* that your faith, love, obedience are in that degree counterfeit and fained, that you take liberty to your ſelves to be ſlack in this ſervice.

And now I muſt require you in Gods name, to take great care that this ſinne of *Sodome* doe not ſhew it ſelfe in you which would be counted Chriſtians, I ſuppoſe there is ſcarce a Congregation within many neere you, that hath beene more urged to this duty then I have urged you. *Sodome* had not the twentieth part of this helpe, If God take it ill of them that they did not eſtabliſh the poore mans hand, how will he be offended at it in you? If ever you will have comfort at your end? If ever you will have a reward of your religion? If ever you will be called any thing but Hypocrites by your owne conſciences? I call upon you to reforme this fault, ſtrengthen the poore mans hands.

Thoſe poore that be idle, that be waſtfull, that make themſelves poore by carrying the dirty yoke of vice, ale-houſe haunting, *&c.* I pray you chaſtize them, correct them, ſpare not for their crying. It is no more pitty to heare them complaine, then to heare a Woolfe howle when his foot is taken in a ſnare. But thoſe that be honeſt, ſober and good, and have not put themſelves into this miſery, but are put into it by Gods hand. I pray you confirme their hands, helpe them to ſuch a quantity of releefe as may make their lives comfortable, ſupply their needs, that God may ſupply all your needes according to his riches in glory in Chriſt Jeſus. God giveth to ſome more, to ſome leſſe, that there may

may be an equality through the bounty of the one, notwithſtanding the inequality in gathering. So it ſhould be concerning them of the houſhold of faith, you of the wealthier ſort that feare God, ſhould lay all your heads, hands, and hearts together to take ſuch order that the poorer ſort of the ſame place which make care to live well ſhould not be over-much ſcanted. O that you would doe ſoe? and ſome amongſt you helpe to ſtirre up others, and to effect the matter, as I doe now ſtirre you up all, and would be glad to give you an example of bountie in this kinde. No one mans purce can ſupply the wants of all, but the ſuperfluity of all united would doe it abundantly. Why ſhould we not reforme a fault which God would not brooke no not in *Sodome*? We have done with foure of *Sodomes* ſins.

The fift is *committing abhomination*, hee meaneth that unnaturall uncleanneſſe whereof we ſpake before out of *Gen.*19.9. and therefore will paſſe it over in ſilence now. 5. They committed abhomination.

The laſt ſinne is haughtineſſe, hee chargeth them before with pride, and now here with haughty carriage. It may be concluded hence, that pride and haughtineſſe be two diſtinct things, ſeldome ſeparated in practiſe, but in their nature to be ſo diſtinguiſhed, as the roote and the branch, the fountaine and the ſtreame. For pride is a vice more inward, the nature of which ſtandeth in this, that it cauſeth a man to over-eſteeme himſelfe. Haughtineſſe is a vice more outward, conſiſting in this, that it maketh a mans outward carriage lofty and high. This is that which S. *Iohn* calleth *the pride of life*, this is that which *David* denieth of himſelfe, ſaying, *that his eyes were not lofty*, and it is one of the things whereto he bindes himſelfe, to be ſo great an enemy, that none of thoſe which accuſtomed themſelves unto it, ſhould have admittance into his favour and houſe, *him that hath a high looke and a proud heart will I not ſuffer*. Hee names an high looke firſt, becauſe it was impoſſible for him to diſcerne the proud heart, but by the looke or ſome external effect of it. And *Salomon* nameth it in the *Proverb.*6.17. as one of the things and the firſt in order which God deteſteth, *viz. a proud looke*. And *David* in *Pſal.*18.17. ſaith, *that God will bring downe high lookes*. You ſee, that this high and lofty carriage is a ſinne, the cauſe is, it proceeds from pride of heart, it increaſeth pride of heart in him that ſo declareth it; it infecteth others with the ſame pride, and it grieveth and offendeth them that are not infected, and in all theſe reſpects procureth Gods hand upon the offender. 6. They were haughty. How pride and haughtineſſe differ. 1 Joh.2.16. Pſal.131.1. Pſal.101.5.

Now looke every one to himſelfe. Art not thou, and thou, and thou of an haughty carriage? Doth not your behaviour give a ſtrong reliſh of ſelfe-conceitedneſſe? There be foure principall things that diſcover pride in the outward carriage. The lookes and countenance, the gate and pace, the words and language, the garments and ornaments. Foure things diſcover pride in the outward carriage.

Firſt the lookes, when they be big and diſdainefull, ſuch as it is eaſier 1. The lookes.

easier to obserue where they be, then to describe them in wordes. The colour of red, blew, white may easily be discerned by the eye, the iudge of colours: but what wordes should a man use to describe a red colour so to the fancy? as a man might know it without seeing it; so hauty lookes are most easy things to be knowne when one sees them, but hard to be described, and it is sure, that God would not haue made so frequent mention of proude lookes, but that the countenance is very apt to bewray the high heart, but because a man doth seldome see his owne face, therefore this is a fitter signe to shew pride to others, then to discouer it to a mans selfe.

2. The gate. The next, a proud gate with an outstretched necke, and mincing with ones feete, or any other affected kind of going, is an act of haughtinesse, that is, a setting forth of ones selfe unduely, and a demonstration of pride, and this too may be better perceiued then expressed, and because a man cannot easily obserue the carriage of his owne head and body in his going, therefore it is fitter for the discouery of another then of ones selfe.

3. Words. 1 Sam. 2, 3. There is a third act of haughtinesse, that is, high words, *speaking on high*, as *Hannah* hath it in her song, by way of prohibiting it. When a mans tongue is lofty his heart is so, wordes tending to vilifie and abase others, especially when he is angry with them, words of bragging and boasting, that haue none other use but to set up a mans selfe, and to paint him with gay colours. Threatning wordes that are died with reuengefulnesse, and the like to these, they are all proude wordes and haughty speeches, and all kinde of disdainefull and scornefull, and upbraiding wordes, tending unseasonably to cast a mans faults in his teeth, for no man is couetous to disgrace another, but he hath ouervalued himselfe first.

4. Cloathes. Lastly, haughtinesse appeareth most apparently in cloathes and the like ornaments, when a man or woman will goe as costly and gaily as ever his place will beare, and a little more too; and when he must haue trimme cloathes, though he goe in debt for them, when he must be fine though he spend all he can get on his backe, when he vieth with others, and must haue as good things as such and such. When in these things hee doth not as S. *Paul* biddeth, Rom. 12. 16. *equall himselfe with them of the lower sort but of the higher.* When though God haue humbled his estate, yet he mauſt still keepe up his port, and by hooke or crooke, make a shift to be as gallant as ever. This prooues a proud heart, for noe man would bestow so much garnishing upon himselfe, if he did not count himselfe some body, and did not desire to be so accounted of others. Therefore Isa. 3. 16, &c. *Isaiah* among other fruites of proude vanity, speaketh of the many gewgawes of the women of his time, by which they sought immoderately to set out themselues. A number of you thinke your selues farre the better, when you haue set up your selues with a deale of gaudinesse, such lace, such ruffes so in the fashion. If it be suitable to your place and meanes, it is no great discredit, but if aboue, surely it is as great

a diſcredit as can be, for it is as if you ſhould weare a paper upon your heads or backes, in which were written in great letters as in ſome other crimes hath beene done. *Bee it knowne unto all men, that here goes a proud man and a proud woman,* It is even a Proclamation of your pride and folly, and a telling tales againſt your ſelves, which I am ſure you would not doe if you did well thinke of it, yea it is more then that, for it brings your names into queſtion about your truth, and if you be females about your honeſty; there is ſuch a mans ſervant, ſhe is exceedingly ſleeked up, ſee what a waſe-coate, what a gowne, what a ruffe, what a dreſſe ſhee hath, it might well beſeeme a mans daughter that would give her a large portion, what hath this wench to maintaine it? Is her father able to doe much for her? no, well then I wiſh ſhe get it by honeſt meanes, I wiſh that either a falſe finger or an over-curteous lip do not helpe her to it. I am afraid all is not well that ſhe is ſo fine. This is all the good this haughtineſſe doth you, and will you not leave it?

The *Sodomites* puniſhments. Firſt, they were taken captives, bleſſe God that you have not felt this miſery. Secondly, God ſent fire and brimſtone and deſtroyed them all at once, *Ezek.* 16.49. They were ſet forth for an example, *Iude.v.*7. *Sodome* was turned into aſhes, 2 *Pet.*2.6. The ground is now turned into a ſalt ſea, called the Dead Sea, no fiſh will live in it, the bird that flee over fall downe dead. Thirdly, they were caſt into the lake that burnes with fire and brimſtone. Let us feare the ſinnes of *Sodome,* God is able to puniſh us in the ſame manner.

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The *Sodomites* puniſhments. 1. They were taken captive. 2. They were burned with fire here and in hell. Jude.7.

THE FIFTEENTH EXAMPLE. OF ISAAC.

HItherto of *Abraham* and thoſe that lived with him, now we come to *Iſaac* the ſonne of *Abraham*, not of his body ſo much as of his Faith, for hee was the ſonne of the promiſe, the ſonne of the free woman, not of the bond-woman, which was borne as S. *Paul* ſaith, *not by the fleſh*, nor by a meere naturall power, *but by promiſe*, by vertue of that gratious promiſe which God had made with him, for this was a word of promiſe at that time, *I will come and Sarah ſhall have a ſonne, and in Iſaac ſhall thy ſeede bee called, and wee bretheren* (ſaith the Apoſtle) *as Iſaac are ſonnes of promiſe.* Now *Iſaac* ſignifieth *laughter*, or, *hee hath laughed*, or, *ſhall laugh*, a name given to him by God himſelfe, upon occaſion of his Fathers laughter when he heard the promiſe, not out of unbeleefe as *Sarah* once laughed, but out of the joy which he conceived from the aſſured hope which hee had of the performance of the promiſe, and becauſe God filled both *Abraham* and *Sarah* with gladneſſe and laughter at his birth, when they were both olde, and in courſe of nature were now paſt all poſſibility of having children.

Iſaac.

Rom 9.

Gal. 4. 28.

His Birth.

Concerning *Isaac*, we must shew his birth, life and death. For his birth he was borne in the hundreth yeere of his Father, and the 90. of his mother. His Father was *Abraham*, his Mother *Sarah*, both as good as dead, but by faith they received strength to have a Sonne at that age. For Faith will make a barren body fruitfull, and also a barren heart. In in his life consider, First, his Virtues and goodnesse. Secondly, his faults and weakenesses. Thirdly, his prosperity and benefits. Lastly, his afflictions and crosses.

His Vertues towards God 1. His Faith.

For his Virtues in generall, he was a true godly man, and was endued with Faith, without which no man can please God. This Faith the Author to the *Hebrewes* taketh notice of in him, saying, *By Faith Isaac blessed Iacob and Esau as concerning things to come.* This vertue of Faith is that by which a man beleeveth God in all that he speaketh barely by vertue of his truth and indeceiveable authority. And as it apprehendeth the truth of all Gods word, so particularly the truth of his promises, and by name, that great promise of remission of sinnes, and salvation for the sake of Jesus Christ the true Messiah and promised seede, in whom all spirituall blessings are conferred upon the sonnes of men, for it is said, *in him shall all the nations of the earth be blessed.*

Heb. 11. 20.

Gal. 3. 8.

Consider your selves therefore Bretheren, whether you also have this same vertue of Faith in your hearts, beleeving all that God speaketh to you because he speaketh it, and specially all his promises, and by name, that principall promise of grace and salvation by Christ, for without this Faith you cannot be the children of God. If you have it not, you are strangers from God and from the covenant of grace. If you have it, you are his sonnes and daughters, justified before him, and accepted in his sight, through him the Beloved in whom the Father is well pleased. And therefore labour to get it, and to grow in it more and more, that it may exceedingly abound in you, as S. *Paul* saith it did in the *Thessalonians*. But beware you deceive not your selves in a bare conceite of Faith, saying you beleeve, when indeed you doe not so, but let your Faith be a working Faith, approoving it selfe by love and by obedience, that so you may indeed be the children of *Abraham*, and children of promise as *Isaac* was, and if you can thus approove your Faith, then rejoyce in it above all things, knowing that you are rich in Faith, though you want all outward things, for he that hath Faith hath God to bee his, and that is sufficient to make him happy in the absence of all other things.

More particularly *Isaacs* Faith shewed it selfe by many excellent effects in regard of God. For first, he submitted himselfe to God, to be offered on the Altar by his Father according to Gods commandement, not making any resistance, because his Father made it manifest unto him, that God had given him a commandement so to offer him. Hard it is to say, whether the obedience of *Abraham* in being willing to offer his sonne, or of *Isaac* in yeelding up him-

himselfe to be offered were greater, for a man doth likely love his life as well as he loveth his childe. Now *Abraham* subdued his love of his sonne unto God, and *Isaac* subdued the love of his life to God, both notable patternes of sincere obedience: This example you reade in *Gen.*22.9. when *Abraham* and *Isaac* came to the place which God had appointed, *Abraham built an Altar, laid on the woode, and stretched forth his hand and tooke the knife to slay his sonne.* *Isaac* at that time was of such an age, that he might have resisted his Father being old, or have got himselfe free by flight from him, but he gave up himselfe into his Fathers hands, or rather into Gods hand, and yeelded his throate to the stroake of the sacrificing knife. Hereby it is apparent, that he began to feare God betime, in that he would not withhold himselfe from God, as his Father did not withhold his sonne.

O that we could approve our Faith by the like effects of it, even by a willing yeelding of our lives to him when he doth call for them, and not refuse to die if he should call us unto it for his commandements sake. God is the author and Lord of our lives, and nothing is more agreeable to reason, then that we should be content to give up life and all into his hands, from whom we have received life and all things. And surely in this case it shall be proved true, which our Lord Jesus telleth in the Gospell, *whosoever will loose his life shall save it.* Mat.10 39. As *Isaac* was partaker of that great blessing wherewith the Lord rewarded *Abraham* for his obedience in offering of his sonne, saying, *in blessing I will blesse thee, and in multiplying I will multiply thee.* Gen.22.17. Neither Father nor sonne you see were loosers, by yeelding up the one his sonne, the other his life into the hands of God. But contrarily, *hee that will save his life shall undoubtedly loose his life,* for he must necessarily die at some other time as all other men, and then his soule shall be lost together with his life, because he loved not God better then his life, and he that hateth not his owne life in comparison of God, shall not be counted worthy of him.

Let us therefore see that our soules be so thoroughly subjected unto God, if ever we desire to be counted the seede of *Abraham* and the brothers of *Isaac.* But oh how farre short do very many of us come of this obedience? for how should any man beleeve that we would readily part with our lives for God, which will not part with honour or goods, or pleasure, yea any of our sinnes at his commandement. You be not *Isaacs,* if you cannot be content to give up your lives to God, how much lesse if you stand with him for other matters farre lesse then life.

This is the first part of *Isaacs* goodnesse to God-ward, he became obedient to death.

Secondly, he was devoute and religious, given to all holy exercises, by name, to meditation and prayer, principall exercises of piety and religious services of God, for so it is noted, *Gen.*26.25. *Hee builded an altar there, and called on the name of the Lord.* Loe here he worshipped 2. He was religious.

ſhipped God publikely by ſacrifices and prayers, and though it be not mentioned, that he offered or prayed before an Altar at any other time as I remember, yet this once naming of his piety is ſet downe, to ſignifie his conſtant care in this duty: his Father brought him up in it, therefore he could ſay, *Where is the lambe?*

Indeed, the Lord hath aboliſhed ſuch kinde of Altars, and ſuch kinde of ſacrifices now ſince the comming of Jeſus Chriſt into the world, and offering himſelfe once for all as a propitiatory ſacrifice to take away the ſinnes of the world, but yet now alſo we have an Altar, whereof they have no right to eate that partake of thoſe ſacrifices. Chriſt Jeſus is our Altar, who ſanctifieth all thoſe ſervices which we offer up unto God by him, and our ſacrifices are ſpirituall ſacrifices, acceptable to God by Jeſus Chriſt. The offering of a contrite and broken heart God doth much eſteeme, the offering of praiſes and prayers, the calves of our lips done unto God in the name of Chriſt, are very pleaſing unto him; the preſenting of our ſelves, ſoules and bodies to him, is exceeding delightfull, yea with doing of good and diſtributing as with ſacrifices, God is greatly contented, as S. *Paul* ſaith, *theſe are an odour of ſweete ſavour, a ſacrifice acceptable and pleaſing to God.* If a man retire himſelfe, and conſidering the death of Chriſt for ſinne, doe humbly preſent himſelfe before God, confeſſing his ſinnes, and judging himſelfe for them, and labour to lament them with hearty griefe before God, as cauſes of the death of his ſonne, this is a gratefull ſacrifice. If hee praiſe God in the Name of Chriſt as for all other benefits, ſo for the great bleſſing of redemption wrought by Chriſt, this alſo doth give a ſweete odour unto God; if he even conſecrate himſelfe to God, reſolving to walke before him in all upright obedience, praying for the Spirit of God to ſanctify him, that in all things he may pleaſe God, no Bullocke or Ram can pleaſe the Lord ſo well: If he ſet apart ſome portion of his wealth to God, and give it to releeve the neceſſities of the Saints, this is very ſweete incenſe, ſo that hee truſt not in the merit of the worke, as if it could deſerve any thing for the worthineſſe of it, but truſt alone in Chriſt for the acceptation of himſelfe and it, and all his ſervices. Would you confirme to your owne conſciences that you be true *Iſaacs?* Aske your ſelves then, doe you offer theſe burnt offerings, if not, you be not as *Iſaac*, childeren of the promiſe, if yea, you may aſſure your ſoules that you be. O then ſtudy to abound in theſe ſervices.

Heb. 13. 10.

Heb. 13. 16.

Phil. 4. 18.

3. He prayed to God for all good things.

Againe, it is noted that he called on the Name of God there, and ſo it is noted, *Gen.* 25. 21. *that Iſaac intreated the Lord for Rebeccah his wife, becauſe ſhee was barren.* Hee prayed conſtantly to God for a childe, in this alſo teſtifying his religiouſneſſe and his Faith. So wee muſt be carefull to pray to God for all good things we neede, for childeren if we want them, for good ſucceſſe in our callings, and whatſoever elſe we neede or deſire. For God is the giver of all good things, and hath commanded us *in all things to make our requeſts knowne unto him,*

Phil. 4. 6.

him, and bidden us, to *pray continually and in all things give thankes*, ſo we are bound to pray as much as *Iſaac*. Therefore thoſe that are careleſſe of worſhipping God in this duty according to that deſcription of a wicked man written by *David* in the fourteenth *Pſalme*, *they call not on the name of God*, are not ſurely the children of God as was *Iſaac*, but the children of Satan rather, for the Spirit of God is a Spirit of prayer, and a man careleſſe of praying to God doth not truſt in God but in himſelfe, doth not acknowledge his providence nor live by faith in him. Let mee quicken you to this duty, follow *Iſaac*, call on the name of God, intreate God for your ſelves, your wives, your children, the Church, the Common-weale, all Saints. I ſay, recommend all perſons and all things to God by fervent prayer, that he may give you his bleſſing and all things may be ſanctified to you; doe this duty daily and conſtantly. We muſt attaine ſpirituall ſtrength every day, from the workes of the day by daily prayer, as we attaine naturall ſtrength daily by the foode of the day. Pray well and live well, pray ill and live ill. By this we have fellowſhip with God, by this we become acquainted with him, and make him as it were acquainted with us: by this we are made like unto him and draw grace from him, and are more and more tranſlated into his image. O reſolve to be conſtant in this ſervice, and let not emptation of Satan drive you from it, or interrupt you in it, let no backwardneſſe of the fleſh cauſe you to omit it, but doe it ſo well as you be able, and whatſoever objections ariſe breake thorough the ſame, and tell your ſelves, I will doe it, heard or not heard, accepted or not accepted, whatſoever I be, what ſins ſoever I ſhall have, I will continue to call on the name of the Lord, I will doe my duty let me ſpeede as pleaſeth the Lord. Eph 6.18.

Againe, it is noted of *Iſaac*, *Gen.*24.63. that *he went out into the field to meditate in the evening*. This alſo is an excellent ſervice of God, wee are commanded to meditate on Gods Law continually, and to meditate on all his wondrous workes. For the circumſtances of time, place, manner, every man is left to his owne choice, but the ſubſtance of the duty muſt be done. We muſt meditate, we muſt exerciſe our ſelves in the ſerious conſiderations of Gods Word and workes, that wee may raiſe our ſelves to a fuller knowledge of them, and cauſe our wills and affections to be more ſubject unto our knowledge. Meditation is that which maketh all truths profitable to us, without this our knowledge will be but ſpeculative and talking, 'twill not be practicall and effectuall without this, we ſhall finde no more benefit by our knowledge then by meate undigeſted, that cannot yeeld good nouriſhment to the body. This muſt increaſe our knowledge and improove it, this muſt bring it downe from the head unto the heart, and ſo into the life. *Conſider what I ſay*, ſaith S. *Paul* to *Timothy*, and in other places, hee that will a little withdraw himſelfe from all other buſineſſes, and give himſelfe to muſe of holy things, and take notice of the truth and certainety of them and ſo confirme his faith in them, and then labour with himſelfe to be affected with them, and draw from them firme and ſtable reſolutions for the well 4. He meditated. Gen. 24.63. 2 Tim. 2.7.

ordering of his life, ſhall finde more progreſſe in one moneth in the life of godlineſſe, then he that without meditating doth barely reade and heare for many yeares together, you muſt cover the ſpiritual ſeede with earth, you muſt binde the Word to the tables of your hearts, you muſt hide the Word in your hearts. If you be ſlacke and careleſſe of this duty, your growth in grace will proove exceeding ſlender; Imitate *Iſaac* in this ſervice, I know not how a man ſhould come to any ſtedfaſt knowledge of his ſincerity, if he be not one that meditateth on Gods Law.

So many as are guilty of utter omitting this duty, let them bewaile and confeſſe this ſinne of omiſſion, and now learne all that would build up themſelves in godlineſſe, to be conſtant in it: Be not diſcouraged at your imperfections and manifold diſtractions, and great averſeneſſe, All things of this nature are moſt difficult at the firſt, who reades well at the firſt going to ſchoole? who writes well at the firſt ſetting of pen to paper. It is exerciſe that muſt perfect our abilities in all ſuch things, begin and continue, and be not out of heart for failings, which the Lord will eaſily and gratiouſly paſſe by, and you ſhall finde the thing more and more eaſie and more and more comfortable.

5. He feared God.

Another particular thing in *Iſaac* was, that he was one which feared God, his heart ſtood in awe of God, he durſt not offend nor croſſe him, nor oppoſe himſelfe unto his good pleaſure. So it is noted, *Gen.*27.33. that when he had unwittingly bleſſed *Iacob*, and *Eſau* came in after him, he feared exceedingly, and would not reverſe that bleſſing, but ſaid, *I have bleſſed him and he ſhall be bleſſed*, and therefore, *Gen.*31.53. *Iacob* ſweareth by the *feare of his Father Iſaac*, that is, that God whom his Father feared, as in his whole life, ſo eſpecially at that time when he had newly bleſſed him; *Iſaac* calling to minde that God had given the bleſſing to *Iacob*, ſaying, *the elder ſhall ſerve the younger*, and that he had careleſly and fondly gone about to transferre the bleſſing to *Eſau*, out of his carnall indulgence unto him becauſe he was the elder, was much afraid to think what a ſin he had committed againſt God, and ſo was reſtrained from being bold to perſiſt in that carnall purpoſe, but ſubmitting his will to Gods, he ratifies that bleſſing, which he had ignorantly pronounced, therefore it is ſaid, *Heb.*11.20. that *by faith he bleſſed* Eſau *and* Jacob *as concerning things to come.* It was faith that wrought this feare in him, and made him reſolute in the bleſſing given to *Iacob*: the ſtory of this feare you ſee, *Gen.*27.33. *he trembled exceedingly.*

So it is a good thing to have ſuch an high and reverent eſteeme of Gods greatneſſe, as to make us even tremble very much, when we perceive wee have offended him in going about to doe things contrary to his will, as *Iſaac* had in attempting to bleſſe *Eſau*, which now hee bethought himſelfe of, when God had unwittingly directed the bleſſing to *Iacob* which himſelfe intended to miſplace. This is a proofe of a ſoft and tender heart, and of an heart uprightly diſpoſed to ſerve God. It is a fruit of a good conſcience, to check us for ſin and ſtirre up feare in us when we have done amiſſe, ſo as to ſtop us from proceeding in our ſinnes.

Demand

Demand of your ſelves, have you this feare in your hearts, if you have not, where is any other grace, for it is the beginning of wiſdome, and without it no grace can grow, no corruption can be truly ſubdued. If you have it, be thankfull for it, and labour to grow in it, and to ſet it on worke more and more, particularly as juſt occaſion is miniſtred. If you have ſinned, if you be about to ſinne, labour to feare, and ſo to fulfill and *worke out your ſalvation in feare and trembling*. The Lord our God *is a great God and a conſuming fire*, and if we finde our ſelves to have in any kinde offended him, our hearts ſhould even quake to thinke of his diſpleaſure, till it have made us fall downe before him, and renew our repentance and ſeek out for a pardon. But he that hath a bold audatious feareleſſe heart, that when he hath done evill, feeleth no ſtirring of feare, no awe, no dread, ſees no danger or perill in the ſinne, perhaps abuſing the promiſe to make himſelfe bold, ſurely cannot ſay, that he ſanctifieth God in his heart and maketh him his dread and his feare. Strive therefore to get and ſtrive to nouriſh and exerciſe this feare in you.

5. He obeyed the Commandement of God.

The laſt thing to be noted in *Iſaac*, was his obedience to the Commandement of God given him by viſion, ſpoken of, *Gen.* 26.6 the ſtory runneth thus, there was in his daies a great famine in *Canaan*, *Abraham* had gone downe to *Egypt* to ſojourne there in a time of dearth, for it ſeemes to have beene a place of more conſtant plenty then *Canaan*, *Iſaac* had in his minde ſome thoughts of imitating his Father, God ſaw it not fit for him to travell thither, and therefore God appeared to him in ſome viſion and bad him not to deſcend into *Egypt*, but to dwell or ſojourne in that land, and promiſeth him a bleſſing; accordingly *Iſaac* ſtoppeth his journey, continues in *Gerar*, and goeth not downe to *Egypt*. This was an act of true obedience, hee would not goe to the place which God forbad him to go too, though it might ſeeme to have beene fitter for his profit and advantage at that time.

We alſo Brethren, muſt learne to dwell where God would have us, and not to make worldly profit, pleaſure, eaſe or the like, the chooſers of our habitation; yea we muſt learne univerſall obedience, for if in point of habitation I muſt follow God then in all other things beſides. See what God ſaith in his Word unto us (and that is now inſteede of all viſions, therein now he maketh himſelfe to appeare unto us) doe ſuch or ſuch a thing, doe not ſuch or ſuch a thing, promiſing a bleſſing as alwaies he doth unto the obedient. We muſt not conſult with fleſh and bloud, nor aske counſell of profit and pleaſure, but muſt reſigne our ſelves to his Commandement, and inſtantly ſet about the one and relinquiſh the other. He that is ſo diſpoſed, he is an *Iſaac*, let him take comfort, he is a true beleever and a godly man, but he that in ſuch caſe refuſeth to obey, and will rather condeſcend to his carnall reaſon, arguing from loſſe or commodity, danger or ſafety or the like, how can hee call himſelfe an obedient childe? He that refuſeth the plaine directions of Gods Word for earthly reſpects, is not one of the race of *Iſaac*. He that cauſeth all ſuch reſpect to ſtand bare unto Gods Commandement,

ment, and to give way unto it, his heart is upright with God, and he is a holy man as was *Isaac*. And so much for this good mans carriage toward God.

2. His vertuous carriage in regard of men and his estate

Looke now in what sort he behaved himselfe in regard of men, and in regard of his estate and the things of this life. For men, he had Parents, a Wife, Children, Neighbours. See his manner of living with them all.

He was obedient to his Father.
1. In being ready to be killed.

For his Father, he was to him a most dutifull sonne, as is manifest in two things. 1. He yeelded himselfe to him to be bound and killed, Indeed here was more obedience to God then to *Abraham*, and yet a great measure of obedience to *Abraham* also. He bare great respect to his Father *Abraham*, in that hee would be perswaded by him that God had commanded him so strange a thing, he shewed himselfe dutifull to God and his Father both, in being content to be killed by his Father at Gods appointment.

You see, how children should yeeld to their Parents in all things in the Lord. It was extraordinary, that *Isaac* must yeeld to be slaine when God would have it so, and had extraordinarily required it. And in this particular without the like warrant, (which will never be againe in all the world) no childe should yeeld to let his Father kill him, but should flie away and oppose himselfe so farre as he might, without hurting and striking his Father, yea or so much as rayling at him, for these being things forbidden, a man should rather choose to die even by the rage of his Father, then make bold to doe them. But if in an extraordinary Commandement, obedience must be given to Parents in such an extraordinary thing, then without doubt in every ordinary thing a Parent must be obeyed in all things in the Lord, even though the commandement should be so heavie as death it selfe would not be heavier. The Apostle hath said, *Obey your Parents in all things in the Lord, and this is well pleasing to God, and this is just.* Ephes. 6. 1.

Where are you rebellious children? Where are you stubborne and disobedient daughters? Come lay your selves in the ballance with *Isaac*; see how unlike him you be, he would yeeld to death, you will not yeeld to leave those things which are forbidden you onely, because they will procure you death, undoing, destruction. O you rebels and wretches, you are farre enough from being *Isaacs*. You set light by Father and Mother, and therefore against you ought all to take up a curse and ratifie the same with *Amen*. Woe, woe unto you, undutifull children, who deale with your Parents as *Israel* dealt with God, they have brought up and nourished children which have rebelled against them. God shall cut you off from the land of the living, his hand shall be against you to destroy you, and *the Eagles of the valley shall picke out your* beastly *eyes*, that are bold to despise, sleight and disobey your Parents, and wilfully refuse to obey their lawfull commandements. Pro. 30. 7.

But I beseech you repent of this sinne, and prevent this judgement, and now let all children be followers of *Isaac*, acknowledge your Parents,

rents authority, submit to their lawfull commandements and crosse your selves rather to death then be found undutifull. Doe it I say, the great benefits you have received of them requireth it, you have your very being from them in your hild-hoods education, and the Law of God requireth the same of you, which requireth all reasonable things, and you cannot else be saved at last, for he that obeyes not that Parent whom he sees daily, how shall he obey him whom hee never saw?

And all you dutifull children, be encouraged, praise God that hath bound your hearts to respect your Parents, and intreate him to continue the same affection in you still, and know that the Lord will blesse you as he blessed *Isaac*, and will raise you good *Iacobs* to requite your submissiveneese to your *Abrahams*.

2. Was ruled by him in marriage.

But *Isaac* submitted himselfe to his Father in another thing, even when he was now growne to be about forty yeares of age, he gave himselfe over to his Father to be ruled by him in marriage, he did not set his affections upon any woman without his consent, nor draw away any womans affections, nor married any without the liking and privity of his Father, but took the right and due course, gave up himselfe to his Fathers authority and direction, and therefore God gave him a good *Rebekah* indeed, a comfortable wife and vertuous woman.

Children should not marrie without their Parents consent.

In this therefore all children are bound also to imitate him, Children must take their Parents counsell and direction in matter of marriage, and not bestow themselves without their good liking and consent, that they may have Gods blessing attending them in their marriage, when they honour at once both God and their Parents, in obeying Gods Commandement and shewing due respect unto their Parents. So did even *Ishmael* though otherwise a wilde man, for it is said of him, that *his Mother tooke him a wife* So did *Iacob* afterwards, His Father *blessed him and sent him to* Padan Aram *to take him a wife of the daughters of* Laban *his Mothers brother*. And *when* Sampson *saw a woman of* Timnah *that pleased him well, he spake to his Father and Mother to take the Maide for him, who went downe thither and made the match for him*. Indeed the Parents have more discretion and understanding then the children by reason of their age and experience, and therefore it is for the childes good to follow their advice. And to whom must the children goe for comfort and helpe in case that any crosse befall them in marriage but onely to their Parents? of which comfort and helpe they deprive themselves if they venture upon marriage without them: wee know that those God hath not joyned in marriage, whom he doth not unite in that estate. Now God hath made the Parents his Depuries in this behalfe, saying unto them, *give your daughters in marriage and take sonnes for your daughters*, and againe, *you shall not give your daughters to them in marriage, nor take their sonnes to your daughters*. Now how can it be said that God joyned them? if their Parents whom hee hath made rulers over them in his steed do not joyne them, seeing immediately hee doth joyne none in these our daies. Also the children are the goods

Gen. 21, 21.

Gen. 28. 1, 2.

Judg. 14. 2.

goods of the Parents as a part of their poſſeſſion, inſomuch that they were alſo to be ſold to pay their debts. Wherefore as no bargaine is firme in other kindes of goods without the conſent of thoſe that have right unto thoſe goods, ſo neither can this covenant be good without the conſent of Parents, which have as much right from God in their children as in any other of their goods.

Wherefore thoſe ſonnes and daughters are much to be blamed who have neglected this part of their duty to their Parents, and have ſuffered their blinde and ſtrong paſſions ſo farre to tranſport them, that againſt their Parents conſent and counſell they have beſtowed themſelves in Matrimony, and ſo have tranſgreſſed againſt the plaine commandement of God. Such muſt heartily repent of their ſinne and humble themſelves before God with much ſorrow for their great and wilfull diſobedience. Parents would not have their children thus to ſlight and diſhonour them, yea they take it grievouſly and are much perplexed with ſorrow for their children, in this caſe therefore children ſhould bee much grieved themſelves, if they have given this occaſion of griefe unto their Parents. To ſatisfie mens owne deſires and affections without regard to Gods ordinances, is a notorious diſobedience and bringeth the guilt of a great offence upon the ſoules of them that have ſo offended.

All you that have married in this diſorderly manner, ſee that you doe unfaignedly repent of the ſinne before God, and confeſſing the fault before him, ſeeke to prevent the curſe that muſt elſe fall upon you and your children after you for ſo diſhonouring your Parents.

And you young men and women that be not yet married, ſee that you binde your conſciences and reſolve your wills to obey this commandement. Follow God in your Parents, and be not ſo raſh and ſelfe-willed as to croſſe them and follow your owne heads and paſſions. This duty will be eaſie, if you looke carefully to your paſſions at firſt and ſuffer them not to be undiſcreetely fixed upon any perſon, untill you have acquainted your Parents with your deſires, and crav'd their allowance and conſent. But if a man or maide doe inthrall themſelves and intangle others by a diſorderly placing of their affections, then ſhall they make this otherwiſe eaſie duty hard and impoſſible to themſelves. Keepe your ſelves therefore Maſters of your owne hearts and ſell not away your liberty through an over-haſty yeelding of your ſelves to your unruly paſſions. Suffer not your mindes to be drawne away by any meanes, but pray God to keepe your hearts in order. It is a ſinfull love as well as a ſinfull paſſion in any other kinde, which troubles an houſe and makes the children contrary to their Parents, and to proove the greateſt croſſe that may be to them, to whom they ought to have beene the greateſt comfort.

a. He buried his Father. Gen. 25. 9.

Laſtly *Iſaac* ſhewes his due reſpect unto his Father, by joyning with *Iſhmael* his brother in burying his Father. for ſo it is ſaid, *his ſonnes Iſaac and Iſhmael buried him in the cave of Machphelah.* This is the laſt office

office that childeren can performe, and they must shew their love and duty to them in the honourable performance of this last act, as to testifie their love to their Parents, so to declare their faithfull hope of the resurrection from the dead. For therefore are men with due solemnities committed to the bosome of the earth, because they expect their glorious rising againe, and they shall not utterly perish and fall as doe the bruite and unreasonable creatures.

Now see *Isaacs* carriage towards his mother. There was no love lost betwixt them, but as *Sarah* did tenderly love *Isaac*, so did he requite her love with love againe, as is manifested in his sorrowfull taking of her death, though she lived with him to a great age. For so it is written that after *Rebekkah* was brought unto him, and he was married unto her, *Gen.24 ult. Isaac was comforted after his mothers death*, intimating, that even untill then he was grieved for the losse of her. It is a fault therefore in childeren, oversoone to forget their dead mothers, and to let their remembrance quickly to slip out of their mindes, how much more to be weary of their over-long lives, and to be glad when the time comes that they must put them into the dust, in respect of some paultrey gaine of money, of land that they shall possesse when the Father and mother is dead. All that desire their parents death for their goods sake, which they shall enjoy after them, and are glad when they shall change their parents for their goods, must needes be called wicked and ungratefull childeren. See therefore that you children love even your mothers heartily, moderately lamenting their death, that you may make it appeare, their life was not a burden unto you. 3. He loved his mother dearely.

And so have we seene *Isaacs* goodnesse towards his parents. Looke into his carriage towards his wife *Rebeccah*, and that also in two things mentioned in Scripture

First, it is said, *that hee loved her*, *Gen.24.ult.* This is a thing required of all husbands, they must account themselves and their yoake-fellowes but one flesh, one body as S. *Paul* commands, yea they must love them not with an idle and meere verball love, but with such a love as they beare unto themselves, that causeth them to love and cherish themselves, so as above all things they must not be bitter against them, as S. *Paul* informeth the *Colossians*. Indeed because the Lord hath knit man and wife together in the neerest bond, causing them to be but one flesh, therefore should their loves be most fervent and abundant. A man must therefore love his wife above all other persons, *hee must forsake father and mother and cleave unto his wife*, as *Adam* said at first, yea in respect of matrimoniall love, he must love her alone and none other but her. 4. He loved his wife tenderly. Ephes. 5.28,29. Col.3.19. Gen.2.24.

You therefore that are husbands and have wives, come and answer before God, how doe you love your wives? how doe you cherish them with all comfortable maintenance and kindnesses? how are you carefull to shun all tartnesse and bitternesse? all froward peevish words and gestures, all discurteous quarrellings with them, and

rating, revelling, and upbraiding tearmes. If your consciences accuse you of unlovingnesse and bitternesse, you are great sinners before God, and must apply to your selves that of S. *Iohn*, *hee that loveth not his wife whom hee seeth daily, how shall he love God whom hee never saw*. Lay not the blame of your want of love upon your wives; in respect of their ill qualities and carriage, men love their childrens persons above all other mens children, though they be neither so personable nor well conditioned, and should they not know how to doe the same also to their wives? No man is dispensed withall from doing his owne duty, because of another persons failing in his duty, for we must doe our duty every one out of conscience to Gods Commandements, not alone because of other inducements. It is therefore a great offence in an husband, not to beare a tender and constant love unto his wife.

And now all you husbands profit by *Isaacs* example, and humbly pray to God to frame your hearts to the unfaigned love of your wives. This is the way to make you like comfortably and chastly, a man shall be happy if he enjoy what he loveth, and love what he must enjoy. They live with great peace in themselves, that for conscience sake to God have their soules knit unto their wives, but hee, whose affections are disjoyned and divorced from his wife, doth live in perpetuall vexation, because he hath not subjected his affections to the commandement of God, and fixed his heart on her to whom God would have it united. And he that loveth not his wife honestly, is in perpetuall danger to bee caught with the unchast love of another woman, therfore *Salomon* bids one, *wander in the love of his owne wife, for why saith hee shouldst thou be taken with a strange woman.*

Prov. 5.

This duty therefore is very requisite, and every good man must heartily crie to God to worke in his heart this vertuous affection towards his wife, that love may make him able to performe all other duties, without which he must needs be defective in all other matrimoniall offices.

5. He contented himselfe with *Rebekah*.

Another thing very commendable in *Isaac* towards his wife was this, that hee contented himselfe with *Rebekah* alone, and did not take that unlawfull liberty which yet the common custome of those times did make to seeme lawfull to many otherwise godly men, of having more wives then one, as had *Abraham* the Father of *Isaac*, and *Iacob* his sonne. A man should keepe himselfe wholly to the wife of his youth, and not divide himselfe betwixt two, remembring, *that God at first made them male and female, and created but one for one*, as *Malachie*. 2. 15. noteth, *though hee had abundance of spirit because hee sought a godly seede*, yea hee said, *a man shall cleave to his wife* (not wives) *and they two*, as our Saviour interprets it, *shall bee one flesh*. The custome of our times inforceth men to this duty, but it is a fault when they doe it not heartily, but rather for custome then for conscience, yea many that shame will not suffer to keepe more wives then

then one, yet secretly give themselves to other women, and so violate their covenant of marriage, and defile themselves with great pollutions.

Lastly, *Isaac* was ready to hearken to his wife *Rebekahs* counsell, and when she complained of *Esaus* wives evill and froward behaviour, telling how bitter her life would prove if *Iacob* also should bring in such ill nurtured wives, he sends him away according to her desire, to take a wife in *Padan-aram*: So should every good man be ready to hearken to his wives advice and counsell, and to gratifie her in those things that are fit, not to crosse and contradict her. This is a part of due kindnesse to your wives, see that you neglect it not to the procuring of mutuall and continuall discord betwixt you.

6. He hearkened to *Rebekahs* wise counsell.

So have we considered *Isaacs* good carriage towards God and his parents, Father and mother, and towards his wife; hee was a parent and had children, even two sonnes *Esau* and *Iacob*; Now he blessed both of them, and that out of Faith: for his blessing was not a bare wishing and praying for a blessing upon them, but a propheticall prediction of a blessing in Gods name, whereof if he had not received a promise from God, and also beleeved that promise, neither he nor his children would have made so great account of it. All of us cannot blesse our children in this manner, for the gift of prophecie is wanting unto us, but all of us must in Faith blesse our children, that is, pray for a blessing at Gods hand upon our seede as well as our selves. Yea wee must all apply our selves to the sincere obedience which hath an ample promise of blessing annexed, and cannot faile to procure a blessing, since God will not faile to fulfill his word. Why is a propheticall blessing of some valew? surely, because it is a certaine thing, as having its originall in Gods fidelity, who having said it shall be so, must either accomplish it with his hand, or else falsifie his word, which is impossible. Now it is as impossible, that God should neglect to keepe his promise as to fulfill his predictions; wherefore seeing all blessings are plentifully promised to him that walketh before God uprightly and constantly, doe this O yee Fathers, this is to blesse your childeren in faith, but if you follow your owne hearts and leave the wayes of God, and goe forward in pathes of impiety and unrighteousnesse, then doe you curse your selves and your children, and worse then pronounce a curse, even pull downe a curse upon your selves and them.

7. Hee blessed his children out of faith. Heb. 11. 20.

Further, *Isaac* did conferre the principall blessing upon *Iacob* to whom God had given it, even that blessing which contayned in it, the causing of Christ the promised seede to come from his loynes, the Church to continue in his posterity, and spirituall benefits to belong to him and them. There was a time when *Isaac* out of heedelessenesse or forgetfulnesse, or some other carnall consideration, was minded to have setled this speciall blessing upon *Esau*, but being made to perceive that he had offended therein and gone against the will of God, he returned to a right course, and calling *Iacob* whom

8. He conferred the principall blessing upon *Iacob* to whom God had given it.

he had unwittingly blessed before thinking him to be *Esau*, hee now againe wittingly and willingly blesseth under his owne name and in his owne person. Parents have not now the bestowing of this spirituall blessing upon children as then *Isaac* had it ministerially, but all parents should chiefely labour to interest their children in it. For what will it availe to have the fat of the earth and dew of Heaven, if wee goe without the favour of God in Christ? And when any Father perceives that God hath vouchsafed to any of their children this spirituall blessing, in that they be made carefull to serve, worship and obey him as *Iacob* did, these must inherit their affections more plentifully then others of their children in whom such grace is wanting. The image of God must over-rule our affections, not carnall things, as at length it did *Isaacs*.

Thus we have shewed what was good in *Isaac*, in respect of those that were of his owne family, for wee reade not of any speciall point in his carriage to servants. See now what a one hee was to his neighbours farther of. First to *Abimelech*, then to the men of *Gerar*.

For *Abimelech*, hee had wronged him in affirming his wife to be his sister. *Abimelech* by seeing some familiar carriage betwixt them, was induced to be fully perswaded that she was his wife, and therefore cals him, and begins to reprove him for it. *Isaac* maketh no defence at all for himselfe, but by his silence accepts the reproofe, confessing his fault.

He accepted *Abimelechs* reproofe.

It is a good thing when we have done amisse and are charged with it, at least to refraine our tongues from denying, defending, excusing and the like, and at least by not gaine-saying, to make it appeare that wee please not our selves still in the same offence. Indeede a plaine acknowledging is the best of all, but a not gaine-saying, not shifting, not winding out by words is at least necessary. It were a grace to a number, if they had a minde so willing to mend, that they might not have a tongue ready to speake against a reproofe.

But further, *Abimelech* came to him after to make a covenant with him, bringing alone his chiefe officer and speciall favourite. Though *Abimelech* had beene somewhat discourteous to *Abraham* before, and had chased him away from him, yet *Isaac* is not so farre leavened with discontent as to reject *Abimelechs* motion, but having gently minded him of that unkindnesse, is yet ready to imbrace his offer of amity. Why be not wee all of a like mind in this matter? to passe by unkindnesses quickly, and be never a whit the lesse forward to any good office of love, because we have met with some very unloving passages from the same men before. It is a fruite of wisedome and charity to cover wrongs as from others by forbearing to blaze them abroad, so from ones selfe, by forbearing to call them to minde, so as to be estranged from him that hath offered them, and made lesse forward to interchange amity with him afterwards. But

he

hee hath little either love or humility or discretion, that knowes not how to keepe downe the thought of an injury, but that it makes him still averse from offering or accepting curtesies from the authors of it.

10. He made *Abimelech* and his company a feast.

Againe, *Isaac* made *Abimelech* and his company a feast. It is fit to use good hospitality, and with liberall entertainement to receive those that have occasion to come unto us according to their places, *Abraham* did this before. This degree of hospitality hath beene found in Heathens to their commendation; but the best hospitality is that, which entertaines the poore that are never likely to be able to make amends. God will become pay-master of that cost which the poore is not able to requite.

Againe, *Isaac* had something to doe with the men of *Gerar*, for they contended with him unjustly for divers Wells of water which his servants had digged, and hee patiently yeelds to them and will not make a brawle of it. It behooveth us to shew the like moderation, and not to be fierce in striving against them which will needs be unjust in striving against us.

11. He was a good husband

Now for *Isaacs* estate, he was a good husband, dug Welles, sowed corne, and so increased his estate through Gods blessing upon his diligence.

Good husbandry is a thing commendable among all men as well as pleasing to God, it hath the promise of sufficiency of maintenance annexed to it for incouragement. We must every man with so much diligence and discretion order our estate, that wee may become capable of abundance and may not deprive our selves of so comfortable a thing as plenty is. Onely in our labour, let us looke that wee be moderate, that excessive labouring about earthly businesses doe not induce a neglect of those things that concerne a better life, let your chiefe care be for Heavenly things, and yet neglect not these temporary in their places: but hee that through unthriftinesse undoes or hinders himselfe, how can we conceive that he shall be wise enough to seeke spirituall things, that hath no wit to get temporall?

12. He made a spirituall use of earthly commodities.

Againe, when *Isaac* digged a Well, for which at length the Philistines contended not with him, hee called the name of it *Rehoboth*, and said, *now the Lord hath made roome for us and wee shall increase in the earth*, *Gen.*26.22. taking notice of Gods goodnesse, in the quiet enjoyment of that benefit, and by faith perswading himselfe of Gods blessing upon him, and so not carnally but spiritually rejoycing in the temporall benefit.

Ah that wee could make to our selves a spirituall use of earthly commodities as *Isaac*, to see God in them with thankefullnesse, and to learne to depend upon him for prosperity and not upon our owne indeavours; and in particular, that if God grant us quietnesse, and restraine men from contending and quarrelling with us, so that wee have peace in our houses, we could then give praise to him, and take

comfort in him and repoſe our confidence in him. The ſight of God in outward things is infinitely more comfortable, then the things themſelves how great ſoever they be.

His faults.

And thus much of *Iſaacs* vertues; ſome faults he had too which wee muſt looke upon to reforme in our ſelves, not to imitate, for it is a childiſh folly to follow after thoſe that goe before us, though they runne thorough puddles: *Iſaacs* faults were ſome in reſpect of God, ſome in reſpect of man, *viz.* his ſonnes and *Abimelech*, and ſome in reſpect of himſelfe.

1. He forgat the Word of God.

As for God, he ſinned ſurely, in forgetting himſelfe ſo farre as to reſolve in his minde to bleſſe his ſonne *Eſau*, whereas God had ſaid, *the elder ſhall ſerve the younger*. He ſhould have beene mindfull of that propheticall anſwer, which was given concerning thoſe two ſonnes, even when they ſtrove in their Mothers wombes: unleſſe wee ſhall ſay, that the whole paſſage was ſo carried as it was concealed from *Iſaac*: but that is nothing probable, it can hardly be conceived that *Rebekah* would not acquaint her husband, both that ſhee felt ſo ſtrange a ſtriving in her wombe, (which made her ſeeke to God to know the matter) as alſo what anſwer ſhee received from God. Taking that for granted which is ſo probable, that there is no reaſon to doubt of it, I ſay wee may note a fault in good *Iſaac*, yea good old *Iſaac*, hee forgate the Word of God which had beene ſpoken ſome yeares before, and that ſo utterly, as hee determined to have croſſed it and gone directly againſt it.

It is a fault from which the beſt men alive are not exempted, even ſo to forget Gods Word, as to be ready out of forgetfullneſſe to tranſgreſſe it. This forgetfullneſſe ariſeth many times from heedleſneſſe, and many times from continuance and length of time, and ſometimes from very ſtrength of paſſion and diſtemper, which doth caſt out the remembrance of good things from the minde. *David* and all the Prieſts had forgotten that which at leaſt ſome of them had read concerning the not carting of Gods Arke, but carrying it upon the Prieſts ſhoulders; *Iacob* after had little leſſe then forgate the vow hee made unto God in his affliction. I pray you take heed of ſuch forgetfullneſſe, meditate often that you may remember ſeaſonably, pray God to write his Lawes in your hearts, and to make his holy Spirit to become your remembrancer, that your knowledge be not made unprofitable through forgetfullneſſe, for that which is not fitly called to minde is in a manner as if it were not. And if you meete with ſuch a weakeneſſe as this in your ſelves, looke that you be duely abaſed in the ſight of it, but be not out of heart as if you were deſtitute of all grace, becauſe you are imperfect in it, but take comfort to ſeeke and hope for pardon upon your humble confeſſion, when the Lord pleaſeth to put you in remembrance againe. If *Peter* had remembred Chriſts words before, hee might perhaps have eſcaped his great ſinne of denying

denying his Master, but hee remembred it after to make him weepe bitterly. It were a comfortable thing to call to minde those things that should preserve us from sinne so timely, that we might be so preserved by them. But if wee have done otherwise, it behooveth us to put our selves in minde of them after to worke godly sorrow, and then turning to God wee must not suffer our selves to doubt, but that hee will vouchsafe to accept us.

2. Hee loved *Esau* better then *Iacob*, and that for carnall respects.

Now *Isaac* offended something against men. In respect of his two sonnes, at first he loved *Esau* better then *Iacob* and that for carnall respects, because *Esau* by his hunting supplied him with such kinde of meate as was contentfull to him. It was without doubt a weakenesse in him and deserveth taxing. Should *Isaac* beare favour to a graceless sonne for venisons sake, rather then to a godly sonne for vertue sake? Should our passions, fancies, appetites carrie us away and over-rule our affections. Surely as *David* wished those that feared God to come unto him, and he would choose them for his companions; so should every man make godlinesse the rule of his affections, so as when other things be even to give piety the preheminence, and cause godlinesse to cast the scale as it were. It is a fault in any man to love a worse childe above a better for any sinister respect, *Abraham* loved not *Ishmael* above *Isaac*, to prevent that it may be thought, that God commanded *Ishmael* to be cast out, that hee might not be thought a meete person at least to partake with *Isaac* in his inheritance. And as to be carried away in our affections to children (by affecting them most that deserve it least) in carnall respects is a sinne, so likewise towards other persons also, servants, neighbours or any other. Therefore hee that hath done so or findes himselfe so inclined, must be humbled in his folly and labour at last to rectifie his love, as wee shew'd you before, that *Isaac* did when God discovered his weakenesse to him.

3. He did lie out of feare.

Now in respect of *Abimelech*, *Isaac* offended by lying out of feare, when the men of *Gerar* began to question with him about his wife, he began to suspect, that they meant no good in such inquirie, and fearing some ill usage from them if hee should have professed himselfe her husband, helped the matter with a sudden lie, and said shee was his Sister, *Gen.*26.7. you see hee inheriteth here his Fathers carnall feare, and carnall shift, of lying to prevent the evill feared. Here wee have two plaine faults, his immoderate feare, and his lying to helpe himselfe at a pinch; to be afraid of death so that there appeare some likelihood that it will come upon us suddenly and violently, we suffer our selves to be drawne into sinne for the escaping of it, is a sin and such a sin it is, as hath often discovered it selfe in good men. Wee noted it in *Abraham* twice upon the same occasion that is here mentioned; So it befell *David*, when hee came first to *Achish* King of *Gath*, so to *Peter* and others. The inordinateness of the feare of death ariseth

from weakeneſſe of faith, both in that a man doth not ſo ſtedfaſtly rely upon God for defence and ſafeguard of life, as alſo for ſalvation of his ſoule after death, or becauſe hee is not ſo well verſed in the meditations of death and Heaven, as to become ſufficiently heavenly-minded. For if wee did fully perſwade our ſelves that God would ſtand by us in perill, that hee would be our ſhield and buckler, then it would befall us according to that of *David*, *The Lord is on my ſide, I will not feare what man can doe unto mee*; but in the beſt this confidence is often weakened, and they are taken unprovided through the ſuddenneſſe of the danger, or the like occaſion, for it is likely that the ſoule which ſo feareth death, as by ſinne to ſhun the ſame, doth not ſo thoroughly aſſure it ſelfe of ſalvation, or hath not ſo clearely and fully apprehended the excellency of ſalvation; for doubtleſſe death would be welcome to him rather then terrible, that did apprehend it as a darke entrie leading to the glorious palace of glory, and had well conſidered of the greatneſſe of that glory.

Pſal. 118. 6.

I beſeech you take paines to helpe your ſelves againſt the feare of death, and to worke in your hearts ſo truly couragious a temper, that though it ſhould preſent it ſelfe to you naked and without diſguiſe, and that ſuddenly, and that in ſhew unpreventably, yet you might be ſo conſtant and ſo ſetled as not to betake your ſelves unto any ſinfull meanes of eſcape, but rather chooſe to die then to ſinne againſt God, as knowing death to be no great matter, but ſinne to be an hatefull thing and worſe by farre then death. And how ſhould this undaunted and ſpirituall fortitude be attained but by converſing with death often in your thoughts? ſo as to get ſome good aſſurance, that it ſhall not be able to carry you to the region of darkneſſe to eternall death, but alone to let you out of this dungeon into a roome farre more lightſome and bliſſfull. He that thinkes much of death, ſo as to make himſelfe carefull by frequent renewing of his repentance and amendment of his life, to get his ſalvation aſſured to himſelfe, ſhall at laſt be happily armed againſt the feare of death, and ſhall be made ſo reſolute as to chooſe rather to die then ſinne.

Againe, if you finde ſo much weakeneſſe in any of Gods Saints with whom you live, as you finde recorded in the ſtory of *Iſaac*, I pray you be no harſher to them then you be to him. Tell mee what thinke you of *Iſaac*? was hee a godly man or not? if you ſay no, you contradict the Scripture, if you ſay yea, then you muſt learne not to deny to another the name of a good man, becauſe you meete with the like diſorders in him that are here noted in *Iſaac*, if hee feare too much, if hee hath uſed ſome ſinfull meanes to eſcape death or other danger. Nay a man ought not to deny himſelfe the name of a man truly ſanctified, becauſe hee findeth the ſame imperfections in himſelfe. To call in queſtion ones being ſanctified in reſpect of the hanging on of ſuch weakeneſſes,

neſſes, is to nip and diſcourage the worke of grace, and to hinder the growth of it no leſſe then a cold froſt doth hinder fruites from growing.

But *Isaac* telleth a manifeſt lie. Lying is a ſinne, and *the lying tongue will bring deſtruction*; but to bee ſo tranſported with ſome preſent paſſion, as to be thruſt into the mire of lying is ſuch a thing as may befall a godly man. Come and take heede, that you doe not imbolden your ſelves to lie by abuſing this and the like Examples, but rather reſolve and pray againſt it, as knowing in how much danger you ſtand of falling into it. For though to bee over-taken with this ſinne in haſt, doe not diſproove the truth of ſanctity; yet to be a lier (one that makes account that this is ſo ſmall an offence, that hee will not be ſo preciſe as to forbeare to helpe himſelfe by it if need be) this is a proofe of a man that hath not yet gotten any ſanctity. Lying is a ſinne ſo plaine, that ſcarce is it poſſible to be ignorant of it, but through wilfullneſſe, becauſe a man refuſeth to be willing to know that fault which hee is not willing to leave. For no man can chooſe but blame it in another, and therefore his inward ſoule doth plainely tell him that it is alſo naught in himſelfe. Now to live purpoſely in a knowne ſinne, reſolving that hee muſt and will doe it if occaſion ſerve, this is to be a worker of iniquity. Remember therefore the word of S. *Paul, Put away lying ſeeing you have put off the old man,* intimating that hee hath not caſt off any part of the old man, that hath not throwne away this rag of it. Lying will breed boldneſſe to ſinne, hard-heartedneſſe in it, impudency after it. Therefore you muſt determinately conclude with your ſelves, *to put away lying and ſpeake the truth one to another.* In theſe two things *Isaac* ſinned againſt GOD and himſelfe. Ephes. 4. 25.

But his ſinne againſt *Abimelech* was, in that hee was like to have drawne him occaſionally into a great ſinne, hee did that which might eaſily have hazarded him to thinke of making *Rebekah* his wife, that is, of committing adultery. It is a ſinne to become a ſtumbling blocke to another by doing that which may make him bold to doe a thing that is ſinfull, as *Abimelech* complained to *Abraham* and alſo to *Isaac*; take heede that you become not ſtumbling blockes in a more palpable faſhion, by inticing, perſwading, exhorting, giving evill example or the like. Be carefull not to partake with other mens ſinnes, and if you can call to minde any thing done by your ſelves in the like nature, *viz.* ſuch an act as might have pulled another to wickedneſſe, though the ill effect have not followed, yet you muſt repent of your uncharitableneſſe and raſhneſſe herein. 4. He ſcandalized *Abimelech.*

Another fault of *Isaacs* is this, that he had too great reſpect to good fare, he loved his tooth and palate a little too much, he was an aged man and hee gave himſelfe a little more then enough to ſavoury meate, and his love to good fare carried him ſo farre awry in his 5. He loved good fare too much.

affections, that he loved *Esau* more then *Iacob*, *Gen.*25.28. Surely, it was too great a love to Veniſon, that cauſed him to love a worſe ſonne above a better. This is a weakeneſſe againſt which it is needefull to ſtrive, our ſenſuality inclineth us unto it, wee are apt to thinke it no ſinne, may not a man uſe Gods benefits and enjoy the comforts of this life in good meaſure? why ſhould not hee fare well that hath much given him by God? But ſure to be ſo over-ruled by ones palate, that any diſorders be bred thence in ones life towards any perſon or thing, cannot but be a ſinne for all theſe excuſes. Doe not wee know that cockering of the body doth likely depreſſe the ſoule? and the feeding of the belly and pleaſing of the taſte doth breed an aptneſſe to be leſſe delighted with better things.

Thus you have *Iſaacs* faults. Firſt, Forgetfulneſſe of Gods promiſe. Secondly, Carnall feare of death. Thirdly, Lying to prevent danger. Fourthly, Scandalizing *Abimelech*. Fiftly, over-loving his worſer ſonne, and Sixtly, Over-loving good fare. We will goe on now to conſider what bleſſings he enjoyed.

His Benefits. 1. Spirituall. God made his covenant with him.

Firſt Spirituall, God pleaſed to make his covenant in him, and to beſtow the birth-right and bleſſing upon him, and therefore alſo did appeare to him and bleſſed him, *Gen.*25.3,4. and after, *Verſ.*24. It is a ſingular favour of God, to give a man ſpirituall bleſſings, to make him his childe, to appeare to him and comfort him, by giving him aſſurance that hee is his childe, and confirme his Faith in his gracious promiſes. This is the greateſt favour, to bleſſe us with ſpirituall bleſſings, *Iſhmael* had the terrene, but *Iſaac* had the ſpirituall bleſſings, theſe were given alſo to *Iacob* as a ſingular prerogative. It is an admirable favour indeede to enjoy theſe, for they will not ceaſe at the end of this life, but will continue till another life and will bee perfected in another life eternally.

I pray you conſider whether God have vouchſafed theſe unto you, hath he cauſed you to feare his name? hath he made you to beleeve his promiſes? hath he appeared to you in his word and ordinances? and given you ſome happy apprehenſion of his goodneſſe in Chriſt, making you know, that he will fulfill to you the bleſſing of *Abraham*. If he have, give hearty praiſes to him, take unſpeakable comfort in him, account all your other croſſes nothing. Rejoyce in him evermore, that hath tranſlated you from the power of darkeneſſe to his owne Kingdome. Happy is he that is made the childe of God, though he be in great calamity for outward things. Know the incomparable greatneſſe of his favour, that you may rejoyce in it, in deſpight of all croſſes. And labour to get more and more aſſurance of your intereſt unto God and happy eſtate this way, that you may be more and more comforted. But if you have not theſe ſpirituall good things, doe not account your ſelves happy, becauſe of the outward, thinke not that you are in a good eſtate whatſoever you poſſeſſe, if you poſſeſſe not

not Gods Spirit to make you Gods childe, to seale you to the day of redemption, to comfort you in all times, with making himselfe more and more assuredly knowne unto you. What is it to enjoy a dreame of prosperity in this sleepe of naturall life? and then to spend ones eternall being in endlesse and irremediable and unsufferable misery. Rest not your selves satisfied in outward things, count not your selves happy in having them, never thinke you have any thing till you have grace, till you have Christ, till you have interest into Heaven, that eternall land of promise, and set your selves in feeling of the want of these things to seeke them in Gods ordinances, Prayer, the Word, Sacraments, and you shall have them, for you want them not that live in the Church, but for want of care duely to seeke them.

Againe, consider *Isaacs* temporall blessings, he had a very good wife, *Rebekah*, that carried her selfe well towards him, and was carefull to keepe him from offending, in translating the blessing contrary to Gods pleasure, wherein though shee used deceit, yet shee brought him into the right way, afore he knew of it, and caused him to doe well when he thought to doe evill. 2. Temporall 1 Had a good Wife.

Againe, he had one very gracious and godly childe, *Iacob*, and another though not so godly as we can assuredly say he feared God, yet one that respected him, that did thrive in the world, and was of commendable outward carriage among men, for so was *Esau*, he shewed regard to *Isaac*, grew great in worldly greatnesse, and had a name among men. 2. One godly childe, and a nother that respected him.

Thirdly, hee had a greate measure of wealth, and was a man of great state and esteeme, so that King *Abimelech* desired his friendship, and though some envied and wronged him, yet they could not hinder Gods blessing from attending him, especially one yeere God gave him a singular blessing, for he sowed and reaped, and as by Faith he beleeved that God would, so God did make him roomth and he became fruitfull in the land. 3. Was very rich. Gen. 26. 12.

And last of all, he lived a long time in this world to enjoy all these things, and lived to continue with his wife *Rebekah*, shee lived as long or neere as long as he, which could not but be a great comfort to him. So you see hee had all abundance of outward contents for his children, wife, state, *&c.* 4. He lived long.

Now I beseech you reckon betwixt God and your selves! hath not God beene as favourable to some of you as to *Isaac*? so that you have good, vertuous, and dutifull and religious wives, which will helpe your errors, and cherish your bodies, and doe you all the good they can. Hath not hee given some of you good and godly children, at least some, or one, and the rest civill and thriving? Hath not he given you a wealthy estate? not so rich as *Isaac* but even rich enough, I meane so much as will inable you to enjoy your selves in the world, and to passe thorough the world with comfort. Hath not he prospered the worke of your hands? and given you roomth, and made

made you increaſe, yea hath hee not made you live a long time to enjoy all theſe things? If ſo, let theſe benefits become matter of praiſe, let them become arguments of obedience, labour to be truly thankfull for them, that you may finde them truly beneficiall: make a ſpirituall uſe of temporall bleſſings.

And if any want theſe things, let him ſee how rich God is, and let him even truſt in him for ſufficiency in outward things, and count it enough that it pleaſeth God to give him better things as I exhorted before. And if any of Gods people finde not theſe things ſo granted to himſelfe, let him not take Gods dealing with him in the worſt part, let him not aſcribe it to want of love to him, but to his wiſedome, that ſeeing him not ſo capable of theſe things, doth withdraw from him that thing which hee ſees would be hurtfull unto him. Wee muſt not miſconſter Gods forbearing to give outward things. Yea now let all men encourage themſelves to bee obedient to God, and to feare him as did *Iſaac*, for you ſee in him that God is ready to reward his ſervants with great commodities and comforts in this life too. Hee will not alone ſave them, but ſo farre as is good, make their eſtate proſperous here below. That godlineſſe which hath the promiſe ſhall alſo have the performance of good things for this preſent life and that which is to come. I know, that theſe bee common benefits, but when they come ſweetened with Gods bleſſing, then they are truly comfortable, and ſo ſhall they be to him that intereſts himſelfe to them by getting into Chriſt, and walking in him in holineſſe and godly converſation.

Iſaacs croſſes. So wee have done with *Iſaacs* benefits, now his croſſes; for neither could hee, nor can any man in this life ſcape but that more or leſſe hee ſhall meete with afflictions. Firſt in reſpect of his body. 2. His ſtate. 3. His children.

1. He was long blinde. For his body, hee was blinde many yeares, for hee was married at forty, at ſixty hee had *Eſau* and *Iacob*; *Iacob* was about ſeventy ſix yeares when he came to *Laban*, ſo then *Iſaac* was a hundred thirty ſixe yeares, and at that time hee could not diſcerne *Eſau* and *Iacob* one from the other by ſight, and he lived in all 180 yeares, from which if you ſubtract 136, then will remaine forty foure yeares, ſo long did *Iſaac* live without the uſe of his eyes. Therefore learne you to bee thankefull that God hath given you your eye-ſight even to your lives end, ſo that you want not this ſence at all till death, or at leaſt want it not ſo long a ſpace of time. Sight is a great comfort, it is pleaſant to ſee the Sunne and to bee able with our eyes to behold and diſcerne our friends and all other creatures of GOD. Let us praiſe God for the uſe of this and other ſences.

Secondly, let us prepare to ſuffer the ſame croſſe, who can tell how ſoone his eyes may grow dimme? let us uſe them well whileſt wee have them, and withdraw them from looking after vanity,

vanity, and all other abuſes : for nothing will grieve us more when wee have loſt them, then that wee have abuſed them, nor comfort us more, then to remember that wee have kept them in order and beſtowed them holily. And indeed, they bee things apt to bee abuſed a 1000 waies; Prevent all theſe abuſes and put on a contented minde, if God ſee it fit to be deprived of them, getting ſuch a clearenesſe of inward ſight, that the comfort of that may ſupply the want of outward eyes. Hee that hath an underſtanding given him to ſee God and Chriſt, to ſee Heaven and things ſpirituall, may eaſily miſſe the ſight of other things; but ah how comfortleſſe is a blind body joyned with a blind minde? Take heed that this great darkeneſſe fall not upon you, for what can this bee but even a fore-runner of utter and everlaſting darkeneſſe.

Further, *Iſaac* in his ſtate met with divers croſſes, the Philiſtins envied him, chaſed him from them, wronged him by ſtopping his Fathers Well and by unjuſt ſtriving with him for thoſe he himſelfe had digged, theſe bee croſſes and ſuch as trouble the nature of man, and ſeeme hard to beare, but this good man wreſtled with them. 2. Met with divers troubles in his ſtate.

Prepare your ſelves therefore to be envied and wronged, and to have enemies that will contend and quarrell with you cauſeleſly, and be carefull to get Gods favour, that the malice and injuriouſneſſe of men may not be able to hurt you, but that God may bleſſe you the more, by how much men doe more envie you, wrong you and contend againſt you, as it befell to *Iſaac*. For God proſpered him and comforted him the more, by how much the world did more grudge at him, and ſeeke to diſquiet him. Labour therefore to get Gods favour, that you may have a patient, a cheerefull minde the in middeſt of the greateſt injuries. In the meane time, expect ſuch evill uſage and ſtrive to be able to beare it without vexation and diſcontent, which are things more troubleſome then the croſſes themſelves.

Further, learne to be thankfull to God, if hee have pleaſed to keepe you from ſpight, wrong and ſtrife, that either you bee not envied, or elſe thoſe that envie you have not had ability to wrong you and contend againſt you. It is a great goodneſſe of God ſo to hedge about a mans eſtate, that no man hath beene able to breake in upon him to hurt him, and it is neither mens wit nor greatneſſe that can procure unto them this ſafety, but it is God alone that maketh them to dwell in ſafety. Let our hearts be lifted up to praiſe him, that hath ſo incompaſſed us with his favour as with a ſhield.

But next, *Iſaac* was croſſed in his children. Firſt, in that hee continued long without iſſue, whereas God had promiſed him iſſue, and the hope of his ſalvation depended upon the performance of his promiſe; for out of his loynes was that ſeede to proceed in whom 3. Was long without iſſue.

whom all Nations were to bee bleſſed, and yet hee was married twenty yeeres afore this promiſe was fulfilled. So long did God exerciſe his faith with delay.

Learne to beare with patience Gods deferring of his promiſes and not to let your hopes ſlip, but ſtill to truſt on God and waite for him, who will come in due time though hee ſatisfie not our haſtie and over-eager deſires. Hold to the promiſe of God, it ſhall be fulfilled at length though wee bee made to tarry ſomewhat long for it, that wee may bee better fitted to receive it with thankefullneſſe. The longer a good thing is deſired and deferred, the more abundant comfort it yeeldeth when it is come.

4. He was croſſed in *Eſau*.

But ſecondly, *Eſau* prooved a croſſe to him in two things. Firſt, that hee tooke into the houſe two ſuch ill conditioned Maides, as were a griefe of heart to *Iſaac* and *Rebekah*, *Gen.* 26. *ult.* This is a bitter croſſe to bee peſter'd with unquiet, froward, unruly and wicked daughters in Law, that ſhall make one weary of his life, and like evill and bitter ſauce, take away the ſweetneſſe of all other comforts. Learne to bee thankefull, if you have eſcaped this croſſe, and if God have provided ſuch yoake-fellowes for your children, as by their dutifull and loving carriage doe make the comfort of your lives more abundant, framing themſelves to content you in all good and lawfull things, as if they were your owne ſonnes or daughters: It is a great ſatisfaction to ſee ones children ſo happily matched; Let not this benefit bee ſleighted and paſſed over without particular thankes. And now prepare for this croſſe, or if you bee under it, labour to beare it, ſo as not to bee made weary of life, but enjoy the reſt ſo thankefully, that the bitterneſſe of this may bee ſweetened and allayed. And pray to God to direct your ſelves and your children ſo in their choice or yours for them, that they may not ſtumble upon a torment unawares, and learne in chooſing to chooſe for grace rather then ſiniſter reſpects, ſo may you hope to bee directed aright, and to get a true benefit.

Againe, *Eſau* was a croſſe to his Father in his malice againſt his Brother, whom hee purpoſed to kill, and would not keepe the thought to himſelfe ſo, but that it uttered it ſelfe. If *Iſaac* knew not of it, hee was not afflicted with it, but if hee did, hee could not but take it heavily. Thanke God if hee have not given over your children to ſuch malice one againſt the other, and if you lie under this miſery, make it as eaſie as may bee, by telling your ſelves it was *Iſaacs* croſſe, and yet God kept it from ever comming to execution.

2. In *Iacob*.

But *Iſaac* was croſſed in *Iacob* too, for hee lived a ſtranger from him twenty yeeres ſo that hee did not enjoy him. Is it not a griefe to have a good childe as it were baniſhed and reſtrained from dwelling with his Father for ſo long a time, whoſe company his love

love makes him to desire every day? But *Isaac* lived to see much rudeness in his Grand-children, for hee out-lived *Iosephs* selling into *Egypt*, and was afflicted in *Iacobs* uncomfortableness under that crosse. Bless God if it have not happnend so to you, and if it have, mutter not, for what are you that you may not be put to as much hardness as *Isaac*?

His death.

And lastly, *Isaac* died at 180 yeeres, a long life indeed for those times, but it ended in death and buriall, and so must each of yours even a great while sooner, O therefore study to bee prepared for it.

THE SIXTEENTH EXAMPLE.

OF REBEKKAH.

Rebekkah was the wife of *Iſaac*, of her birth and death the Scripture is ſilent. We are therefore to look into her life, wherein obſerve the good ſhee had and did, the evill ſhe did and ſuffered. The good ſhe did,

Rebekkahs neither birth nor death is mentioned in Scripture.

Firſt, whileſt ſhe lived young in her Fathers houſe, She was a Virgin untouched by man, *Gen.* 24.16. *No man knew her*. It behooveth young women to behave themſelves ſo modeſtly, and ſhamefac'dly, that they may bring themſelves unto their own husbands undefiled. Therefore the holy Ghoſt appointed the Parents to be carefull of preſerving the tokens of the maidens virginity, that they might be able to prove it againſt the ſlanders of her husbands evill tongue (if he ſhould after report that he found her not a maide) but withall he appointed that if the woman could not prove her ſelfe to have been a Virgin, ſhe ſhould be brought out and publiquely ſtoned at her Fathers doore, *Deut.* 22,13. You ſee that God would have the daughter put to death which ſhould be bold to proſtitute her ſelfe to any other men, and then deceive one that had not knowne her, and thruſt her ſelfe upon him as if ſhe had been a Virgin, as much as if he had ordered that ſuch a defiled

Her vertues. 1. She was chaſte while a Virgin.

maiden ſhould not marry any other but him that had defiled her, unleſſe firſt ſhe had made the matter knowne unto that other. Now what care ſhould be taken to preſerve chaſtity, the heathens may teach us, who for meere credit ſake, uſed diligence in this matter, and it ſhould be a ſhame for Chriſtians not to exceed Pagans in any point of goodneſſe.

Let me therefore ſpeake unto you young maidens, and require you to follow *Rebekkah* in this kinde, keep your ſelves pure, ſuffer not your ſelves to be won away with any ſolicitations for all occaſions of ſin. Be not haughty in conceit of your own ſtrength to withſtand any allurement, but feare God, and beſeech him to keep you by vertue of his feare, elſe many a boaſting maiden hath been forced out of her own experience to confeſſe, that this offence cannot be prevented by braging. I ſay therefore, let the feare of God, and an humble heart, and a carefull ſhunning of evill opportunities be the preſervers of your chaſtity. And if any of you have been corrupt, and vitiated, though it be knowne to none but God and your ſelves, ſee that you be greatly humbled, and truly penitent for it.

The cuſtome of many is, if they can conceale themſelves in this kinde, and that they prove not with childe, to the publique reproaching of themſelves before men, not at all to grieve for the ſin committed, though it be nevertheleſſe abominable in Gods ſight, becauſe of ſuch concealing it; yea, ſome there be that adde murder alſo to filthineſſe, uſing meanes of abortion to themſelves, or of hindering themſelves from conceiving, by wicked reaches, and deviſes: But the all-ſeeing eyes of God do diſcover their lewdneſſe, and will make their offences knowne to all the world, and that ſo much the more to their diſgrace, and deſtruction, by how much they have declared themſelves to be more wicked, in fearing men, and not God. Indeed if the matter come to open knowledge, they weep, and take on, ſhewing evidently, that ignominy goeth nearer to their hearts than ſin, and that they care not how lewd they be, if their lewdneſſe come not to light. But I ſay, be you carefull to prevent ſecret ſins in this kinde, and tender the health of your ſoules more than the credit of your names, and undoe that ſin by unfained repentance, which will elſe make you odious to God, though you hide it never ſo cloſly from men. And let Parents alſo cary a watchfull eye upon their daughters, not giving them liberty to range up and down at unfit times, to unfit places, leſt it befall them as it did *Dinah*, *Iacobs* daughter, when ſhee gave her ſelfe leave to gaze abroad to ſee the faſhions of the daughters of the countrey. And I muſt alſo ſpeake to young men, which goe a wooing to young maidens, that they ſuffer not themſelves to be ſo far tranſported with unlawfull, and unruly deſires, as to pollute thoſe before marriage, or aſſay to ſolicite them whom they pretend to love ſo, as to make them their wives. If they love them, let them keep them ſo worthy to be beloved, and enter not into Gods Ordi-

nance,

nance, through the devils Portall, as I may call it; O be not so wicked, so injurious to the maid, and the friends of the maid with whom you seek to make affinity, as to lay a snare and blot upon your selves, and the kindred and parents of your selves, and of the Virgin to whom you pretend love and good will, but enter purely into Matrimony, that the blessing of God may accompany you in Matrimony. And so much for *Rebekkahs* chastity, she came an unspotted Virgin to the bed of marriage.

2. She was painfull and curteous. My Lord, said she: Sir, as you would say in English.

Now further, she was a painfull and a curteous maid, for she came out with her pitcher on her shoulder to draw water at a common Well, and did not think so much of her labour, but that she was ready to draw water, and fill the troughes till a number of Camels had drank their fill, and curteously let down her pitcher to give the man that was a stranger to her, to drink, and of her own accord offered her service to water his Camels too.

Learne you maidens to be painfull, learne to be curteous, by labour you should keep your bodies in good health, and your mindes also free from vices and evill desires, and by curtesie you shall shew your selves to be of a good nature, willing to be serviceable, and so shall win love, credit, and good esteeme: but an idle churlish person, that makes her selfe sick by her sloathfulnesse, and by her backwardnesse to do service, (shewing that she is good for nothing but to trick up, and pride her selfe) becomes loathsome to God and man. Be not idle, be not nice and dainty, be not sowre and churlish, these things will cause you to inherite as much disgrace as *Rebekkah* did inherite honour and good will. Let me commend unto you the vertuous example of good *Rebekkah*, dresse your selves as it were at her glasse, and adorn your selves with her vertues. This Story you may reade at large, *Gen.* 24. 15. and so forward reade it, consider of it, and take it forth into your lives, and learn to live according to the worthy presidents which the word of God commendeth unto you. The custome of the world, and the corruption of nature will perswade you rather to pride, niceneſſe, sloathfulnesse, and discurtesie, but we must take heed of following our own naughty nature, in the sinfull fashions of the world; She is a Christian indeed that is wiling to live according to the Scriptures.

3. She was willing to be ruled by her friends in marriage.

Now consider another vertue of *Rebekkahs*, she was willing to bee ruled by her friends in marriage, and when they had given their consent to *Abrahams* servant for the marrying of her to *Isaac*, she also consented, and said, *I will go with the man*, *Gen.* 24. 58. So should all maidens yeeld themselves to the government of their parents and friends in this matter, that they may with more assurance & comfort expect the blessing of God to make their lives comfortable in mariage, by giving them love & favour in their husbands eyes, and bestowing upon them good husbands, at least if they meete with such as be not what they ought, they may with more contentednesse & patience undergo

the croſſe when it comes not with a ſting upon their conſciences, in that by their ſinfulneſſe they have even pulled miſery upon themſelves. If you be well matched, the comfort will be doubled, when you ſhall perceive that it is a fruit of Gods goodneſſe unto you, in bleſſing your care of obſerving his commandements, and directions, and if a croſſe come, it will be far more eaſily borne, when you have your parents and friends ready to comfort you, and helpe you, becauſe you have followed their directions in beſtowing your ſelves. Thus you ſhall provide beſt for your own perpetuall welfare: for that inordinate paſſion, which is called love, will ſoon be quenched like a fire of thornes, and then it is not the fulfilling of irregular deſires, that will miniſter comfort unto you. It is evident by experience, that diſcord and diſſention do quickly fall out betwixt them that followed paſſion rather then duty, and diſcretion in placing themſelves with a husband. Now you ſhall be well able thus to perform your duty both to God and your Parents, if you keep your ſelves owners of your own hearts, and ſuffer not your unruly paſſions to make you ſlaves unto themſelves, and ſo to make your duty difficult and tedious. He that keeps his feet and legs free from ſhackles and chains, can eaſily go about any buſineſſes that are needfull for him to do. But whoſoever will lade himſelf with irons and fetters, ſhall finde it grievous to ſtir when it is requiſite for him to go any whither. Therefore ſhackle not your ſoules with the chaines of unruly affections, that you may chearfully yeeld your ſelves to your parents diſpoſall, as both nature and religion do require at your hands. Give not away your ſelves before hand, commit not that vile Idolatry of making ſome one man a falſe god unto you, and let not your hearts be inſlaved to any one, before your Parents have given you, who have intereſt from God to diſpoſe of you according to the rules of diſcretion for your own good. For Parents looke to the conſtant good of their children in beſtowing them, but their own green heads do likely regard nothing elſe but the pleaſing of their eye and fancies, which likely doth end in miſery and diſcontent. And ſo you have ſeen *Rebekkahs* good carriage while ſhe was a maiden, living under the government of her Father in his Family.

Her good carriage when married.

Now ſee how ſhe carries her ſelfe afterwards.

1. To God. 2. To her husband. 3. To her children.

1. She joyned with her husband in prayer for children.

1. To God, She joyned with her husband in prayer for children, and therefore ſhe had faith in God, and truſted in him for iſſue, not barely to the courſe of nature, for it is ſaid *Gen.* 25.21. *Iſaac entreated the Lord for his wife, becauſe ſhee was barren*, ſhee was preſent with her husband, and joyned her owne ſupplications with his, for the obtaining of fruitfulneſſe by him. A good woman ought to bee prayerfull, and both to unite her devotions to her husband, and alſo to call upon God by her ſelfe alone. See therefore you wives that you bè ready to ſhew piety in the ſame kinde;

pray

pray to God with your husbands, yea pray to him for your ſelves, husbands, and children, and for all good things. The bleſſings are doubled that are gotten not alone by naturall endeavours, but by ſervent prayers unto God, for this is a proofe, that they be granted by God in favour, and ſo they become tokens of his love to men, and by that meanes are much more comfortable then of their own nature they could be. Thoſe wives therefore are too blame, that ſcarce are willing to pray themſelves, or to joyne with their husbands, but by their backwardneſſe interrupt their praying together, a thing condemned by S. *Peter*, when it is procured by diſcontents, falling out betwixt, and conſequently alſo by any other meanes. Mend this fault O ye wives, and you that are husbands, if the fault have been in you, mend it, and ſee that you joyne together, calling upon God. If you have children, yet there be enough of other things for which you ought to viſite the Throne of grace. The graces of Gods Spirit are much more deſirable then the fruit of our bodies, and I am ſure that our hearts are all barren of ſuch fruit, and cannot be made fruitfull but by Gods Spirit working in our hearts, and prayer will cauſe him to make a barren heart fruitfull as well as a barren wombe, but without prayer the heart will never bring forth true grace. Naturall benefits, children, and the like, doe fall into the laps of men and women though they doe not ſeeke them from God by this exerciſe of prayer; but ſpirituall bleſſings cannot be obtained by any other meanes, if this be not alſo joyned to the meanes to ſanctifie them. You have therefore cauſe enough to pray together as well as *Iſaac* and *Rebekkah*, even though you have not barren bodies, yea, and if you have children, yet it is requiſite to crave Gods favourable bleſſing upon them, without which, they may prove afterwards the greateſt croſſes you have, inſtead of the greateſt comforts; ſee therefore that you be not ſlack in this ſervice of God.

2. She inquired of God when the children ſtrived in her wombe.

Again, *Rebekkahs* duty is ſeen, in that ſhe went to God to enquire when ſhe found a more then ordinary ſtriving in her wombe: wee muſt all learne of her to keep our peace with God, and to be alwaies ready to ſeeke to him, if any thing befall us that puts us to feare or trouble, as you ſee the people of God have done at all times. It becomes the children of God ſtill to enquire of him, and ſeeke to him in all occurrents. Indeed it pleaſeth him to ſend ſuch occaſions unto us, that by them we may be drawne nearer unto him, and viſit him more often, and more chearefully. They therefore that are ſtrangers to God, and run any whether, rather then to him for help and direction, when troubles doe come unto them, are much too blame themſelves for profaneneſſe. They acknowledge God alone in word, but deny him in deed, that are thus eſtranged from him. Mend this fault now, and that you may with more aſſurance run to God when croſſes and cumbers befall you, be ſure to pray without ceaſing, and to keep your hearts in with him, by calling upon him at all times. It is

a moſt happy thing to have the Throne of grace alwaies open to ones prayers; and it is kept open by continuance, and daily exerciſing ones ſelfe in this ſervice. If any ſay, how ſhall we enquire of God now, ſeeing we are now deſtitute of extraordinary Prophets, by whoſe meanes we may ſeek unto him? I anſwer, we have his Word, wee have his Name, we have his Miniſters and faithfull people to go unto, and by thoſe we may as ſufficiently ſeek unto him, as by any extraordinary Prophets. Wherefore as *Rebekkah* feeling that buſling in her wombe, ſaid, why am I thus? And went to enquire of God, *Gen.* 25.22. So muſt we in all occaſions of diſquietment, either of body, or of minde, thinke with our ſelves, why is it thus with me? and muſt come to prayer, and crave direction and help of him; We muſt run to his word, and ſeek to informe our ſelves from thence, what may be the cauſe of our preſent eſtate, and conſult with his faithfull ſervants that have a larger meaſure of knowledge then our ſelves, that by their advice we may learne what is fit for us to doe, and upon what ground it is that matters be ſo with us, and God by theſe means will ſettle and quiet our mindes as ſurely, and firmly, as of old he accuſtomed to doe by meanes of his holy Prophets. So you have *Rebekkahs* piety to God, now ſee her carriage to her husband, and we finde in the Story of her life, teſtimonies of her being a dutifull wife unto him.

3. She was dutifull to her husband.

For firſt, when ſhe found him inclined to go againſt the will of God (in giving away that ſolemne bleſſing which ſhe inherited from his Father *Abraham*, unto the Son to whom it was not due, becauſe God had preferred the younger before the elder) ſhe was carefull to prevent that ſin, and to procure the bleſſing unto *Iacob*, to whom it was due, and how? Not by brawling and falling out with him, but by a gentle and a quiet meanes. I commend not the uſing of guile and falſhood, but in that ſhe fell not to it by violence of ſpeech, but by a gentle and milde way, in that I cannot but commend her. Herein ſhe did the part of a loving, diſcreete, and dutifull wife, who reverenced her husband, and deſires to keep him from ſin. She came not chaffing to *Iſaac*, as once *Sarah* did to *Abraham*, but by a gentle courſe ſhe cauſed him to eſcape the fault before he could commit it, and beyond his purpoſe. So muſt you good wives carry your ſelves, if your husbands be about to ſwerve out of the way, and you perceive it, you muſt endeavour by ſweet and dutifull courſes to prevent, or recall them from ſin, not to uſe fierce paſſion, brawling, as ſometimes women of a fierce ſpirit doe, who many times are puniſhed for their indiſcreet frowardneſſe, by failing of their deſires, and making things worſe, rather then changing them for the better. The ſame diſpoſition to her husband ſhe ſhewed in another paſſage too, for that ſhe might procure the ſending of *Iacob* into Padan Aram, ſhe did not openly declare the matter to her husband, but came and related the trouble ſhe had with *Eſaus* wives, and told how bitter a thing it would

would prove unto her, if ſhe were as bad yoked with another wife that *Iacob* ſhould bring, and ſo won him to diſpatch *Iacob* for a wife into *Padan Aram*.

A woman ſhould alwaies deale by loving meanes with her huſband, to get the good ſhe would at his hands, and not by violence and clamour. You that would have the repute of good wives in your own hearts, ſee that you follow *Rebekkah*, prevaile by diſcreet, wiſe, and curteous courſes, not by ſtrong hand, and violence. But theſe eager, ſharp, and paſſionate women, that will wreſt the things they deſire out of their husbands hands, (perhaps alſo inconvenient things) by chiding, and big, and loud words, as once I told you *Sarah* ſought to do, or elſe by puling, and whining, and charging their husbands not to love them elſe, as the wife of *Sampſon* did, are to be blamed as undiſcreet, and diſobedient wives, and if they repent not of their folly, and unrulineſſe, the Lord will one day call them to account for their miſdemeanours: Gentleneſſe, and dutifulneſſe muſt adorn your converſation, and your husbands muſt ſee your converſation coupled with feare to diſpleaſe, ſo ſhall you make your ſelves and husbands happy, both at once, and have a kinde of lawfull power with them over whom you have not any authority.

But now of *Rebekkahs* carriage to her Sons, ſhe was in the right, ſhe loved the good ſon whom God loved moſt; *Iacob* was a plain man, but a good man, beloved of God, therefore ſhe did love him too, and herein ſhe did much excell her husband *Iſaac*, and was more to be commended, and did better pleaſe God. Indeed herein ſhe ſhewed her obedience to God, as well as her affection to *Iacob*, whom ſhe deſired to have attain the bleſſing, becauſe ſhe knew that God had appointed it unto him. It is a neceſſary thing, that men ſhould ſubmit themſelves unto God in every thing, and become furtherers the beſt they can of fulfilling his good pleaſure, when once he hath vouchſafed to manifeſt it unto them. O let us learn to ſubmit our wills thus to Gods will, and to make it our care to have thoſe things done by our ſelves and others which he would have done. And learne Parents, and all men, of *Rebekkah*, to love them beſt in whom the Lord hath printed his Image moſt clearely and abundantly. Let godlineſſe be the loadſtone of our affections rather then any other thing, yea let us all learn of her too, to ſtrive to procure a bleſſing upon our children, though not by ſuch a courſe as ſhe took, for herein ſhe was manifeſtly blame worthy, yet by all good and honeſt courſes that we can, even by our prayers for them, and good inſtructions to them; and the like. You have heard *Rebekkahs* goodneſſe, ſo much as I remember that the Scriptures have left upon record, ſaving it is noted of her, that ſhe made ſavoury meate for her husband, ſuch as he loved, ſhe could not have done it ſo well then, if ſhe had not taken notice of it, and done it often before. So it is the part of a good woman to cheriſh her husband in his diet, ſo far as her meanes and ability

4. She loved her beſt ſon moſt.

5. She provided ſuch food for her husband as he liked.

ability will permit, and having informed himself what is pleasing to him, accordingly to provide it for him. So shall she shew good will to her husband, which alwaies makes one carefull to please and gratifie the party beloved. Here is a patterne for you to live after, all you good women seek to give your husbands due content in their food, prepare things acceptable to them as you be able, especially, if they be weak, blinde, or otherwise afflicted; that your kinde usage this way, may even countervaile the want of other benefits, and cause their lives to be as comfortable to them, as in such crosses they may be: but without doubt she is a bad and unloving wife, who neglecteth to give her husband satisfaction in this point, who sets him short, and cares not to fit him with pleasing food; if they be not destitute of meanes, yea, who feeds her self deliciously in his absence, and must have some choice provision for her self when she pleaseth, that shall be hidden from his eye, and withdrawne from his mouth.

A great fault it is in a wife, to forget that her husband and she do make but one body, and to divide him from her in eating and drinking to whom she is so nearly linked in other society. Be no more offenders in this kinde, if you have been such, but now be good nurses to your husbands, and let them at least partake with your selves of any good fare which you provide for your selves. These be the things commendable in *Rebekkah*. Now I come to her faults.

Her faults, She used fraud to conveigh the blessing to *Iacob*.

First, she used deceit and fraud to conveigh the blessing unto *Iacob*, and sought rather to hooke it to him by a fleshly device, then to compasse it by a convenient and lawfull way. You shall reade the Story *Gen.*27.1. and 17. She knew her husband was blinde, therefore she spake to *Iacob* to get the blessing by a cunning device, she sends for a Kid, makes such a dish as was pleasing to *Isaacs* palate, uses meanes to make his hands and neck seem rough, like unto *Esaus*, by covering them with the skins of the Kids as handsomely as shee could, and so sends him in to *Isaac*, having before emboldned him to say, though falsely, that he was *Esau* the eldest Son. This was a sin in her, the matter of it was fraud and falshood, the aggravations of it were, first, she drew *Iacob* into the sin of lying and shifting, even contrary to his own temper, for the Scripture witnesseth of him, that *He was a plain man*.

Secondly, she was set upon it, that though *Iacob* objected he should get a curse rather then a blessing, by seeming to his Father a deceiver and a mocker, yet she found a meanes to encourage him in his lying, by a trick to beguile his Father well enough; that he should never finde him out, and so drew him to go thorough with the crafty device: this was practised even against her husband also, to whom it least of all becommeth a wife to use deceit and lying. Only there was one mitigation and extenuation of her fault, she did aime at a good end, but a good intention cannot justifie unlawfull means that are used to accomplish it. We have in her then a fault of craftinesse, and

and deceit, and lying. There is a great difference betwixt wiſdome and fraud, wiſdome will alwaies hold it ſelfe to the ſide of juſtice, not alone in the thing it mainly ſeekes, but alſo in the path which it chooſeth to walk in to that end; But fraud is as it were a rotten wiſdome, and cares not to follow equity and truth in the way it takes, and neither many times in the end. Abhorre fraud, that is, the carrying of a thing wilily with lying, and falſhood, whether it be good or bad, but moſt of all if it be bad. *It is a ſin to do evill that good may come of it*, as S. *Paul* teacheth, *Rom.* 3. *It is a ſin to lie, even for Gods cauſe, and to defend even his juſtice with falſe tales*, and figments. As *Iob* admoniſheth his frinds that did ſo, and that they might not ſeeme to impute unrighteouſneſſe to God in ſo ſore puniſhing of *Iob*, they did impute hypocriſie to him that was puniſhed. It is a ſin to lie even for a purpoſe otherwiſe good, for we are commanded to *put away lying*. Wherefore, conſider of your ſelves, if you have not lyed and beguiled, if you have not allured and encouraged others to joyne with you in lying, and beguiling, that elſe would not have done it. If you have done it againſt thoſe that were neare to you, to whom you ſhould have uſed more reſpect: And worſt of all, if you have done it for a ſinfull end too, that is, not to get what was due to you, as here *Iacob*, but what was not due, by over-reaching your neighbours in bargaining, and the like, not to keep a man from ſin as here, but rather to draw him to ſin, as in caſe of unjuſt complaints to a ſuperiour, to make him puniſh, when he ſhould not puniſh; Not to do your ſelves good, as here *Iacob*, but to do another a miſchief, as *Davids* falſe accuſers to *Saul*, and if your conſciences accuſe you of ſuch fraud, repent of it before God, blame your ſelves for it, ſeek pardon, reſolve to put it away for hereafter, and intreate the Lord to fortifie you againſt all ſuch wickedneſſe, that ſo you may be pardoned, elſe great is the danger of ſuch wickedneſſe, *The bread of deceit ſhall be gravell in the belly, and wealth gotten by lying ſhall prove but vanity toſſed to and fro of them that ſeeke death.* I pray you, conſider how God chaſtiſed this guile in theſe two good perſons, and that though they had a good end in it; For, this occaſioned the rage of *Eſau*, which made him threaten, yea, and after attempt to kill *Iacob*, and ſo drove *Iacob* from *Iſaacs* family, and kept them from that comfortable enjoyment each of other, which elſe they might have had for twenty years together. And be you now lovers of plainneſſe, abhorre ſhifting and falſhood, truſt God with the ſucceſſe of all your affaires, and truſt not to your own hearts, and heads, he that ſeekes to effect his deſires by honeſt and juſt meanes, he puts confidence in God, and not in himſelfe, he that uſeth lying and couſinage, he puts not his hope in God, but in his own wit and heart: Shew true and well grounded confidence in God, by keeping your ſelves within the paths of equity and truth, lovely pathes, faire pathes, ſtraight pathes, which ſhall ſurely lead you to more happineſſe and comfort at laſt, than lying,

and

and fraud, hatefull, dirty, and crooked paths can possibly do. Learn as *David* saith, *Psal.* 119. *To hate lying, and to love Gods Law*, love to be guided by God, who is the God of truth, and hate to follow lies, which are of the devill, the author of lying. Doe not object, that you cannot possibly escape such and such mischiefe, bring about such and such a good businesse, unlesse you turne a little aside; to a little lying. I answer first, trust God with successe, beleeve above hope, let faith guide you, not naturall reason; Cannot he doe that which reason will call impossible? Hath not he said, *Rowle thy self upon God, and thy waies, and he shall bring it to passe*? Will you not rest upon him for the performance of so evident a promise? And secondly I answer, that the greatest evill must be suffered rather than the smallest sin committed, and the attaining of the greatest benefit, cannot countervaile the committing of the least sin, and that man doth not truly know either God, or sin, or the world, or himselfe, that doth not yeeld to these truths.

2. She was too much troubled at her evill daughters in law.

So you have this fault of *Rebekkahs*, another is, that she was too much troubled at her evill daughters in law, and was weary of life because of them. This is a fault, to make crosses too too heavy our selves, to be so distempered with them, so, as to become weary of life because of them, yea, it is a fault found in those that were truly religious, and godly; *Eliah* would fain have parted with his soul, because of the troubles which he met withall, he desired *to die*, saith the Story, and said, *It is enough, Now Lord take away my soule from me, for I am no better than my Fathers*. *Moses* would fain have dyed too, when the people murmured against him, and he poures forth his griefe before God in these words, *If thou wilt deale thus with me, kill me now, kil me if I have found favour in thine eyes, and let me not see mine evill*. Sometimes you finde good men desirous to escape death, and crying, Lord save me from the hands of mine enemies, and sometimes againe even covetous of it, and crying with vehemency again and again, kill me Lord, kill me, and if thou loveſt me, kill me. *Iob* was exceeding desirous to die, and said, *He would seek for it as for gold, yea, and fine gold*, So you perceive that mans nature is prone to waxe weary of living, because of affliction, and that this is a fault, and a weaknesse, is evident. It is an act of ingratitude, because a man considers not as well the good he enjoyeth, as the evill, for if he would reckon well, he doth alwaies receive more good at Gods hand in this life, than evill, but as one bitter morsell causeth that the mouth tasteth nothing almost but bitternesse, though it have before received many dainty morsels, so it is with us in this case.

2 King. 19. 4.

To desire death because of misery, is a sin, and why?

2. Againe, it is a fruit of hopelesnesse, and despaire, the soule doth not expect the favourable goodnesse of God to strengthen, and deliver in due time, but thinks it will never be better with mee till I die, and therefore wisheth it selfe out of the world. Hope would hold the heart up from these faintings, but it is a kinde of despaire

deſpaire that caſts it into ſuch ſwounes, as *Iob* ſaid, *As for mine hope, where is it?*

Thirdly, pride is one great cauſe of this diſpoſition, men conſider not with themſelves how unworthy they be of any good, how much they have deſerved far greater evill, and therefore are immoderately vexed with thoſe they feele, and therefore count their beeing a burden. But is it not a fruit of great pride in a man, that as if he were his own maker, preſerver, diſpoſer, will be no longer then he may have his own will? and may ſee things to go along with him after his owne wiſhes.

Further, a man wrongs himſelfe exceedingly, by ſuffering himſelf to grow weary of life, for firſt, he makes the miſery greater, by makeing himſelfe weaker to beare it. If a man be to beare a great burden, it doth him much hurt to ſcratch the skin of his ſhoulder, for that will adde much to the pain of bearing. A gauled place will ſmart of it ſelfe, how ill doth he provide for himſelfe, that rubs off the skin from his ſhoulders, when he is put to carry a thing. So doth he that will needs give way to ſo much impatiency, as to be weary of life, yea, he expoſeth himſelfe to the danger of becomming a ſelf-murtherer, that yeeldeth to this wearineſſe of life. For it will not be very hard to perſwade any man to caſt away that which is his burden. So it is evident, that this was an offence in *Rebekkah*.

And now come you men and women of all rankes, looke into your ſelves. Have not you alſo been weary of life, and that upon a very ſmall occaſion? A maide is croſſed in her deſires, by her parents for her good, and ſhe ſees no likelihood of having what ſhee would have, then ſhe pules and takes on, and wiſheth ſhe were dead and buried, ſhe would forgive him that would knock her on the head. A man hath met with ſomewhat a froward woman which vexeth him with her words, then he will be dead in a chafe, I would I were out of the world, never man was ſo peſtered with a ſhrew as I, ſo it is with wives too. Come now, recount you owne paſſions, are you not aſhamed of theſe drunken diſtempers? what is life, a thing ſo dog cheape with you, that upon every occaſion you would caſt it away? Are your ſelves things of ſo little value that ſo ſmall a matter ſhould make you weary of your ſelves? You wrong God exceedingly in ſuch diſtempers, for you make it appeare that you think of him, as of an angry governour, that cares not how unreaſonably he laies upon his ſervants in his anger: Either theſe corrections are ſufferable, or not, (I meane ſuch as by wiſdome and diſcretion you might compoſe your ſelves to beare with gentleneſſe,) or they be not, if they be, why do you chafe thus? If they be not, who hath ſent them? Verily you provoke God to ſend unſufferable croſſes, that will make eaſie croſſes unſufferable; What ſaith the Father to the froward childe, doe you cry for nothing, take you that then to make you cry for ſomething, and ſo doubles and redoubles his blows with a ſtrong arme, till the childe, feeling

feeling the ſmart of his Fathers anger, begins to compoſe himſelfe to a little more ſufferance. Brethren, let us repent of this folly, there ſcarce liveth a man that hath not overſhot himſelfe in this faſhion: O let us repent of it, and let us diligently reſiſt ſuch diſorderly paſſions hereafter; Let nothing make us weary of life but ſin, and not that ſo exceſſively, as to make us intemperately wiſh death. Of ſin we ſhould be weary, but of life for ſins ſake I know not whether we may allow our ſelves at all to be weary. But for croſſes, be they what they will, we ſhould not be ſo weak and impatient, as to grow weary of life. For God is able to deliver us out of all croſſes, and will do it, and he will ſo ſanctifie them to us, that it may be more for our profit than if it were removed, and can give, as in *Iobs* caſe he did, ſo bleſſed an iſſue, that our ſelves ſhall confeſſe it was but our folly, not to be willing to continue under them according to his will. Had not *Iob* cauſe to unwiſh his former wiſhes, when the Lord did make ſo large an addition of happy dayes unto him? Above all, we muſt conſider of our worthineſſe to be damned, that we may not thinke much of croſſes, and labour ſo to reſt upon God for the eſcape of damnation, that afflictions which are but for a ſhort ſeaſon, may not ſeeme unto us extreame. Looke upon our Lord Ieſus Chriſt, what ſufferings were comparable to his? Yet we never meet with any wearineſſe of life, or wiſhing of death in him. Looke upon S. *Paul* too, Never man had feeling of greater tribulation, and he tels us, that hee tooke pleaſure in neceſſities, afflictions, tribulations; but that he wiſhed himſelfe dead, that hee might be free from his croſſes, wee never reade.

Let us follow the vertues of godly men, but let their weakneſſes be our warnings. And that we may not diſtaſte life for any croſſes that befall us therein, let us often renew our faith in Gods gracious promiſes, to give us an happy iſſue out of all, and to bring us ſafely to his heavenly kingdome. Moreover, if ſometimes theſe fainting fits doe gather upon us, and our mindes be overtaken with this tiredneſſe of ſpirit, let us learne though to be humbled, yet not to be diſcouraged. We conclude not againſt *Elias*, *Moſes*, *Rebekkah*, *Iob*, that they were not truly ſanctified, becauſe they were imperfect in patience; Why ſhould we make ſuch untrue, and uncharitable, and indiſcreet concluſions, either againſt our ſelves, or others with whom we live? As an extenuating of faults to make them ſeeme nothing, and make our hearts hard under them, is to be condemned, ſo an overaggravating of them to make our ſelves ſeem no children, making our caſe worſe then ever any mans before, is likewiſe to be condemned; Satan is author of both theſe follies, and the effect of the latter is to drive us from God, as well as of the former, and all things are ill uſed when they tend to keepe us from comming to God, and truſting in him. So much of *Rebekkahs* good and bad, now of the good and evill occurrents that befell her.

Her

Her prosperity first was great, for God called her from her Fathers house, in which Idolatry did raigne, and false worship prevailed, to be a member of *Abrahams* house, and a mother of the Messiah, and a professor, and practiser of Gods true religion; and not alone so, but gave her grace to be a godly woman, an heire of the promise made to *Abraham*, together with her husband. This is the greatest of mercies here below, to be called from darkenesse to light, from serving the devill and Idols, to serve the true and living God.

3. Her prosperity, She was effectually called.

If God have granted to any this mercy, even to call them effectually to himselfe out of the darkenesse of a false worship and religion, to the light of a godly life. How much cause hath he to blesse God, and to rejoyce in this mercy above all mercies, and bee freequently and heartily thankfull? But if you have not yet attained it, for many live in the Church that be not of it; take notice of your wretched condition, and now cry earnestly to God to bring you to the effectuall and saving knowledge of his truth, that you also may be indeed, and not in bare profession, of the household of *Abraham*, the true Church.

But *Rebekkah* had other benefits, beauty, health, and strength, for ought we reade, after marriage as before. A rich and godly husband in whom she was doubly happy for her soule and state, and one godly childe too, whom she dearely loved, and who shewed himselfe a man worthy to be loved. A good husband, a good state, a good childe, good health, bee they not benefits indebting us to God in many praises, and thankes, and much carefull obedience? Let not these mercies be strangers to your thoughts, but ponder upon them to stir up your selves to thanksgiving and obedience.

Gen. 24. 16. 20

2. She was beautifull, healthy, strong, had a rich and godly husband, and a good childe.

Now for her crosses, some shee suffered in her dayes as well as others.

4. Her afflictions.

First, her husband fell blinde and weake, and almost bedridden. No doubt but she did participate with him in this affliction, and it was a griefe to her to see him so imprisoned in darkenesse; and some trouble it must needs be, though her love made it easie to give attendance upon him in that estate. Likewise she could not but grieve to see her husbands affections to be so much more than they should have been for a long time upon her elder, but worser son.

1. Her husband was blinde and weake.

2. Her husbands affections were set too much on the worser sonne.

It was also a great griefe unto her to see the rudenesse and bloodinesse of her son *Esau*, who comforted himselfe against his brother, with an intention, so soon as his Fathers funerals were over, to dispatch him, and rob him of the blessing, though he could not get it to himselfe. Would it not cut the heart of one of you Parents, to heare that one of your sons (you having but a couple in all the world) should resolve to become a murderer of the other, and so you stood in danger of being deprived of them both at once; would not both these things grieve you? Againe, it was a griefe to her to have her good son as it were banished from her house, and compelled to fly away in secret for his life. For had he not been compelled to steale

3. *Esaus* resolution to kill *Iacob*.

4. *Iacob* was banished from her as it were.

into *Padan Aram* in reſpect of *Eſau*, as to ſteale thence again in reſpect of *Laban*, his Fathers eſtate was not ſo low, that he muſt needs have travailed over that Iordan with a ſtaffe, and come to *Labans* houſe all alone, and there have ſerved an hard ſervice for a wife. Sure *Iſaac* was not a prodigall, he had not conſumed his eſtate ſo, that *Abrahams* grandchilde muſt be ſent out ſo poorely appointed, whoſe ſteward when he fetched a wife for *Iſaac*, had ten Camels well laden with rich things, and many ſervants to attend him, and ſo with ſpeed returned home with his errand. But feare of *Eſau* cauſed him to goe ſpeedily and ſecretly, that no man might know it, leſt ſo he might have fallen into miſchiefe by his meanes, and to tarry ſo long till he might heare his brother was pacified.

Now did not this, think you, wound *Rebekkahs* heart? Did ſhe not part with a great part of her comfort, when ſhe parted with her beloved ſon *Iacob*? ſo far, ſo long, and in ſuch a manner.

5. She was vexed with the frowardneſſe of her daughters.

But worſt of all, ſo long as ſhe lived with her daughters, ſhee was miſerably vexed with their frowardneſſe, and ill conditions. Indeed at length *Eſau* tooke his journey to mount Seir, where her friends dwelled, and made this croſſe more eaſie, by removing his habitation with his wives and all he had: but in the mean it was an anguiſh to her, and that (*viz.* loſſe of *Eſau* too, when *Iacob* was gone) could not but miniſter matter of ſome affliction to her in minde.

Now let all of us be perſwaded to looke for theſe and the like croſſes, that by fortifying our ſelves againſt them, we may be made more patient, and ſo beare them with leſſe diſcontent: for what are we, that God ſhould handle us with more indulgence than this ſo good a woman? And thoſe that lie under any ſuch croſſe in huſband, ſons, daughters, daughters in law, let them frame themſelves to a more contented ſuffering, becauſe they finde that they bee no other kind of evils, than thoſe wherewith their Father hath exerciſed their betters in former times, as he doth alſo for the preſent; Hee muſt be an unruly childe that will roare, and take on, when he beareth no more than his other brethren and ſiſters beare before him; yea, and if we have eſcaped theſe particular croſſes, let us be thankfull to God for our freedome even from them, and make the bearing of the reſt more eaſie, becauſe we have not (as we have deſerved, and might have had) the ſame we have, and theſe alſo for an overplus of miſery.

THE

THE SEVENTENTH EXAMPLE.

OF ESAV.

WEE are now to handle the example of *Eſau*: Hee was a twin, *Iacob* being the other twin: We muſt treate of his birth, life, and death.

Eſau his birth.

First, for his birth, we are informed that hee was the ſon of *Iſaac*, and of *Rebekkah* the wife of *Iſaac*, daughter of *Bethuel*, by his wife *Milcah*. Which *Bethuel* was ſon of *Nachor*, the brother of *Abraham*. He was borne in the yeare of the world 2108, as ſome thinke; and as others, in the yeare 2168. and after the flood, as ſome thinke 512. and as others, 562. for there is 60. yeares difference in chronologie, becauſe of the doubt about *Abrahams* birth. Now the manner of his birth was this, as the Scriptures relate, Gen. 25.25. *He came out firſt in colour red, and all over rough, as an hairy garment*, for which cauſe his name was called *Eſau*, which ſigne made as one that was ſtronger than ordinary children be, and all over covered with haire. In him the Lord ſhewed the freedome of his election, as the Apoſtle notes, Rom. 9. For, *Before the children were borne*, or, *had done good or evill*, it was ſaid, *The elder ſhall ſerve the younger*. God choſe not him but *Iacob*, though they were borne both of the ſame Parents, and at the ſame burden.

Now concerning his life, we muſt conſider; 1. That which was

good therein. 2. That which was evill. 3. His proſperity. 4. His croſſes and miſeries.

1 His good quality.
1. He ſhewed good reſpect unto *Iſaac* his Father.

For the firſt, ſome things he did that for matter were good and commendable, as even a bad man may have ſome good things found in him. The firſt good thing was, that he did ſhew good reſpect unto *Iſaac* his Father. For he was glad to gratifie him in his diet, bringing home the Veniſon that he caught, of which was made dainty meat, which the old man loved to feed upon, and when he came to him to preſent his Veniſon, according to his Fathers appointment, that he might receive the bleſſing from his Father, he ſpake reverently unto him. For when he brought the meate ready prepared for his eating, he ſaid thus to him, *Let my Father ariſe and eat of his ſons Veniſon, that thy ſoule may bleſſe mee.* Chap. 27. 31. and after ver. 34. *Bleſſe me, even me alſo, ô my Father,* and ver. 38. *Haſt thou but one bleſſing my Father, bleſſe me, even me alſo, ô my Father.* Though his Father had given the bleſſing to *Iacob* his brother, yet he doth not rage and grow into paſſionate expoſtulations, but with gentle and reverent termes, and with teares, and with prayers ſeekes to get ſome bleſſing from him. This proveth evidently, that he carried a reverent eſteeme of his Father in his heart, and honoured him duly. The ſame love and reſpect he ſhewed to *Iſaac* after, for when his wrath was kindled againſt his brother *Iacob*, and that he minded to revenge himſelfe by killing *Iacob*: Yet he reſolved to forbeare till *Iſaac* was dead, that he might not procure too much griefe and ſorrow to him in his old age, and therefore it is recorded, that he ſaid, *The dayes of mourning for my Father are at hand, then will I kill my brother Iacob,* ver. 41. He would not have deferred the murder of his brother for *Iſaacs* ſake till after his death, but that he bare ſome reſpect and good will unto his Father. And hee ſhewed the ſame reſpect unto him after, Chap. 28. 6. For when hee perceived his Father had bleſſed *Iacob*, and ſent him to fetch a wife from *Padan Aram*, and not to take any Canaanitiſh woman, and that the daughters of Canaan which he had married diſpleaſed his Father, he went to his Vncle *Iſhmael*, and tooke his daughter *Mahalath* to wife, ſeeking as well as his wit could ſerve, to pleaſe his Father in that latter match, although indeed he went not rightly to work in that marriage neither. Some care you ſee he ſhewed to give his Father content, though he had not wiſdome enough to order himſelfe rightly for that end.

Thus this *Eſau*, though he wanted grace, and feared not God, yet he bare love and reverence in ſome degree as a carnall man could unto his Father *Iſaac*; who loved him dearely, and ſo he requited his love againe, with ſuch a kinde of love as might be found in an unſanctified perſon. Now all you ſons and daughters that have Parents living with you, or have had, come and lay your ſelves in the ballance with *Eſau*, and conſider if you have ſo much as equalled him in this kinde of imperfect dutifulneſſe towards your Parents.

He

He out of a kinde of naturall inclination, or out of hope of being ſtill kindly uſed and bleſſed of his Father, ſhewed much reſpect unto him divers wayes. Hath nature, have carnall ends prevailed ſo much with you to encline your hearts to your parents, as they prevailed with *Eſau*? If ſo, yet boaſt not of this, thinke not much the better of your ſelves, theſe kinde of ſhadows of vertues, cannot prove you to be godly children, nor afford you ſound comfort, becauſe themſelves be not ſound and perfect. You have no great reaſon to pleaſe your ſelves, becauſe you are as good as *Eſau*, an unſanctified man, and one of whom we can give little hope, but that he was a caſta-way. I ſay therefore, ſatisfie not your ſelves, be not good in your own eyes becauſe of this painted and counterfeit goodneſſe. But if otherwiſe it be, and that it is evident you come far ſhort of *Eſau*, and have not declared ſo much regard of your parents as he hath done, then how bad muſt you account your ſelves, that are much more ſinfull even than an *Eſau* might have been? And it is cleare, that divers children be far worſe than this bad ſon of *Iſaac*, for they ſhew no reverence, no ſubmiſſion to their aged Parents, but apparently ſleight them in word and deed; grumble at them, chaſe againſt them, carry themſelves cuttedly, and curriſhly towards them, if at any time they be croſſed by them; will not be held from following their own evill deſires, as *Eſau* was from killing his Brother, by a deſire not to grieve them, but wilfully run on in their wicked courſes, even though they ſee and know that their wicked carriage doth greatly afflict and torment their Parents; but purpoſely ſome do things to torment them. O, ſin hath a greater ſway and dominion in ſuch childrens hearts than it had in *Eſaus*, and they are far more wicked than he was. Yea, when they ſee their Parents diſpleaſed with their wayes, yet they have not ſo much deſire to give them content as *Eſau* had, nor do not ſo much as labour in any manner, though never ſo poorely, to give them any ſatisfaction at all. Woe, woe unto ſuch children; what can he expect from God, that is a viler ſon than *Eſau* was? Let ſuch ſhame themſelves by his example, and now receive reproofe with meekneſs, and greatly repent of their undutifulneſſe, if ever they purpoſe to attain pardon. And now, let all children that deſire to enjoy in themſelves the comfort of being the children and choſen of God, ſtrive to outſtrip *Eſau* in filiall obedience and duty. Let them for conſcience ſake to God, put on a larger meaſure of love, and a greater reverence to their Parents, labouring to pleaſe them in all things, in the Lord, & out of conſcience, to ſubmit themſelves unto them, & honor them becauſe God hath required it at their hands, and to labour to forbeare all ſin, as in an holy regard to God, ſo in part alſo, out of a feare to vex and kill their godly Parents, whoſe tender affection to them cannot but cauſe that their wicked carriage ſhall prove a mighty corraſive unto their ſoules. Be as good as *Eſau*, yea in this matter be you far better than he, content not thy ſelfe to be even with a miſerable

Esau in dutifulneſſe to your Parents. Another thing in *Esau* we have recorded in Scripture, which is commendable, and that towards his brother *Iacob*, for though he went againſt him with foure hundred men, intending to take a ſharp revenge by killing him at leaſt, if not his wives and children too, yet when he ſaw his brothers loving, and kinde, and humble carriage, in ſending him a rich preſent, and in bowing down and ſaluting him with his face to the ground ſeaven times; his naturall affection prevailed againſt his former unruly paſſion, and he handled him very curteouſly, and ran to him, wept on his neck, kiſſed him, gave him kinde words, invited him to his countrey, and would have left off his ſervants with him to do him ſervice, and ſo returned, and did him no hurt at all.

2. He was melted with his brothers loving, kinde, humble carriage.

Every man ſees that this was well done of *Esau*. Come and imitate him, and if you have been tranſported with rage againſt any, ſpecially againſt a brother for any true or imaginary iniquity; yet when ſubmiſſiveneſſe and curteſie is ſhewed unto you, let it melt you, let it win you, pacifie, appeaſe you, and cauſe your paſſion to depart, and though you have intended, attempted, and begun to uſe violence, yet caſt out ſuch thoughts, forbeare the execution of ſuch evill purpoſes, and turn your violence into kindneſſe and humanity. Be better than *Esau*, and do this to any man, as he to a brother, and without ſuch gifts and ſubmiſſion, which he did by ſuch inducements, and ſhew love and kindneſſe for very conſcience, as he did out of naturall paſſion ſtriving in him: Yea, if any man have been imbittered againſt another for any cauſe, and hath ſo far yeelded to his own fury, as to begin to do naughtily in ſeeking revenge; O let him do as well as *Esau* did, go back in the middeſt of his enterpriſe, and not ſuffer himſelfe to be ſo confirmed in wickedneſſe, as to go through with ſinfull deſignes. Let the feare of God, the checks of conſcience, the apprehenſion of Gods diſpleaſure againſt the doers of ſuch things, even reclaime you in the middeſt, as naturall kindneſſe did this ſinfull man. Be not ſatisfied to do as well as *Esau* in this caſe, but exceed him, and doe far better than he, that you may ſhew your ſelves to have that grace of which *Esau* was deſtitute.

3. He was not greedy of gifts

Farther *Esau*, for matter of goods, ſhewes himſelfe not to be extreamly greedy and worldly minded, for when his brother had ſent unto him a great drove of cattle, even a gift of great value, *Gen.* 32. 14, 15. Two hundred ſhee Goates, and as many Ewes, with twenty hee Goates, and as many Rams, with thirty milch Camels and their Colts, and forty Kine, and ten Buls, and twenty ſhee Aſſes with ten Foales. I ſay a rich and gay booty, he did earneſtly and heartily refuſe the ſame, ſaying, Chap. 33. 9. *I have enough my brother, keep that which is thine owne*, and would not take it but upon urgent preſſing: Firſt, it is ſaid ver. 11. *He urged him, and he took it.* Now will you not ſhew your ſelves as good men as *Esau* in this caſe? Know when you have enough, be not greedy of gifts, and when your ſtate is already

already rich and abundant, seek not to get into your hands though it be by receiving a gift, that which is anothers. O that *Esau* should be able to say, I have enough, keep that which is thine, and many that be Christians in shew, should not be able to discerne when they have enough, but should be as eager to get even by worse meanes, or as bad as this, even by taking gifts and bribes for doing but even justice, or which is worse, for doing injustice, and should by oppression and harsh dealing even with poore and needy men, their Tenants and underlings, seek to get even more than enough.

If any man amongst you finde himselfe so earthly disposed, let him earnestly condemne himselfe, and say alas, what a slave am I to riches? that have not yet so far denyed the world, but that I am more covetous and unjust than *Esau* shewed himselfe.

If any say, yea, *Esau* did this towards a brother;

I answer, doth not Christianity teach us to love our neighbours as our selves?

If any say, but though *Esau* said he had enough, yet it may be, that he thought not so;

I answer, In saying so, he shews he thought he was so at that time, and knew he should be so, therefore should a good man that would be counted far better than *Esau* set himselfe to be so indeed, and at all times?

Come then, you that have estates large enough to afford you all due content, come I say, and learne of *Esau* to know when you have enough, and not strive to get more by any greedy, unjust and oppressive course.

Let others enjoy their owne, and be you content with your owne, yea goe yet farther, and be content to lose some of you owne to those that are poore, and in necessity, and far lower and meaner than your selves.

But last of all, *Esau* joyned with his brother *Iacob* in burying his Father *Isaac*, and so at once shewed his respect to his Father, in doing that last duty, and his perfect reconciliation to his brother, in joyning with him to doe it. Learne you to shew honour to your Parents in the last act, and let not an old grudge stick so in your stomacks, as to hinder you from doing any good work because you cannot bring your hearts to be partners with those that have offended you. *Esau*, *Esau* shall rise in judgement against you, if you continue still to have such a coare against them from whom you have received injury, as that their presence will keep you from doing good workes with them in their company, and in their society.

4. He joyned with his brother in burying his Father

And these be all the good things which I can call to minde that the Scripture tels of this evill man. Let us therefore passe on to the consideration of his faults, which are more, and greater.

His faults, 1. In generall, he was an hypocrite.

And first in generall, though he lived more than forty yeares in his Fathers house a religious man, and a carefull worshipper of God, yet

yet he lived there as an hypocrite, and got no true goodneſſe, as appeares by that he was not kept from fratricide, or brother-murdering, by any conſcience to God, but alone by a kinde of love and reſpect to his Father. Look to your ſelves I pray you, you that be children of godly Parents, and have been trained up by them as well as they knew how, look to your ſelves, that you continue not ſinfull, and wicked, and hypocrites at the laſt, ſuch I meane, as care not to get the true knowledge of God, but continue ſtill lovers and ſervants of ſin, though you have a little forme of godlineſſe, to forbeare ſome ſins, and doe ſome good things for your Parents ſake. This is to be an *Eſau*, even to enjoy the meanes of grace and ſalvation in a godly houſe, and there to conforme a little outwardly, and to abſtaine from ſome ſins out of reſpect to the Governours, though you have no true conſcience to God. Search your hearts you wives, children, ſervants, that are educated, and live under the roofe of good men in the Church of God, under good meanes, and ſee your miſery, if you be no better than this man was. And now labour to profit by the means of grace, to get the truth of grace cauſing you to ſtand in awe of God, and to depart from all wickedneſſe, out of due obedience to his Majeſty, that it may be ſaid of you, theſe and theſe, and all ſins you reſolve to leave, not for ſiniſter reſpects of this or that perſon, or thing, of a Father, or the like, but out of love to God, and a true deſire to honour him that hath taken you to be his people. Thinke not well of your ſelves becauſe ſome ſelf-reſpect, or humane conſideration keeps you from running into groſſer ſins, but ſtrive to imprint ſuch a filiall regard to the living God in your hearts, that may cauſe you to ſhun all wickedneſſe for the Lords ſake, and then you may comfortably ſay in your ſelves, now I know I am a true member of the Church, and not as *Eſau* was, at leaſt then, a rotten, and a withering, and a fruitleſſe branch, that bringeth forth leaves alone and no good fruit.

But let us more particularly ſearch into *Eſau*:

Firſt, in reſpect of his carriage of himſelfe in reſpect of outward things: then of his carriage for matters of religion, and the things of God. Thirdly, His behaviour to his Parents. Laſtly, to his brother.

2. His particular faults. 1. He gave himſelf wholly to hunting.

For the firſt, his life was very faulty in the manner of his orders for the world, for in his younger time he gave himſelfe wholly to hunting, as it is ſaid of him, *Gen.* 25. 27. *The boyes grew up, and Eſau was a cunning Hunter, a man of the field*; He meaneth a gallant fellow that gave himſelfe to little elſe but the ſport of hunting, and was ſtill, in the field following that ſport. He was a rich mans ſon, and his Father had great meanes, and allowed him enough, wherefore he cared not for any uſefull kinde of living, but followed ſports and jollity, and by name was a great hunter ſtill in the fields, to pleaſe himſelfe in that humour. Is not this alſo the common ſin of many richer perſons? who as they had wealth given them to be fewell to idleneſſe and voluptuouſneſſe, give themſelves over to ſports, and ſome

to

to this of hunting, and regard not to profit in any good ſtudy or profitable trade of life. *Eſaus* hunting may ſeeme not to have been according to our preſent cuſtome, with kennels of hounds, but with bow and quiver, as it is noted, *Chap.* 25. But howſoever, he was ſet wholly upon ſports, and ſold himſelfe to that kinde of delight, letting goe other things of better note and uſe. Surely then, it is a ſin to live voluptuouſly, to have none other calling but paſtimes and vaine ſports, to make that ones occupation, that ſhould be alone his recreation, and to ſpend himſelfe in ſuch a trifling vaine thing that ſhould be uſed as a triflle alone, to refreſh our ſelves after matters of greater conſequence. *Nimrod* was an hunter, *Iſhmael* was an archer, *Eſau* a field man; you reade no ſuch thing of *Sem*, *Abraham*, *Iſaac*, *Iacob*. Why ſhould you follow the patterne of thoſe men whom the Scripture ſpeaketh of with diſgrace? and not theirs rather, who have an honourable name in the book of God. I pray you call your ſelves to an account for your expence of time, muſt we not anſwer to God how we have lived, how we have beſtowed our dayes and houres, will this be a good anſwer? I ſpent the day in hunting, hawking, carding, dicing, and ſo I did from time to time, one day at one ſport or merry meeting, another, at another, but all in ſuch toyes; Can you bee ſo fond as to imagine or beleeve, that God for this cauſe gave you wit, ſences, lives, health, ſtrength, wealth, and other like meanes of doing good?

See this fault now, ſo many as are guilty, and ſet your ſelves to a more profitable kinde of living, or elſe the day will come when you ſhall bootleſly wiſh that you had never been; O ſo lay out your life, that the world and your ſelves may be the better for it. Live as *Abraham* and *Iacob* did, not as *Eſau*, follow ſome ſtudy, follow ſome good husbandry.

Live, as thoſe that know there is another life after this, and that there be more weighty and honourable things to doe than playing and ſporting: Take heed of bringing your ſelves into the number of thoſe that are *Lovers of pleaſures, more than lovers of God.* If you ſay, why? Then do you condemne all uſe of ſports, as hunting, fowling, or the like?

I anſwer, no. I doe not, but I ſay, let not this in a manner be the totall ſumme of your employment. Have figures, as well as cyphers in the number of your dayes, let theſe kindes of exerciſes have ſome ſmall quantity of time for your refreſhment, but ſpend your ſelves in better things, or elſe you ſhall be cenſured with S. *Iames* his cenſure, *You have lived in pleaſure upon earth*, and then I am ſure you ſhall live in torment when you muſt leave the earth.

2. He followed his hunting over-eagerly.

But another fault we have in *Eſau*, for the manner of his hunting, ver. 29. *He came from the field, and was faint*, he followed his paſtime over-eagerly and exceſſively, and knew not how to breake it off in due time, till very hunger and faintneſſe brought him home. Sure reaſon

reaſon will conclude that it muſt needs be folly and a ſin to be ſo bound to ſome ſport, that one knowes not a due ſeaſon of leaving it off, but muſt run after it a long time together, till faintneſſe or hunger follow. To be eager after paſtimes, and ſtay ſo long at them as if they were great matters, even till extreame wearineſſe and hunger take one off, and rather compell, than perſwade him to leave, this is an inordinate uſing of ſports. For theſe recreations are in the very wiſdome of nature appointed alone to cheere up the minde, when it is wearied with great imployments, that it may be fitted the better for them afterwards: and they are not to be followed for their own ſakes, as not being worthy to bee made any part of the end of a wiſe mans life. Now he that follows them with ſo immoderate eagerneſſe, and ſo long together, makes it appeare that he doth not uſe them as their nature requireth, and inſtead of fitting himſelfe for better actions by them, doth altogether unfit himſelfe for any good action. For what can he performe well, that hath toiled himſelfe in a toy till hee bee quite ſpent?

Learne I pray you to ſee this fault in your ſelves, and amend it, even ſtaying too long at your gawdes, following them ſuch a ſpace of time together, or with ſuch great violence, that you be even tired and ſpent by them. Sports muſt be done ſportingly, not with the like ſeriouſneſſe, and earneſtneſſe, as ſerious matters. A ſmall deale of time ſhould be allotted for matters of ſmall value, for ſeeing time is precious, to give much of a precious thing for that which is a very meane and worthleſſe thing, is ſurely to ſuffer ones ſelfe to be conſumed by fancy and paſſions, and not to walke rationally, and diſcreetly.

Learne therefore not to ſuffer your ſelves to be brought under the bondage of any the moſt lawfull recreation, but to be able to breake off ſeaſonably.

And when is the ſeaſon, ye may ask?

I anſwer, when you have beſtowed ſo much time in them, as to have attained the proper end of them. As in meate and drink, a man ſhould forbear to take more, when he hath received ſo much as is requiſite for the ends of food. So in ſports.

And every mans diſcretion will tell him, unleſſe he hath put out his eyes by making himſelfe a bondman to paſtimes, that the end is to fit him for better matters, by preſerving the health, and maintaining the vigour and cheerefulneſſe of his body and minde. He muſt not tarry at them as long as he can, or till he be weary; but when he hath been ſo long conſtant in them as is fit to ſtir and exerciſe his body, and prepare him for ſerious matters, then muſt he leave them off, and goe to ſerious matters. And I pray you, let me propound to your conſiderations a fit rule for the meaſuring of your time for ſports. Will not ſanctified reaſon tell you that you ought not to beſtow more time in recreations, though never ſo honeſt, to refreſh your

your bodies then in ſpirituall and holy duties to edifie your ſoules. Give not more houres uſually to theſe baſeſt of all things, playes and games, than to thoſe moſt uſefull of all things, reading the Scriptures, Prayer, Meditations, and thoſe things that are next to ſpirituall duties in value and uſefulneſſe, ſtudying ſome worthy knowledge, or doing ſome profitable buſineſſe in your callings. Let not the more worthy thing be ſet behinde the leſſe worthy: let not the Vaſſall be ſet above his Soveraign, and have more honour than his Lord and King.

3. He made himſelf great by war.

Another fault in *Eſau* in regard of his converſation about earthly things is, that when he came now to be an ageder man, and ſaw it vain to follow paſtime, he fell, as *Iſaac* tels him, *Gen.* 27. 40. *By thy ſword ſhalt thou live.* He made himſelfe great by war. The ſword was not appointed to get lands and livings withall, but to defend and maintaine men againſt unjuſt violence, and to puniſh offenders and malefactors. But *Eſau* followed the wars to make himſelfe great, as it hath been uſed much formerly, and is now. Men would fight with others to take away their lands and goods from them, and to make themſelves poſſeſſours and Lords of their countries, to get riches, command, and glory, and make themſelves great in worldly reſpects, they would betake themſelves to weapons and fighting. This is, ſo far as I can diſcern, a fault and ſin, I ſay, to take occaſion of warring, and making battailes, to win mens lands and goods from them.

If you ſay, how was this a part of *Iſaacs* bleſſing to *Eſau*, if it were a ſinne?

I anſwer; *Iſaacs* meaning is, to relate what outward proſperity *Eſau* ſhould have: ſo that he doth not juſtifie all the meanes he ſhould uſe to make himſelfe great, but alone ſhewes, that he ſhould be great, and obtain a gallant countrey. It is a kinde of temporall bleſſing to overthrow in war, and to conquer, though one deale not juſtly in that matter of war. Indeed if men may live by their ſword, where is the rule of equity, *Doe you as you would bee done by*; where is the following after peace? which all are commanded to follow with all. Where is that threat, or curſe become? Which *David* pronounceth from God by way of juſt imprecation againſt ſuch, *Scatter the people that delight in war*: Such kinde of war as is enterprized to make a living of, and to get away other mens poſſeſſions; for elſe to fight Gods battailes, as *Ioſuah* and *David* did, in purſuing them with the ſword which were Gods enemies, and whom he appointed to be ſo purſued, is a good thing and honourable; and ſuch as thoſe worthy men before named did much delight in. So then to make warres and ſtirres, by invading others, and picking and ready accepting any occaſion of quarrell for the raiſing of a Monarchie or Principalitie to himſelfe, is a ſinne, and, ſo farre as I ſee it, was *Eſaus* ſinne, who by his ſword made himſelfe owner of ſuch a Countrie, as within a little time his poſteritie was raiſed to a great Kingdome; for he diſpoſ-

ſeſſed

seſſed the inhabitants of Mount Seir, and erected the beginning of the kingdome of *Edom*. Indeed, to live by ones ſword, or by his wits, may well diſpute for the precedency in ſinfulneſſe. The one couzens, the other kils, the one uſeth ſecret tricks, the other open force. The one armeth it ſelfe with fraud, the other with violence. The one hurts men in goods, the other in life too; the one will have it becauſe he can over-reach you in wit, the other becauſe he can overmaſter you in ſtrength; the one careth not ſo he can beguile you, whether he have iuſt title or no, the other careth not ſo he can beate you, whether his title be good or not; the one breaketh the eighth and ninth Commandements, the other the eighth and ſixth Commandements: never a better of them, but that the worſe, which is joined with more crueltie and bloudineſſe. And *Eſau* had a kind of preſage of his fierce and bloudie nature, when he looked ſo red at his very birth, and when he was affected with the red colour of the pottage, ſo red, ſo red, in reſpect whereof alſo his name began to be called *Edom*, which ſignifieth red.

Here you may ſee what an erring judgement man hath ſince his fall, for how have men honoured Conquerours and great fighters, and ſouldiers; whereas if the war was entred into, not out of compulſion to defend, or out of juſtice to puniſh publike injuries againſt Cities, or Common-wealths, or Countries, it was meere robbery and murder: they were but great Pyrates, and great Theeves, and great murderers; and yet the fooliſh blindneſſe of men will needs give them honour and good eſteeme.

But I need not diſgrace war to you, only this you muſt note, that *Eſau* which gave himſelfe in his younger time to nothing elſe but ſports afterwards gave himſelfe to nothing elſe but war and ſpoiles.

Oft voluptuous youth many times ends in an injurious old age.

They ſet up themſelves by bad meanes at laſt, which gave themſelves to vanity and toyes before. Thus much of *Eſaus* converſation in reſpect of theſe earthly things: Now ſee his behaviour in reſpect of ſpirituall things.

4. He was a prophane man, which prophanneſſe ſhewed it ſelfe in 3. acts. 1. In ſelling his birth right 2 In deſpiſing it. 3. In leaving the land of Canaan.

And herein he was ſo bad a liver, that the Apoſtle cals him a prophane fellow, and warnes all of us not to be prophane as he was.

His prophanneſſe ſhewed it ſelfe in two acts:

Firſt, in ſelling his birth-right.

Secondly, in deſpiſing it, and that continually, and with great careleſneſſe; ſo ſhall you reade in the Story of *Gen.* 25. 31, 32. The matter was thus, *Eſau* came hungry and faint from hunting, *Iacob* had made red pottage, *Eſaus* hunger made his eye apt to be taken with the lively colour of the red broth; he was as hungry men be, very eager after food, and prayes his brother to give him a meſſe of the red pottage. *Iacob* ſaith, *Sell me thy birth-right then*, that is, paſſe over to me all thoſe priviledges that appertaine to thee as the elder brother, and on that condition I will give thee broth enough: *Eſau* thinkes,

perhaps

perhaps alſo he ſaid ſo too, I am going to die. I cannot conceive that he meanes, I am now ready for hunger to give up the ghoſt, and muſt needs die, if I have not inſtantly ſome of this food, for ſuch faintneſſe would ſcarce have given him leave to have entred into ſuch a parle, & *Iſaacs* houſe, or ſome in it would have afforded the yong maſter ſomething to have kept him fró ſtarving. But I ſuppoſe he meaneth, I muſt ſhortly die, & the inheritance that is to follow of this birthright, is of this land for many years hence, & therfore this birth-right wil do me no good, and ſo he is content to ſell it, & to confirm the bargain with an oath. Lo here is one act of prophanneſſe. He ſhews that he did not care for heaven & life eternal, wherof that land was a type and figure, or that he did not take notice of it as a type and figure of heaven, and therefore is content to ſell it, as we uſe to ſpeak, dogcheap, for a morſell of meat, or a meſſe of pottage. To part with the things that are ſignes & means of attaining eternall life, for the baſe & trifling matters of this life, & if he cannot have both, to chooſe rather to have the earthly, & let the ſpirituall go, lo this is I ſay prophanneſs. A ſetting of earthly trifling good things, as it were a meſs of good broth; before the ſignes and outward means of attaining life everlaſting, even thoſe things that ſhould do us ſpiritual good, by helping us to grace & glory, this I ſay is prophanneſſe, this is *Eſaus* offence. The birthright carried with it divers things. 1. The ſoveraignty & chief government of the family. 2. The prieſthood alſo, and right to be as the miniſter of the whole family. 3. Here and in this caſe, intereſt to the land of Canaan, as a type of heaven, & to the continuance of the viſible Church, and the meanes of grace and ſalvation in his poſterity & family, all which were tranſlated to *Iacob* with the birthright. Now *Eſau* an hunting fellow, that gave himſelf to his Croſs-bow and ſports, he either had not informed himſelf of theſe matters, or did not heed them nor conſider them, therefore he lets all goe for a good meſſe of pottage.

Brethren, prophanneſſe is a fearfull ſin, I meane to have ſo little eſteem of the outward meanes of ſalvation, as to part with them for a ſong as we ſay. But yet an higher degree of prophanneſſe. He went his way and deſpiſed his birth-right, he never conſidered of his folly afterwards to repent heartily of it, and ſo to ſeek pardon, and (though not the recovering of his birth-right, yet) to bee ſtill admitted as a member of *Iſaacs* family, and ſo to enjoy the priviledges that were promiſed to him and his ſeed, but even deſpiſeth it, he cares not a pin for it, it never grieves nor troubles him that he had ſold it, let it go, as if it had been ſcarce ſo much worth as he paid for it. So the ſin is grievous, to deſpiſe and contemne as vain and uſeleſſe thoſe things that tend to bring unto us ſpirituall graces, and eternall life.

Now brethren, be not many of you ſuch, that ſet light and deſpiſe the meanes of grace, you care not for the word of God, for the Sacraments, for praying, &c. The leaſt outward benefit will make you part with theſe helps to life eternall, you think them not worth any thing,

you can be perſwaded to part with them for any little gaine, or the like. Nay, do not ſome of you deſpiſe them? count it a folly to make ſo much adoe about them, and would not care a ruſh, if you ſhould never come at Word, or Sacrament more, never uſe prayer any more. If any bee ſo diſpoſed, as the lives of many ſhew they be, let them conſider that they ſhall in vain dreame of having the bleſſing, even the ſpirituall bleſſing of Gods favour, and life eternall: *Eſau* could not prevaile by any teares and intreaties to have his Father give him a ſpirituall bleſſing, God by feare ſtrengthened *Iſaacs* heart againſt all his intreaties. It may ſeem he would fain have had the bleſſing of *Abraham*, which carries with it a ſpirituall bleſſing, ſome confuſed notion it is like he had of heaven, that muſt be given to *Abrahams* children, and that muſt go along in the family of *Abraham*, and *Iſaac*, and their ſeed, this he would fain have had, and in a fit weepes hard, and did much deſire to make his Father repent of his being deceived, and bleſſing *Iacob*, but he could not prevaile. If himſelfe had ſought at Gods hand to give him repentance for his prophanneſſe and other ſins, he ſhould not have been rejected; but that was not the thing he ſought alone, he would have had his Father to have changed his minde, and given him aſſurance of heaven. Such a confuſed deſire of heaven may be found in the heart of a profane man, but when in this maner they would inherite the blſſing, they ſhall not. They that care not for the birth-right, ſhall miſſe of the bleſſing; they that regard not the outward ſigns & means of life eternall, ſhall never attain life eternall. A profane man, a contemner of religion & religious ſervices of God, ſhall never go to heaven without amendment; O if any of you be ſuch, now let *Eſaus* example ſtir you up to repentance, & reformation, and be no more profane, as was *Eſau*. But 2. ſtir up your ſelves to be truly devout, make great account of Gods Ordinances, to which he hath annexed the promiſe of life. Make high account of the Sacraments, Word, Prayer. Theſe be his Ordinances, to have the intereſt and injoyment of them, is to have the birth-right: O eſteeme them highly for that excellent purpoſe to which they are aſſigned, & ſeek grace in them, that you may attaine ſalvation by them, which thoſe that do, are followers of *Iacob*, and not of *Eſau*, and ſhall ſpeed as *Iacob*. But the laſt act of profanneſſe in *Eſau* was worſt of all: He leaves the land of Canaan, and of his owne accord goes away to Mount Seir from *Iacob*, becauſe he found it not ſo commodious an habitation. He and his brother could not dwell together there, & he would not dwell in Tents as *Iſaac* & *Iacob*, to ſhew himſelf an heir through hope of the ſame promiſes, & ſo this was an utter forſaking of all care of true religion, & turning meer worldly and earthly. O take heed that none of you ſuffer profaneneſs to take ſo ſtrong a hold, and ſettle ſo deep rooting in you, that you ſhould quite and cleane give over all ſhew of piety, and follow the world wholly altogether and profeſſedly.

He is profane that hath no great care of heaven, at leaſt not at all to get

get grace, and therefore first makes no great reckoning of, next despiseth, and after relinquisheth, and casteth off the signes and meanes of grace that God hath appointed. O let not any of you be such, perish not after the example of *Esaus* naughtinesse, but let his badnesse teach you to feare to be bad in the same kinde, and labour to be devout, holy, and religious, that you may be saved.

5. He shewed not due respect to his Parents.

Yet more faults must be spoken of, towards his Father and Mother he did not shew that due respect which he ought unto them, for he married Cananitish wives, against their good liking you may be sure which proved an heart-breaking unto them, and when he thought to mend the matter in super-adding the daughter of *Ishmael*, he went yet in the same roade that before, not craving their advice and counsell, but did it of his own head, which though he were now married, hee should not have done so long as he lived, as then it may seeme he did live under their roofe. Beware you children of this sin of *Esau*, wrong not the authority of God and your parents both, by marrying without their consent, liking, or privity; whether is it safe, better, & more desirable to be *Iacobs* imitators or *Esaus*? but of that I have spoken already.

6. He falsely accused his brother.

Another rank of faults see towards his brother. First, he accuseth him for beguiling him of his birth-right, which was a false accusation, for he could not couzen him of that, but himself out of a profane ignorance and contempt of the worth thereof, sold it away for a poore price, a messe of pottage. But man is ever ready to cast the blame of his faults upon others, if they have any colour so to do, it were better plainly to confesse and take the blame unto ones self, than to double the fault by covering it with falshood springing from self-love: Let no man say, that another hath deceived him of that which he hath fondly cast away, or the like. But when *Iacob* had indeed beguiled him of the blessing, which I cannot tell how to excuse, then he hated him.

7. He hated his brother.

It is a grievous offence to be so imbittered, specially against a brother, or kinsman, as to entertain hatred against him. *Thou shalt not hate thy neighbour in thine heart, Love your enemies, do good to them that do evill to you*, saith our Saviour. This is far from being like God, and so from being a fruit of the Spirit of Christ, who loved his enemies. Should not the Image of God in a man prevaile more to make one love, than his own injury to make him hate. If any of you be an *Esauite* in this thing, an hater of one that hath done him wrong, let him be assured that it is a great sin, and if he excuse it, defend it, deny it, will not see it, nor carefully resist it, let him be assured that his sin is not pardoned. *He that saith he loveth God, and hateth his brother, is a lyar*: and hee that saith he is a childe of God, and is not a lover of God, is a lyar too.

You may ask me what it is to hate ones brother? I answer.

There is a passion of hatred, and a habit of hatred, and both work in two degrees.

The passion of hatred is a kinde of aversnesse, and rising of the heart against a man when one sees him, so that hee cannot away

with him, nor can ſpeake unto, or looke curteouſly, or peaceably upon him, but ones countenance fals when he ſees him, and he even turnes away, and by his good will would have nothing to doe with him. To be ſo diſpoſed to a man in reſpect of his foule and wicked carriage, is not a ſin; but to be affected in reſpect of an injury, is this ſinfull hating of him. But the habit of hatred is, when the heart is ſo ſetled in this alienation and eſtrangement, that it grows to wiſh and deſire, and ſeeke his hurt; now ſometimes theſe paſſions, and theſe grudges be ſeen, lamented, reſiſted, and by degrees overcome; here hatred ruleth not: ſometimes a man will not ſee his ſin in ſuch hatred, and taketh no paines to chaſe this ſowre leaven out of his heart. This over-ruling hatred is a ſinne that cannot ſtand with true charity to God. O take heed of it, ſee it, amend it, and be no longer like *Eſau*!

8. He comforted himſelfe in the thought of killing his brother.

Next, he not alone intends to kill his brother, but comforts himſelf in that thought, as you may reade, *Gen.* 27. 44. It is a feareſull thing to reſolve upon murder, and that with delight and pleaſure, ſo that the heart concludeth to commit it ſo ſoone as ſuch and ſuch a let is removed, or fit occaſion offered, and that ſo ſetledly, as not conſcionable obedience to God, but alone ſome meere reſpect to men doth hinder the accompliſhment. So the Phariſees reſolved to kill Chriſt, only fearing the people they forbeared; it was glad newes to them when *Iudas* offered his ſervice to betray him. This is to give ones ſelfe over as a ſervant to ſin, and cannot be found in any childe of God, at leaſt, not uſually or often. Doe any of you ſinne thus in any kinde? What ſhould I call you but *Eſaus*? and I beſeech you to take heed of malice, that it may not produce murther, and of all the inward motions to evill with allowance, for feare they produce the groſſeſt acts of evill. Nay, *Eſaus* malice ſtrived twenty yeares in his breaſt, for he went out againſt his brother when he returned from *Padan Aram*, *Gen.* 22. with foure hundred men after him, minding to deſtroy him, but that God vouchſafed to ſtop him by putting a paſſion of kindeneſſe upon him. A great ſin it is to attempt greivous offences, though one be ſtopped in the middeſt, yea though the ſtoppage grow from ſome inward motion in himſelfe; for this ſhewes that the heart was once fully bent unto it; but if ſome outward hinderance alone have been the cauſe of its not being done, then the thankes of forbearance is leſſe.

Repent therefore of ſuch purpoſes and attempts, and ſhew your ſelves truly ſorrowfull and penitent, by confeſſing to God the ſin of attempting, and bleſſing his name for not permitting you to follow your wicked deſires.

3. His benefits all temporall.

His benefits, they were all temporall, *The dew of heaven, and the fatneſſe of the earth*; He was rich, proſperous, mighty, a conquerour, had many children, yet he could never inherite the ſpirituall bleſſing, though he would faine have had his Father to have repented.

Cain

Cain, *Ishmael*, *Nimrod*, *Esau*, had temporall blessings, boast not of these things, thinke not your selves better than men for these things; His miseries, except his losse of the birth-right, he had few temporall crosses, *Heb.* 12. 17. Take heed of carrying your selves so, that it goe not ill with your soules, that God plague you not with spirituall plagues. For his death, the Scripture speakes nothing of it, herein *Ishmael* is preferred before *Esau*.

His afflictions

His death is not mentioned in Scripture.

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THE EIGHTEENTH EXAMPLE.

OF ABIMELECH, And the men of GERAR.

IN the ſervice of *Iſaac*, the holy Ghoſt maketh mention by the way, of ſome other perſons with whom *Iſaac* had occaſion to converſe. And firſt, he telleth of ſome paſſages betweene him and *Abimelech* King of Gerar, then of the men of Gerar. Wee will therefore conſider of thoſe things which are written concerning them.

First then, of *Abimelech* King of the Philiſtins. *Gen.* 26. 1. Whether this were the ſame man with whom *Abraham* ſojourned, or ſome ſon, or ſucceſſour of his, it is not certaine. Gen. 26 1.

But in him let us ſee what is commendable, and fit for our imitation, for the Story telleth not of much ſin in him. But we have ſome vertues of his mentioned, and one thing that is likely to be a fault; His vertues are theſe. *Abimelech* his vertues.

First, he did not take *Rebekkah* from *Iſaac*, though he for feare affirmed her to be his ſiſter, when the men of the place asked him of her; but he left her alone with *Iſaac*, perhaps to make triall yet farther, whether ſhe were his wife or not; it may be, remembring what had

1. He tooke not *Rebekkah* from *Iſaac*, though he affirmed her to be his ſiſter.

had been done before to *Abraham*, and with what ſucceſſe. That is praiſeworthy in him, and we muſt learne to be wary in our proceedings, and not preſently to do ſuch things as may be doubtfull, whether they be faults or not, but to take time to look thoroughly into matters before we adventure.

Ver. 8.

2. He conſtrued *Iſaacs* ſporting with *Rebekkah* in the beſt ſence.

But next, when he ſaw *Iſaac* ſporting with *Rebekkah* in a very familiar manner, he did not miſconſtrue this deed of theirs to the worſt ſence, condemning him of wantonneſſe, and inceſt, as if he had been ſo naught as to carry himſelfe over-familiarly to his ſiſter, but conceived rather that ſhe was his wife, and that he would not have taken liberty to carry himſelfe in that manner towards her, if ſhe had not been his wife: He did well to take things in the beſt ſence as he did, for when he ſaw ſuch behaviours paſſe betweene theſe two, as were not convenient betwixt any, any other but man and wife; he concludes, ſure ſhe is his wife, elſe he would not have ſported with her in that faſhion, and then goes and tels him what he conceiveth; ſo muſt we judge the beſt of the doubtfull things we ſee done by good men.

Had he been of a ſuſpitious and uncharitable diſpoſition, he would have paſſed a bitter ſentence both upon *Iſaac* and *Rebekkah*, and thought this, without doubt this woman is a light woman, and this man a libidinous and inceſtuous man, that ſhews ſuch geſtures to his ſiſter, who did alſo entertaine him, but he thinketh rather, ſurely the man is ſo good a man that he would never have been bold to beare himſelfe ſo amorouſly towards his ſiſter, and therefore, though hee ſaid ſhe was his ſiſter, for feare or other conſiderations, yet verily ſhe is his wife.

We muſt be as charitable in our cenſures of men, as was this *Abimelech*, and not take leave to thinke the worſt of any mans actions, but favourably interpret them, and make the faireſt conſtruction of them that may be. But to be harſh in our cēſures of any man, & think he is naught, he meaneth wickedly, this is a teſtimony of a heart guilty of as bad ſins in himſelfe, and of one deſirous to hide his owne eyes from his owne badneſſe, by meaſuring others by himſelfe. For he that is himſelfe ready to doe evill, is prone to conclude, that others are as bad as himſelfe; and therefore, when he ſees them doe ſuch a thing as may poſſibly be meant to an evill purpoſe, he concludeth preſently, that ſo it is. For he will not thinke better of others, than himſelfe, and therefore will reſolve that they have done as ill as he findes that himſelfe would have done in like caſe.

Take heed that you betray not your owne naughtineſſe, in being forward and haſty to blame others.

Ver. 9.

3. He told *Iſaac* plainly of his fault.

Another good thing in this *Abimelech* is, that ſo ſoone as he perceived that *Iſaac* was *Rebekkahs* husband, and ſhe his wife, he goes to him preſently, and tels him, ſaying, *Sure ſhe is thy wife, why then ſaidſt thou, ſhe is my ſiſter, for one of the people might lightly have lien with thy wife,*

wife, and thou ſhouldſt have brought upon us guiltineſſe. This is a good thing, and agreeable to the commandement of the Law, to tell our brother plainly of his ſin. If any man ſhall do ſome unlawfull thing to our knowledge, we muſt goe and enquire why they did ſo, and even rebuke them for it by ſhewing them how hurtfull or miſchievous it was, or might have proved.

So did another *Abimelech*, or this ſame to *Abraham* before, they therefore have not walked rightly, that if they know any fault by their brother, keep the matter to themſelves, and entertaine hard conceits of them, but ſpeake no word of reproofe or admonition to them. So did *Abſalom* behave himſelfe towards his brother *Amnon*, when he had ſinned in forcing his ſiſter. This proveth, that they doe not deſire their brothers amending, and that they are more diſpleaſed with the perſon than the ſin, and if it be a wrong, with the injury done againſt themſelves, than with the offence done againſt God. If any of you have thus ſtored up the faults of another in his breaſt, to breed alienation of heart, and evill conceits againſt them, he muſt humble himſelfe for ſuch uncharitableneſſe: And now, you muſt learne to be bold and free in this behalfe, as *Abimelech*. Indeed you ſee him not bitter nor violent, but he is plaine and duly round with him; ſo muſt we learne to forbeare diſtempered ſpeeches and geſtures, but a plaine laying open of the fault before the offendor, is neceſſary to bring him to the ſight of his fault, and to a free confeſſion, and at leaſt to an outward reformation. Looke that you carry your ſelves thus hereafter to your offending brethren, and if they repent not at the firſt, doe it againe and againe, till you have brought them to an end or proved them incorrigible.

Further, *Abimelech* ſhews in his words evidently, both that he knew adultery to be a grievous ſin, even though a man did not perfectly know the woman to be married with whom he committed it, and alſo beleeveth that God will ſeverely puniſh it in the committer, and ſo he was not a wilfull liver in that ſin, nor would have yeelded himſelfe wittingly to run into it for the pleaſing of luſtfull paſſions. Be you as good as he ſhewes himſelfe, know that adultery is a great ſin, that it ſhall bring guiltineſſe and puniſhment upon you, and therefore terrifie your ſelves from committing it: Why ſhould wee Chriſtians be of leſſe knowledge, and have leſſe conſcience, leſſe feare to offend God, leſſe faith in his juſtice then this Philiſtian had? Why ſhould we be bold to run into that crime which he was diſpleaſed with *Iſaac* for miniſtring occaſion of doing unwittingly? Why ſhould we flatter our ſelves with hope of impunity for ſuch a ſin as he did certainly beleeve would bring guiltineſſe upon the committer? Conſider with your ſelves, whether you have not been ſo blinded and hardened with the deceitfulneſſe of ſin, as knowingly, and of purpoſe to ruſh into the evill which an Heathen man was feareſull to commit.

Ver. 10. 4. He knew adultery to be a ſin, and was unwilling to commit it.

Againe,

Ver. 11. 5. He charged that none ſhould wrong *Abraham* or his wife.

Againe, it is well done of *Abimelech*, that he by a firſt commandement ratified with a threat of death, charged that no man ſhould dare to wrong this man or his wife: He was a King, and had power to make ſuch an edict, and for the ſecuring of *Iſaac* againſt his feares, and preventing any evill, publiſheth it to his people. Governours muſt uſe their authority to keep their inferiours from ſins by threatning, and if that prevaile not by puniſhing with due ſeverity. They muſt terrifie them from crimes of death by denouncing the puniſhment of death, and not ſuffer them to be more eaſily drawn to naughtineſſe through hope of impunity.

Moſt men forbeare ſin for feare of puniſhment, rather then hatred of wickedneſſe, wherefore they muſt have this feare wrought in them by the Governours, that they may be ſo reſtrained, and the Magiſtrate is to ſhew himſelfe ſuch, that if men doe evill they may feare. You Governours have not power to make lawes, but you have the care of executing lawes intruſted to you, ſee therefore that you be unpartially, and wiſely, and righteouſly ſevere in putting the lawes in execution which are made to terrifie malefactors, elſe you bring the guilt of their ſins upon your owne ſoules, and ſin at once againſt God the ſupreame Ruler, the Common-wealth, the ſinners themſelves, and your own ſoules too.

A fault in *Iſaac* to conceive too hardly of the Philiſtims.

But here by the way, I muſt obſerve ſomething that was worthy blame in *Iſaac*, he had too hard a conceit of theſe Philiſtims, and thought them worſe then he found them; for he conceived they would have killed him for his wives ſake: Sure this feare did caſt an aſperſion not on the men of lower rank, but upon the chiefe perſons and Rulers; but loe, the King is far from doing ſo wickedly, yea, he doth the quite contrary, and uſeth due care to prevent this wickedneſſe. We muſt learne to beware of ſuch raſhneſſe, and not thinke ſo hardly of others, that they will wrong us in ſuch and ſuch kindes, till we have juſt ground for ſuch thoughts. A man is to uſe diſcretion, and thinking that ſuch whom he knoweth not may happily wrong him, muſt take ſuch prudent order, that they may not bee able though they ſhould be willing; or if he can take no ſuch courſe, he muſt leave the matter to Gods providence, but he muſt not conclude, ſure they will wrong me, and ſo condemne them before he heares them, and turne himſelfe to baſe ſhifts for eſcaping the wrong.

Ver. 26. 6. He deſireth to make a covenant of peace and amity with *Iſaac*.

Now another thing is alſo commendable in *Abimelech*, he goeth to *Iſaac*, ver. 26. with his friend and chiefe Captaine, and deſireth to make a covenant of peace and amity with him, giving alſo the true reaſon of his deſire, and intimating an acknowledgement of the former unkindneſſe in diſcharging him the country, *For we have ſeene* (ſaith he) *that God is with thee, and thou the bleſſed of the Lord doe it.* It is a part of wiſdome and goodneſſe too, to be in covenant and peace with good men, and to obſerve how God doth pleaſe to bleſſe men, and

and to aſcribe their proſperity to Gods favourable bleſſing, all which things you ſee in *Abimelech*. He had refuſed to let *Iſaac* dwell in his Countrey, yet he is not ſo ſtout hearted, but that he will come to him, and ſeek his friendſhip, and that in honourable manner, acknowledging his worth and Gods bleſſing upon him. Wee muſt learne to do the ſame things, but in a better manner, he looketh to *Iſraels* proſperity, we muſt look to the goodneſſe of men, and in love of their vertues, rather then in hope and feare of earthly things, be at peace with them, and live in amity towards them. It is a good thing to be friends with Gods friends, even on whatſoever conſiderations; for by ſo doing a man intereſts himſelfe into that bleſſing which God ſaith that he will grant to them that bleſſe his people. But if love of their religion and piety make us deſire the friendſhip of any, then it is a good ſigne, that the ſame piety and vertue is found in him whom it winneth to beare good will unto the profeſſour of it: for vertuous men are ſeldome loved, and never for vertues ſake, but by thoſe that have ſome vertue. And it giveth us ſome good hope, that *Abimelech* might be a man that acknowledged the true God whom *Iſaac* profeſſed, ſeeing he took notice of his bleſſing upon *Iſaac*, and called *him the Bleſſed of the Lord*. And this is *Abimelechs* goodneſſe. One thing ſeemeth to have been faulty in him, of which *Iſaac* alſo telleth him, when he came to make a Covenant, ſaying, *Ye hate me, and have driven me away from you*. This is likely to be a fault, to drive a man, a good man, ſo from ones countrey houſe or familiarity, that he ſhall have cauſe to thinke it is done out of hatred. Indeed in the 16. ver. of the 26. Chapter, *Abimelech* would not ſeem to do it out of hatred, but out of policie, becauſe of *Iſaacs* greatneſſe: as if he ſhould ſay, It will not ſtand with our ſafety to ſuffer ſo great a man to ſojourne in our countrey. But *Iſaac* ſaw a piece of malice and ill will in it, as the holy Ghoſt in the Story doth intimate, ſaying, *They envied him*, and v. 16. *Then Abimelech bade him depart*, moved like enough by the perſwaſions of thoſe that did envy him, if not a little leavened with the ſame leaven himſelfe. Beware of committing the like offence, ſhew not ill will towards any good man, by chaſing him from you, refuſing to give him leave to be with you, or in generall, by any diſcurteous carriage towards him. But be rather glad of his ſociety and neighbourhood.

Ver. 27. His fault, he drives *Iſaac* ſo away from him, that he had cauſe to think it done out of hatred.

And ſo we have done with *Abimelech*.

Now ſomething of his Subjects the Philiſtims, and particularly the men of Gerar. The Philiſtims envyed him, ver. 14. in reſpect of his greatneſſe and proſperity. This ſin of envy (*i. e.* being grieved at another mans proſperity, and bearing ill will againſt him for it, which will ſurely follow ſuch griefe, for that griefe is an effect ſpringing from uncharitableneſſe, and therefore will cauſe it to grow ſtronger and worſer) I ſay, this ſin is a great offence, blamed in *Cain*, in *Ioſephs* brethren, in the Phariſees, and moſt of all in the devils.

The Philiſtims.

1. They envied *Iſaac*.

Envy is a great ſin.

It

It is a wrong to God in that we ſatisfie not our ſelves in his diſpoſing of things, for may not God ſhew more or leſſe favour to men, as it ſeemeth good to himſelfe? and why, ſhould our eye be evill becauſe his eye is good? It is a wrong to the perſon envyed, in that we do not ſo behave our ſelves towards him, as we would that all other ſhould doe to our ſelves, for men would that others ſhould rejoyce in their welfare, and not repine at it. Secondly, in that it maketh us apt to doe them any injurie, as here is ſeene in the Example that we ſpeake of, who ſtopped *Iſaacs* Wells out of envy. And it is a wrong to ones ſelfe, in that he bringeth needleſſe vexation upon himſelfe, and filleth his heart with gall, when he might have fed on honey as it were; for we ſhould rejoyce with them that rejoyce, and then we ſhould partake of the benefit; becauſe the beſt fruit of a good thing is to have joy of it.

And this envy ſpringeth from meere ſelfe-love, and pride, and folly, in not ſeeing God in things, and ſubmitting to his wiſdome. Whoſoever findeth a kinde of tangue of this diſeaſe in himſelfe, muſt blame himſelfe for it heartily, and thinke thus with himſelfe, What ſhall I be an imitatour of wicked men, yea of the wicked ſpirits? What a fooliſh man am I that will not ſee Gods wiſe providence and yeeld to it? What a wretch, that thinke all good things loſt which fall beſides my ſelfe? What a fooliſh man that will make a croſſe to my ſelfe where it need not bee, nor indeed is? And if any thinke, if hee had not this proſperity it might befall mee, and therefore at leaſt I may grieve that he hath it to my dammage.

I anſwer.

That is but a very May-be, for it will not follow that the Philiſtims would have growne very rich, if *Iſaac* had not gotten ſo much, nor that *Cain* ſhould have been accepted if *Abel* had not; Yea verily, thoſe things that have moved God not to grant them ſo much proſperity as another, would have cauſed him to withdraw it from them, even though he had not given it to that other. For God doth not forbeare to give to this perſon, becauſe he gave to that; this kinde of abſtaining to give is proper to men, who want ſufficient meanes to give to all, but God can repleniſh all without leaving himſelfe deſtitute: but God with-holds his benefits from thoſe that have them not, becauſe their ſins provoke him, or becauſe hee would afflict or chaſtiſe them.

The faults of men keep good things from their poſſeſſions, and they would not have been leſſe faulty, if another had been leſſe proſperous. Wherefore I ſay, confeſſe this ſin, ſee it, condemne it in your ſelves, yeeld not to it.

Yea but I am ſure that his getting hinders my gaines.

Anſwer. Firſt, ſay that it doth, wilt thou be vexed that another hinders thee? Is not this to be vexed at Gods providence?

But ſecondly, I anſwer, thou canſt not be ſure of this, for God could and if he purpoſed to croſſe thee, deny thee ſuch benefits, though this man were not.

Now I pray you, hate and abhorre envy, and learne to rejoyce with them that rejoyce, rather then torment your ſelves at them, and to bee thankfull to God for ſhewing favour to your neighbours, rather then to fret in your ſelves. Indeed if we ſee wicked men proſper, wee muſt beware of over-grieving, leſt it make us fall to imitating: But to grieve at the proſperity of an *Iſaac*, is to ſhew, that one loveth not goodneſſe, as a reward of which the Lord vouchſafeth that proſperity.

Now ſecondly, when they had entertained envy, then they fall to injury; They ſtopped his Wels, and filled them with duſt, *viz.* The Wells his Father had dugge; Loe, a wickedneſſe; to doe injury to another, by hurting and hindering him, though ones ſelfe can reape no benefit by it. Indeed to doe a neighbour hurt in body or goods without juſt cauſe (*viz.* puniſhing him for ſome fault by vertue of authority which God hath put into my hand) is a great ſinne, and againſt the plaine Law that ſaith, *Doe as you would be done by*, and that Commandement, *Bee innocent as Doves*; but to hurt a man without any profit to himſelfe, this is an high degree of wickedneſſe, and proceeds from nothing elſe but envy, which is one of the worſt kindes of malice. To advantage my ſelfe by another mans loſſe is moſt unjuſt, but to hinder another without any advantage to my ſelfe, this is a farre more palpable and wilfull injuſtice.

Cha. 26. 15. 2. They wronged him.

O call to minde your owne wayes, haue not you walked as crookedly as theſe men of the Philiſtime Nation? Stopped up another mans Wels as it were, that is, put your ſelves to paines to doe him dammage, to hinder him, though you get nothing by it your ſelves. This is a plaine proofe of a man ſtuffed with envy, and with great wickedneſſe, whereby he loves to doe evill, even for the pleaſure ſake he taketh in doing, not for any other fruit of it. This is to be juſt like the devill, that ſeeketh to keepe others out of heaven, and to bring them to hell, though it eaſe not his torments one whit, becauſe it a little ſatisfieth his ſtomack. Repent, repent exceedingly, if you have been ſo devilliſh.

Another fault of the Philiſtims you meete with, *Gen. 26. 19, 20, 21. Iſaac digged a Well in the valley, and found there a fountaine of living water*: that is, ſuch as did run with a full and conſtant ſtreame, *And the Shepheards of Gerar contended for it with Iſaacs Shepheards, ſaying, the water is ours.* Wherefore *Iſaac* called the name of it *Hezek*, or ſtrife, becauſe they ſtrove with him. Then they digged another Well, and they ſtrove for that alſo, and he called the name of it *Sitnah*, which ſignifieth hatred or enmity, becauſe he ſaw that they contended with him now, not for need of the water,

Ver. 19, 20, 21.

3. They contended with him.

but out of meere hatred, becauſe they were enemies and adverſaries to him, and were grieved at his welfare.

The fault is (you ſee) contentiouſneſſe, and ſtrife, growing out of hatred and ill will. The nature of man is full of this vice, as S. *Paul*, *Filled with envy, murther, debate.* Rom. 1. 9. and *Hatred, variance, emulation, ſtrife, ſedition*, are reckoned among the fruits of the fleſh, *Gal.* 5. 19. S. *Paul* telleth the Corinths; *Leſt that when he commeth unto them, he ſhall finde among ſt them* (with other ſinnes) *debates, and ſtrife.* This ſtrife hath its originall in pride, which eaſily breedeth envy, and hatred, and ſo contention and ſtrife; and S. *Iames* ſaith, *That thoſe which have envying and ſtrife among themſelves, this wiſdome is not from above, but is earthly, ſenſuall, and devilliſh*, and that *where envying and ſtrife is, there is confuſion, and every evill worke.* He ſaith alſo, *That wars and fightings are among ſt them, from their luſts that war in their members.* You ſee the loathſomeneſſe of this vice, from the bad cauſes and effects of it.

Iam. 3. ult. and chap. 4. 1.

Take notice therefore of your owne hearts and lives, and ſee if none of you bee a quarellous and contentious perſon; that is, ready upon every occaſion to ſtrive with his brother, and to breake forth into brawles and ſuits, challenging that which is none of his, and diſquieting his brethren and himſelfe.

A man may uſe legall meanes to get and keepe that which is rightfully due to him, but he muſt not doe this in a froward manner, with bitterneſſe and rage againſt his adverſary; but for the things that appertaine not to him in equity, hee muſt make no ſtriving at all, otherwiſe he is a contentious man. And becauſe ſelfe-love maketh us ſo blinde, that wee are apt to deceive our ſelves, and to imagine we have good title to that which indeed belongs not to us, wee muſt bee content to referre our ſelves willingly to other mens judgements, and not ſtand upon our owne opinions; I mean to other indifferent, and unintereſſed perſons, whoſe judgements are like to bee clearer than our owne, in things wherein themſelves be not ingaged.

Let me therefore commend peace and concord, let nothing bee done of ſtrife, in an humour to croſſe and oppoſe another, or to vexe and anger him. If covetouſneſſe or envy rule in a mans heart, hee will boile with contention, and flame forth into debates and ſtrifes; but if he have an heart contented with his eſtate, and charitably diſpoſed to his brethren, hee will then inſue peace, and follow after it. For a juſt controverſie may bee carried in a quiet and peaceable manner, and ſo ought to be; but be the cauſe of ſtriving never ſo equall, if the thing be carried tumultuouſly with bitter words and behaviour, with railings, ſwellings, whiſperings, backbitings, mutuall diſgracing and upbraiding one another, this is a ſigne of a naughty heart, in whom the wiſdome that is from below doth rule and beare ſway.

Reſolve

Reſolve therefore to follow peace with all men, not ſtriving but upon juſt cauſe, and then alſo in a loving, gentle, and milde manner. And ſo much for *Iſaacs* contemporaries, with whom his occaſions gave him cauſe of intermingling. I proceed now to *Iſaacs* heire and ſucceſſor, that is to ſay, *Iacob*.

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THE EIGHTEENTH EXAMPLE.

OF IACOB.

THE word *Iacob* ſignifieth, he holds the heele: the reaſon of which name you may reade *Gen.* 25. 26. He and *Eſau* were Twins born at one birth, *Eſau* was the firſt borne, and when he was borne, his brother came out after him and held him by the heele, whence this name was given him.

Of *Iacob* we muſt ſhew three things, as in former Examples. His birth, life, and death.

Iacob his birth

Concerning his birth, the time and parents were the ſame which we noted before of *Eſau*, the manner was as you have heard, as if hee had wreſtled with his brother for the birth-right even in the birth; in which may ſeem to be ſignified the great ſtir that ſhould be betwixt their Succeſſours as well as themſelves, yea, and betwixt the good and bad in all ages, even thoſe that are heires of the promiſe, and thoſe that be contemners of the promiſe. For the Lord had foretold, that two Nations were in *Rebekkahs* wombe, which ſhould be ſeparated one from the other, and in them the Lord did manifeſt the freedome of his Election, ſeeing he choſe the younger before the elder to inherite the promiſes, and that before they had done good or evill, that the purpoſe of God according to election might remaine (or be firme) not of workes, but of him that calleth: meaning,

that Gods intention of saving by his grace, who freely calleth, not of any workes in any person, whether repenting, beleeving, or any other workes, might be stedfast and stable. No workes cause God to call one, or to purpose to call one, or not to call another, but alone his good pleasure, whereof though it be sure that God hath in himselfe just reason (for he is a reasonable agent, and doth all things, and most understandingly) yet he sees it not good to reveale to us any reason; because he would make us see what subjection we owe to him (that is to say) to rest in his will as a sufficient reason to satisfie us. God might have purposed to call, and also have called all without any picking or choosing, or preferring one before another, but his purpose was according to election or choice, he intended not to raise up all out of the miserable estate into which *Adam* brought all, but alone some; and in his choosing he might have left whom he tooke, and contrarily, but he would take some, not all, and these, not those because in his wisdome he saw it fit; and so great is his power and soveraignty, that we ought to be contented with this reason, God would have it so.

What Gods election is.

Gods Election is his purpose to call such and such, leaving the rest: and of this purpose we can give no other cause but this, so it seemed good unto him: though himselfe have such grounds of his choice within himselfe, as it is fit for a wise agent to have for the ground of all his actions. He that will not quiet himselfe thus in the matter of election, shall entangle himselfe so, that he will never bee loosed.

And so much of *Iacobs* birth.

His life.

Now for his life, we will consider his vertues, faults, crosses, benefits.

1. His vertues.

Gen. 25. 27.

For his vertues, we will speake of them first in generall, and here two things are noted in him, *Gen.* 25. 27. *Iacob was a plaine man, and did dwell in Tents,* The word translated a plaine man, signifieth a perfect or upright man. It is of larger signification than that phrase of ours, *A plaine man,* for that in common speech noteth one that is simple, and dealeth squarely and evenly without fraud, deceit, guile, or any tricks in his actions, so may one be and have no great goodnesse in him. But this word is used to denote an upright hearted man, a truly and intirely godly man, a perfect man that is good within as well as without, and good in all things, at all times, and in all places one as well as another, one that carefully follows all the Commandements of God, not giving himselfe leave to swerve from any of Gods wayes at any time.

1. In generall: 1. He was an upright man.

What perfection is.

Perfection is that property in things, by which they have all which is requisite for their due constitution.

It is twofold.

There is a double perfection, one of degrees, unattainable in this life, and it is when a man hath all the parts of obedience in the highest degree that the Law requireth of him, this is a legall perfection, without

without which no man can be juſtified before God by the Law, and becauſe no man can attain it, therefore, *By the Law ſhall no fleſh be juſtified*, but beleevers have it in Chriſt, in whom they are made the righteouſneſſe of God, and to whom righteouſneſſe without workes (meaning workes of their own working, for they are ſuch as worke not in this ſenſe) is imputed.

Perfection of parts, is when all the parts of goodneſſe are found in a man. As a childe of five yeares is a perfect man in reſpect of parts, he hath a ſoule, and body, he hath hands, head, heart, legs, &c. and therefore is that way perfect, though ſtature and ſtrength, and diſcretion be not found in him in the ſame degree that after, when he is a growne man.

Now there are two kindes of parts found in every thing firſt.

Firſt, the parts eſſentiall, as matter and forme.

Secondly, the parts integrall, *viz.* as the ſeverall members of the matter, heart, head, &c. in a man.

So in the point of goodneſſe, goodneſſe is perfect when it hath all the parts of goodneſſe, *viz.* the matter, which is the act of doing good and leaving evils. 2. The forme, which is the ſubjection of the will to the will of God; in that a man is therefore carefull to leave evill and doe good, becauſe he acknowledgeth himſelf to owe, and is willing to performe all obedience unto God his maker and Redeemer, and theſe are the eſſentiall parts of goodneſſe.

The integrall, are the doing of good in every kinde, and leaving of evill in every kinde, with an endeavour, and ſtriving, and wiſhing to doe it in every degree, even to leave all evill, the very leaſt degree, and to do all good in the very higheſt degree. Thus you ſee what perfection is. It is an endeavour and reſolution to doe all things which God commandeth, and to leave all the things which he forbiddeth, perfectly in obedience to his authority; or if you will, in briefe, Perfection of the Goſpell is a ſtriving after the perfection of the Law. Now we muſt be thus perfect, becauſe it is a ſingular goodneſſe of God to accept ſuch an imperfect perfection at our hands. For he might have held us ſtill to the condition of workes, and ſo rejecting our endeavours, becauſe falling ſhort of what the Law requireth, might have deſtroyed us notwithſtanding ſuch endeavours, but he hath been pleaſed to make a new Covenant, in which he requireth and accepteth our hearty endeavours, though there be much failing. O ſhould not this move us to labour and ſtrive! As if a debtor owing an hundred pounds, and not able to pay it, ſhould have theſe conditions propounded to him from his Creditor, well, pay me what you be able, ſo you bring me good money, not counterfeit, and I will accept it. Should not this make them very carefull to bring him ſo much as they were able, and that in good ſilver, not copper and falſe coine? Againe, we loſe both our goodneſſe and our ſelves alſo, if we be not plaine and perfect; If we have reſpect to all

Gods

Gods Commandements, and be found in Gods preſence, wee ſhall not be aſhamed: but confuſion will cover our faces at the end, if we ſatisfie our ſelves with hollow and defective goodneſſe; for a lame ſacrifice will not be acceptable on Gods Altar.

Now I pray you let each of us conſider of himſelfe, whether he be ſuch a diſſembler, that hath little ſhew of piety, and is not pious indeed. We muſt be followers of them that by patience and faith inherite the promiſes, and be ſuch as they that have gone to heaven, if our ſelves purpoſe to goe to heaven. And if you be not ſo, but openly ſinfull, or hollowly and diſſemblingly good; now ſee your miſery, you ſhall never be heires with *Abraham*, *Iſaac*, and *Iacob*, if you labour not to be like unto them in this perfection. And the way to be perfect, is to ſee our want, and to pray to God to make us ſuch. Wee have him tyed by a juſt faithfull promiſe to fill the hungry, and to heare them that call upon him.

2. He was a skilfull, and able Shepheard.

Further it is ſaid, that *Iacob* dwelt in Tents, not only meaning that he was a man brought up to tend cattell, as they did that dwelt in Tents, (whereas *Eſau* was an huntſman firſt, and a ſouldier after,) but chiefly that he did not ſet himſelfe to ſeek great poſſeſſions, and faire palaces, and houſes in the world, but ſojourned in the land of Canaan, as in a ſtrange countrey, dwelling in Tents with his Father *Iſaac*, as before him *Abraham* had done: which thing the Apoſtle taketh notice of, as a profeſſion of their being Pilgrims and Strangers upon earth, and ſeeking an enduring City.

So here are two things obſervable, and imitable in *Iacob*; one, that he gave himſelf to tend cattell, and was a very skilfull and able Shepheard, as appeared after, when he undertooke to tend his Father in lawes flocks.

Every one muſt follow ſome calling.

It is neceſſary that a man have ſome calling, ſome profitable employment, by which he is able with the common benefit of others to maintain his own ſelfe and family, and to uphold his eſtate. It is a promiſe, *Thou ſhalt eate the labour of thine hands.* Loe, labour muſt get our food, elſe we have not the good mans bleſſing: *In the ſweat of thy brow ſhalt thou get thy bread.* This is a puniſhment, ſo far as it tendeth to inflict diſquietment and troubleſomeneſſe upon men in their labours, but ſo far as it enjoyneth labour, it is not a puniſhment, but a precept: *He that tilleth his ground ſhall have bread enough.* Tilling of ones ground, that is, diligent following of ones honeſt calling is required; and how ſhall a man follow that which he hath not? Alſo nature teacheth this plainly enough: the contrary alſo is full of danger to the ſoule, expoſing a man to many temptations, and filling the heart with noyſome luſt, and making it harder to eſcape, and to walk in a Chriſtian manner of life. Wherefore thoſe that have imitated *Eſau* rather than *Iacob*, and have given themſelves to ſports and vanity, ſo that they be not able to doe any thing for their maintenance, if need required, have much to anſwer for before God, and have brought much

much miſery on themſelves, in regard they are in greater difficulty of being ſaved than other men, in giving Satan and the fleſh an exceeding great advantage againſt their ſoules: He that hath no calling is in danger to be a follower of idle companions, and the troupes of ſuch perſons leade not in the way to heaven. Therefore I call upon all you that are Parents, and all you children that are come to yeares of diſcretion, requiring you to be carefull of your childrens education, and to traine them up for ſome due vocation and calling; and you children to be obſequious to your Parents in this behalfe, yeelding your ſelves to their directions; and this exhortation I would inforce not only upon the poorer ſort, whoſe belly craveth it of them, as *Solomon* ſaith, but even on the wealthier ſort too, whoſe ſoules I am ſure doe as much crave it of them. For there is no man of ſo great birth and blood, but that there is ſome noble ſtudy or other, and ſome honourable employment, wherein it will be to his honour to be skilfull and converſant. Men of place ſhould not need to be ſlaves to Dice, and Wine, and Harlots, and Sports, if they would be ſervants to God in ſome worthy vocation or other.

But Iacob *dwelt in Tents:* that is, lived as a Pilgrim or ſtranger, profeſſing himſelf an heire of the Promiſe made to *Abraham*. Though we be not all bound to dwell in Tents, and to be Pilgrims in that ſence, yet we elſe are all bound to have our hearts withdrawne from earthly things, and ſet on heaven, to count this world and the things of it no better than a Tent or a Tabernacle, weake, fickle, and uncertaine, and ſo to carry our ſelves towards it, and to be in it, even as in a ſtrange countrey, not as in an habitation of our owne, in which wee meane to ſettle our ſelves. To behave our ſelves in the world as ſtrangers, and to the world and things thereof, as to a ſtrange place, through which we are travelling to our own country: This is a noble thing, a divine, a celeſtiall thing. A moſt remarkable difference betwixt a true & a falſe hearted Chriſtian, becauſe one hath the right, and the other contents himſelfe with counterfeit goodneſſe. Thus did our Lord Ieſus Chriſt live; thus *Paul*; thus all the Saints; and thus are we commanded to live, evenas Pilgrims and ſtrangers. And it ſtands in this, that we make no reckoning of earthly things in compariſon of heavenly, and that we deſire earthly things none other way but in order to heavenly, and uſe earthly things only ſo, as to be furtherances to our earthly beeing, and doe not ſuffer them to ſteale away our affections from heaven, nor to hinder our diligent and conſtant practiſing of all thoſe things that doe directly concerne our heavenly eſtate. Thus to minde, not the things below, but the things above, is a ſure prooſe of a man truly enlightned and ſanctified, and made conformable to the death and Reſurrection of our Lord Ieſus Chriſt. In a word, it ſtands in eſteeming all earthly things as vanity and vexation of ſpirit, and uſing them all as furtherances to our ſpirituall well-being, otherwiſe making none account of them at all.

2. He lived as a Pilgrim, profeſſing himſelf an heire of the promiſe made to *Abraham*.

For

For so doth a ſtranger uſe the countrey wherein he travelleth, and all the things and perſons that he doth meet withall therein. Now let us make uſe to our ſelves of this great vertue, by blaming our owne ſelves for being ſo far unlike to *Iacob* in this matter. How farre we are from dwelling in Tents, and from behaving our ſelves as Pilgrims in the world, is it not more than manifeſt? O how much eſteeme doe we make of worldly things and perſons? how are our hearts ſet upon them? how eagerly doe we follow them? how overmuch doe we rejoyce in them! Certainly this argueth a great deale of folly. For to miſtake the worth and prices of things, is a ſpeciall point of folly; we doe for the moſt part live like men of the world, that are not acquainted with any things more excellent than the vanities of this life: We thinke not of our mortality and uncertainty of earthly things, wee have our conſolation in earth, rather than heaven.

This worldly mindedneſſe is to be obſerved, confeſſed, lamented, refuſed; we muſt blame our ſelves for it, as for a great fault, and muſt oppoſe it with ſerious meditations, of earth, and heaven, and of our mortality.

We muſt earneſtly pray to God to divorce us from the world, and to pull our hearts upward, that we may not be glued as it were to this dirt and dung. To ſee this fault, is a ſigne of ſome true grace; for the world will not ſee it to be a fault, that they are over earneſtly bent unto the world; as the Fiſh findes it not troubleſome to live in the waters.

And now let me call upon you, to be heavenly minded hereafter, to uſe this world as though you did not uſe it, to ſet it lower than ſpirituall graces, and than the hope of heavenly things. A childe is wedded to his gawdes ſo long as his childiſhneſſe prevaileth, but when he hath gotten more mature underſtanding, he rejecteth them, and mindes other things; ſo muſt we if we will ſhew our ſelves to be perfect men in underſtanding. If a maſter ſets his ſervant to gather chips, he doth it, and ſhould doe it diligently in obedience to his maſter; but ſtill he takes not the chips for excellent things, but reckons of them as of chips: ſo for conſcience ſake to God muſt we labour in the world, yet ſtill ſo, that we account the world as a vaine ſhadow, and muſt ſhew that we ſo eſteeme it, by being ſatisfied even with a ſmall portion, if God ſee it fit to give us no more; and by being well contented if we have food and raiment; yea, and patient too, if we be put to ſuffer need, and want them.

And ſo much now for *Iacobs* vertues in generall, *He was a perfect man, and dwelt in Tents.* Now let us conſider them more particularly.

Firſt, let us ſee his carriage to God-ward, then to men-ward, both himſelfe and others, both thoſe that were neerer to him, and thoſe that were further from him.

Firſt,

First then, *Iacob* had true faith in God, a common grace which is found in all Gods people, and he shewed this faith by many comfortable and worthy fruits of faith; *viz.* these which the Story of the Bible noteth.

His speciall vertues in respect of God. 1. He had faith, which he shewed by many fruits, Gen. 25. 30.

1.

First, by his desire to get the birth-right, and to buy it of his brother who despised it; for, if it was a testimony of prophannesse and unbeliefe in *Esau*, to sell and sleight his birth-right; then must it be also a proofe of holinesse and faith in *Iacob*, to desire it and buy it. Indeed they were both young, and so *Iacob* gets it in a childish way, by giving his brother a messe of broth on that condition, that he would resigne up to him all interest, right, and title unto it that he had, or might have: But yet in the main matter, *Iacob* beleeved Gods promises for the spirituall benefits annexed to the birth-right, else he would not have sought it in that manner. Graces worke in men according to the age and ability of discretion that is found in the party which hath them.

There be certain childish and imperfect expressions of grace mixed as it were with the weakenesse of head that is in children; yet be these true proofes of grace, and such as the Lord accepts for the substance of them; though the weaknesses mixed with them deserve no acceptation; and for the love of the good, he passeth by those weaknesses. Sure had not *Iacob* beleeved the promises of God concerning the land of Canaan, and the rest, he would never have tooke any care of the birth-right; but in that he doth long for it, and in such a fashion as a young man could doe, contracts for it with his brother, it argues his faith, which caused him so to esteeme of it. Indeed it was not that bargaine betwixt them that made it his, but Gods promise before made to his mother, *The elder shall serve the younger*: but this affecting of it shewed that he had been taught by his mother this his interest; and that he was possessed with an earnest desire of getting it, which is the first fruit of his faith.

2.

Secondly, he desired also, and highly esteemed the blessing, as is seen in his condescending to his mothers motion of getting it, according to her advice. Here also weakenesse discovered it selfe, but the desire of attaining the blessing, shewed it selfe in this weakenesse, and the fruit of faith is to be allowed, though the corruption joyned with it be blame-worthy.

Indeed, *Esau* also had a desire of the blessing, as appeareth by his earnest entreaty, and teares to his Father, but *Iacobs* desires looked more to spirituall things, *Esaus* to earthly: So, the ones was a fruit of faith in Gods promises, the other a fruit of meere naturall love to ones selfe, by which every man would faine attaine that which hee thinkes would prove beneficiall.

3.

A third note and fruit of *Iacobs* faith, was his gratefull accepting of Gods promises, when he appeared to him in a dreame, as hee was going on his way; for he presently tooke notice that Gods was there, Gen. 28. 16.

there, and began to be reverently affected towards God, and was carefull to erect the ſtone for a Pillar, and to poure oyle upon it, which was nothing elſe but a thankfull expreſſion of his faith in Gods promiſes, which alſo cauſed him to make the Vow following unto God, as you have it, *Gen.* 28. 10. to the end. A thankfull and comfortable receiving of Gods promiſes, being cheared with them, as with things moſt certaine, proveth faith to the promiſe maker, and to the promiſes; ſhewing that a man is perſwaded they ſhall be performed without faile.

4. Further, *Iacob* ſhewed his faith in making choice of his wayes, when *Laban* would have him to continue looking to his ſheepe after the fourteene yeares of ſervice were paſt for his two daughters; for he deſired to have the ſpotted, ſpeckled, and browne cattell that ſhould fall after, for his wages: Shewing that he looked to God, whoſe hand alone could diſpoſe of this ſo abſtruſe and hidden a thing in the courſe of nature. Hee was willing to ſtand to Gods kindneſſe and love, rather than to any certain agreement with *Laban*; which hee would not have done, had he not beleeved Gods promiſes to bleſſe him and to encreaſe him, as was told him in his dreame forementioned. And therefore he tels his wives, that the Angell came to him in a dreame, and bad him looke on the Rammes leaping, the Ewes which brought forth the Lambes ſpotted and grizled, and ſo it was of God that he uſed the meanes of laying pilled ſticks in the troughes, at the time when the ſtronger cattell went to the Males.

Let any man make triall of the ſame courſe now, and he ſhall not finde the ſame ſucceſſe. Such a ſight before the ingendring cattell will hardly cauſe the yong to be ſpotted; but that he did in faith, as having been I gueſſe, guided to it by the Angel, which bid him look and ſee the cattell bringing forth Lambes and Goats of that colour. And here is a good proofe, when a man can reſt himſelfe upon God for his wages, and for his meanes even in this world; and not upon his owne wiſdome, or any ſuch like outward thing. A man would have thought this a very uncertaine match, but *Iacob* ſtaying on Gods promiſe, was deſirous of this way rather than any other to receive his reward by it.

5. Laſtly, he ſhewed his faith in bleſſing the two ſons of *Ioſeph*, yea, and all his owne, as a ſenſible declaration to his children that he did not make any doubt of their poſſeſſing that Land, according to Gods covenant with *Abraham*, and promiſe to himſelfe often renewed.

Now brethren, I pray you let us labour to give credit unto that which God ſpeaks to us, and reſt upon his goodneſſe for the gracious performance of his faithfull promiſes, which is the roote of all graces, and will cauſe us to live holily, if we once get it confirmed and ſtrengthened in our hearts; and let us labour to ſhew our faith by the ſame fruits that are to be ſeen in *Iacob*, as was before noted.

Let

Let us highly esteeme those signes of his goodnesse, and meanes of attaining his spirituall benefits, as *Iacob* did of his birth-right. Let us make great account of his blessing, especially spirituall blessings in things concerning our salvation, whereof the Land of promise was a figure. Let us receive his promises with reverend joyfulnesse and thankfulnesse: Let us trust upon him for our reward of any faithfull service, in any kinde that we performe, labouring to bee perswaded that he will see us requited abundantly, if men should neglect us.

A good man must trust to Gods blessing on his labours, in things that depend upon his gracious providence, and the disposition of things by it, rather than to any other course wherein his wit may seeme to make matters more certaine. Let us shew our faith by trusting also on God to blesse our children, and by leaving proofes even at our dying, that we be mindfull of heaven, and that we make no doubt but God will performe his promises. If our faith shew it selfe by these good effects, it is true; and wee must more and more see our weaknesse in faith, by the contrary effects, and more and more labour to prove the truth and strength of it too, by its more and more producing those and the like effects.

Iacob also shewed his faith by running to God when *Esau* came against him, and by praying to God to give his sonnes favour in the sight of the man, and by offering to God when his sons sent for him: for to have recourse to God still in our needs, and make his name our refuge, is an excellent proofe of our faith in his promises. 6.

Now secondly, *Iacob* was a religious and devout man, that was carefull to serve the true God, in the true exercises of religion, as appeared in the particular duties of religion which hee performed. 2. He was religious.

First, he was prayerfull, and ready to call upon Gods name on all occasions; when his brother *Esau* met him, hee presently framed himselfe to call upon the name of God, as you have it, *Gen.* 32. 9. Where is also an excellent forme of prayer; for first, he layes downe the grounds of his boldnesse to come to God in prayer, saying, *God of my Father*, that is, thou art my God in Covenant with me, therefore seeke I helpe of thee, and *Thou saidst unto me, returne*; as if hee should say, I have thy word of Commandement and promise guiding me to this journey, therefore I seeke to thee.

And secondly, hee humbleth and abaseth himselfe before God, as unworthy any benefit, saying, *I am lesse than the least, &c.* Then he makes his request, *Deliver me I pray thee, &c.* and confirmes it by the greatnesse of the danger, and his inability to save himselfe, procuring great feare, *Whom I feare, &c.* and next, from the promise made unto him, *Thou saidst.*

Loe here, a sweet patterne for our prayers to God when we feare any crosse.

First, remember the Covenant and promiſe of God, and declare the miſery, then humble our ſelves in acknowledgement of our unworthineſſe. So make our ſuits boldly, and make our moane to God of our dangers, and feares, and helpleſneſſe; and againe urge him with his promiſes. Had not *Iacob* been accuſtomed to pray, hee could not have ſollicited the Lord after this manner, in this extremity.

Againe, in the end of the ſame Chapter, when Chriſt appeared unto him in an humane likeneſſe, *ver.*24. He wraſtled with him all night for a bleſſing, and would not give over till he had a promiſe from him; though he went limping away, the Angel giving him ſuch a cruſh on the hollow of his thigh in wraſtling, as made him draw his legs after him, by the diſlocation, or diſ-joynting of his hip bone; it may ſeeme it was through the ſhrinking of the ſinew which had that bone in the ſocket.

Ah, it is an excellent thing, as it were to wraſtle with God, and though hee ſeeme angry with us, and ready to lame us and maime us, as yet ſtill to minde our ſelves of his promiſes, and continue fervent and conſtant in prayers, till at laſt hee pleaſe to anſwer us and make us know that wee ſhall prevaile with him. If *Iacob* had not been a devout man, well skilled in calling upon Gods name, hee could never have maintained in his heart ſuch an invincible reſolution as this, *I will not let thee goe till thou bleſſe me*, even then, when inſtead of bleſſing he had ſuch a wrench as might ſeeme rather to teſtifie anger againſt his importunity, then any minde to yeeld unto it.

Again, when he was to ſend *Benjamin* unto Ægypt, *Gen.*43. 14. He followed him with his prayers, ſaying, *God Almighty grant you favour before the Man, that he may ſend away your brother, and Benjamin.* You muſt not thinke that hee contented himſelfe with this ſhort ejaculation, but he made his requeſt to God for this great thing in more words and oftner.

So you ſee *Iacob* was a prayerfull man; this is one part of religiouſneſſe.

O that wee could bee prayerfull? O that wee could alſo make Gods name our refuge at all times? which they that doe not, can hardly take any true comfort in their eſtate, nor account themſelves true Iſraelites; and thoſe that doe, ſhew themſelves to bee guided with the ſame Spirit that *Iſrael*: Eſpecially let us learne to wraſtle with God, reſolving to continue earneſt and importunate, and to take no nay in begging for the performance of his promiſes, and for his bleſſing, though we ſeeme to gaine nothing, but that the Lord carries a ſhew of being angry with us, at length wee ſhall prevaile if wee continue fervent, and refuſe to give over, as our Lord alſo teacheth by his Parables in the Goſpell, of a childe, a friend, and the poore Widdow towards the unjuſt Iudge.

Again,

Againe, you ſhall ſee *Iacob* vowing a vow to God, Chap. 28. 20, 21. verſes, the ſumme of which is this, that if God would provide him neceſſaries, and preſerve him ſafely in his returne home to his Fathers, he would 1. make God his God, by adhering to him, and worſhipping him alone, and not imbracing any falſe God, whereof the world was every where full in thoſe dayes. *Iacob* vowed a vow to God.

Secondly, That the Pillar ſhould bee Gods houſe; that is, a place of publike worſhipping God, where hee would openly and ſolemnly ſerve him, with prayers, ſacrifices, and all fit ſervices.

And laſtly, that he would give his tenth to God, of all that God ſhould give him. Loe, you muſt learne the uſe of a vow, which is required in the Pſalme, *Vow and pay to the Lord.*

A vow is a binding ones ſelfe in an oath to God, to doe ſome lawfull thing which is in his power, that he may the better attaine to his ſuits. And the uſe of it is, in afflictions to confirme our faith for the attaining of Gods help, or in proſperity to teſtifie our thankfulneſſe for a benefit. Let us be cautelous what we vow, and let us as need and occaſion ſhall offer, make vowes to God, eſpecially the uſe of a vow may be to tie our ſelves from things otherwiſe lawfull, that have been occaſions of ſins to us; or to quicken us to ſuch good duties as we finde our ſelves moſt ſlack in: only take heed of vowing raſhly, and vowing perpetually any thing, but what we be bound unto by duty: for it is not unfit to binde our ſelves to needfull and commanded things by a vow, as here *Iacob* voweth that God ſhall bee his God. What a vow is

I ſay therefore, uſe vowes as juſt occaſion ſhall ſerve, but not haſtily, nor in paſſion, for ſuch vowes likely prove miſchievous. And eſpecially be carefull to doe the things vowed, that is, to make God your God, ſticking cloſe to him, and abhorring all forreine gods. And ſeeing now the danger is not ſo great, a running after heatheniſh falſe gods, beware of going after thoſe heart-Idols, pleaſure, profit, credit, eaſe. Make not the belly your God, by loving riches, wealth, good fare, &c. more than God, and caring for theſe things more than for the favour and honour of God.

Theſe bee the moſt dangerous Idols of our times, many a man that abhorres to worſhip an Image, a Saint, an Angel, doth yet worſhip Mammon, and make the world his God; take heed of this Idolatry, labour to know, love, feare, truſt in, obey God, to remember him, to chooſe him, &c. to give him that whole, and inward ſpirituall, moſt needfull, moſt acceptable worſhip of the heart, which ſhall not ceaſe to be worſhip even in heaven.

The other Commandements continue in force during this life, of praying, reading, hearing, Sacraments, no uſe in heaven of oath, vowes, and ſuch a manner of ſanctifying Gods name as now, in heaven there is no uſe. So in the reſt:

But to know, love, feare, delight in, obey, there is alwayes use, and make God your God in this manner.

Againe, prepare God an house, let him have a place of publique service and worship. That you have provided to your hands: I need but request it to keep it in handsome and decent fashion, to maintaine it comelily as beseemeth Gods house, not as if it were a barne or some out-house.

Former times you see built goodly and faire houses for God: will not you keep them fairely, & so, that they shall be sweet, and dry, and sightly, not in such plight that would bring the imputation of baseness upon your selves, if any of your houses should lie so? Can you be at cost to adorne and furnish your owne houses, and not Gods? For assure your selves, these places separated for religious meetings be Gods houses sacred to him, dedicated, assigned, given to him, hee hath interest into them. If an Idols-Temple be an Idols-Temple; that is, such an house as an Idoll hath interest in, and is sacred with a false and unholy kinde of sacredness; sure then a Church to God is Gods Church, and such a thing as he is interessed into, and is sacred with a true and reall sacredness: *Mine house shall be called an house of prayer to all nations.* Loe, an house of prayer, that is, of publique worship (a part for the whole) and this house Gods house, and that among all Nations. Would you wish a clearer proofe for the warrant of Churches and their sacredness? but what availes it to keep a Church handsome if you frequent it not? O therefore come to Gods house, frequent the publique worship there performed. The meaneſt service done amongst us, if it be but reading of a Chapter, is more noble (because not so typicall) than the killing of a beast: Come therefore to Gods house constantly; sure *Iacob* did not meane that he would set apart a place for publique worship and not come neare it, but that his care should be there to worship God.

O that you would all come frequently to Gods house for conscience and love? At least, O that the Officers would compell them by feare, whom goodnesse cannot bring? that so they may bee in good way of being bettered by Gods Ordinances.

But *Iacob* vowes to give the tenth of all that God should give him, to God, even to the maintaining his publike worship in that place, for Gods worship will bee costly. Himselfe personally can receive nothing, but by giving it to his worship, and the places, and things, and persons that belong to his worship, it is given to him. If there be any amongst you, that thinkes examples of holy writ to binde him, as it seemes some doe in other things, where the matter is such as will put them to no great cost, let them aske their consciences, Why should not this example binde them as well as any other example? That it should bee a typicall, ceremoniall, and temporall ordinance, to give God tithe of all wee have; I could never yet heare any reason of any force:

Some

Some doe ſtraine their wits to finde out a kinde of ſhadow in it, and tell what it may ſignifie; but the Scripture, for ought I know, doth not give any notice of any ſuch thing. You ſee it was the uſe afore the Leviticall prieſthood, and therefore it is not a thing depending upon the Leviticall prieſthood: Nay, the Apoſtle makes mention of it as a thing due to the eternall prieſthood of *Melchiſedek*. Therefore why ſhould any man thinke his conſcience bound by any other Example, and not by this? But to me it ſeemes plaine, that *Abraham* and *Iacob* would never have obſerved this portion in meaſuring out theſe paiments to God, if they had not conceived it a perpetuall and a naturall duty. It is ſurely a morall precept to honour God with our goods, and by bringing preſents to him. Seeing theſe holy men thought it fit to grant God ſo liberall a portion, why ſhould we not thinke him worthy as much? But if you cannot bring your ſelves to thinke that ſo much is due to God; yet I hope you will make your ſelves beleeve, that ſurely ſomething muſt bee due to God, and that in a liberall quantity. For God is worthy to bee honoured with our goods, I trow, as much now as ever: and doe we honour him if we bring him no preſent, no gift? will you therefore be ſomewhat liberall to God? will you binde your ſelves by vow? or without vow freely dedicate ſome good part of your ſubſtance to God, and as God bleſſeth you, lay ſtill aſide ſomething (if you diſtruſt God ſo much, as you thinke he will not reward ſuch a quantity as the Tenth, why then with a ninth, or an eighth, or a ſeventh, or a fifth, with ſomething I ſay, that ſhall ſhew, you are deſirous to obey every Commandement, and ſo to prove your ſelves ſincere to God. Surely to marke how God proſpers a mans labour, and then to bee conſtant in laying aſide a good portion for God; this ſhall be none of mine, it ſhall be Gods, ready at hand for pious uſes, to keep up, and beautifie Gods houſe, to further Gods worſhip any way, and to relieve the poore members of Chriſt, would make you ſo rich in good workes, and ſo increaſe your liberality by exerciſe, as would undoubtedly pull a rich bleſſing upon you, and cauſe you to have intereſt into the bleſſing of having your prayers to runne over with increaſe.

Shew your ſelves liberall to God, and be good *Iacobs*; elſe, he that is a niggard to God, and will honour him indeed with his lips, not with his goods, gives others reaſon to thinke, though himſelfe be ſo full of ſelf-love, that he will not think ſo of himſelfe that he honours him only with his lips.

If any ſay, his ſtate is ſo poore that he cannot. I anſwer.

God hath propounded this as a meanes to get riches; and the poore man hath no reaſon to thinke that Gods meanes will bee unavaileable.

But a poore neceſſitous man that is faine to live of the bounty much what of others, muſt not be a rule for thoſe that have better

estates. I am verily perswaded, that one great cause of many a Christian mans poverty, is this; he honours not God with his riches, and why should God make him rich? If we see a man not to honour God with his wit and strength, and then God deprive him of wit and strength; Doe we not readily impute this crosse to the desert of that sin? and why are we not induced to conclude, God doth not prosper this man in his estate, because he did not honour God with his estate? And so much for *Iacobs* devotion in vowing, and the things vowed.

4. He worshipped God also by sacrifice, and performed his vow to God. See Gen. 33. 10.

Now he worshipped God also by sacrifice, and performed his vow to God at last. *Gen.* 35. 3. *I will make an Altar unto God at Bethel, who answered me in the day of my distresse, and was with me in the way which I went*; by which it is to be thought, that *Iacob* prayed in his journey, when he was benighted in the way, and that dreame was Gods answer to his prayer: and ver. 7. *He builded an Altar, and called it El Bethel.* Now this Altar was not without sacrifices, and a publike profession of Gods whole worship: He made God a house, and began there to settle the publike worship of God according to his vow. Indeed it was a weakenesse in him to stay so long, till God was faine to put him in minde, both by a sore crosse, and by a Vision of going to *Bethel* for this end; but he was religious, and kept his Vow at last. O let us keep our vowes, let us offer spirituall sacrifices of prayers, praises, contrite hearts, our owne selves, almesdeeds, and so shew our selves right Israelites, or Iacobites.

5. He tooke an oath religiously.

Lastly, his devotion shewes it selfe in his religious taking of an oath himselfe to *Laban*, and ministring it to his son *Ioseph*, as you see *Gen.* 31. 53. *He sware by the feare of Isaac*, he was carefull to keep him to the true God, and swearing by him, and that seriously, and on a just occasion, not lightly and vainly; and *Gen.* 47. 29. He did most religiously minister an oath to *Ioseph*, to bury him in the Land of Canaan, (a type of heaven,) as *Abraham* had done to his servant before, making him put his hand under his thigh; of which I cannot give you a certaine and infallible reason, whether the gesture were to shew subjection to him to whom he swore, or respect to the promised seed that was to come out of those loynes: I cannot assure you, but I pray you learne to reverence an oath by this Example, and to use it upon due and weighty occasions, and in a due and reverend manner.

We lay our hands often on the booke, and it is our accustomed solemnity, and a very fit one; by which you may see that it is no fault or sin to use some solemnities in Gods worship, not commanded, nor so much as exemplified; for an oath is Gods worship, and no man yet questioned the lawfulnesse of that solemnity, in taking an oath. I say we lay our hands often on the book with little consideration of that God by whose name we sweare. But the not fearing of an oath is alleadged as part of the description of an ungodly man; see therefore that you take heed of profane swearing.

He

He was alſo carefull to give thankes to God for benefits received, to praiſe him, and continue the remembrance of his goodneſſe, that had ſo favoured him in the place where he appeared to him: *He ſet up the ſtone for a Pillar, and poured oyle upon it*; (which was nothing elſe but a ſolemne thankſgiving) and after, when God appeared to him again at *Bethel*, *He ſet up a Pillar, and poured oyle upon it*. This was to perpetuate the remembrance of the thing, at leaſt to bring it to his owne minde and his childrens, which were after to inherite the Land; and to ſhew his thankfull minde to God, in offering that oyle, and that wine in teſtimony of his joyfull acknowledgement of Gods goodneſſe to him.

6. He gave thankes to God for benefits received.

Theſe kinde of ceremonies we have not cauſe to uſe, but a carefull ſtirring up of Gods benefits in our mindes, and thankfull acknowledgement of his goodneſſe we muſt ever performe. So he called the place *Peniel*, where God appeared to him in his wraſtling, and *Mahanaim*, when the Hoſt of God appeared to him; and the like. All theſe things were prooſes of a minde deſirous to bee perpetually mindfull of Gods benefits, that by them he might be ſtirred up to a more carefull obedience of his Commandements.

Laſtly, *Iacob* was obedient to God, ready to be ruled by him in the courſe of his life, as appeareth in two things principally, *viz.* his returne from *Padan Aram* to Canaan; for ſo ſoone as God appeared unto him, commanding his returne, by and by he returned, and when *Ioſeph* his ſon had ſent for him, he would not leave the Land of Canaan, untill he had conſulted with God, and been warned by him in a dreame to goe up, and then went he up: Indeed *Iacobs* whole life was a patterne of dutifull obedience unto God.

7. He was obedient to God.

Let us learne by his example to give our ſelves obediently unto God in all things, and to be ruled by him in every thing, after the directions of the holy Word, as *Iacob* was in theſe particulars, by the Dreames in which God appeared unto him.

And ſo much for *Iacobs* vertues in reſpect of God. Now in reſpect of himſelfe.

2. *Iacobs* vertues in reſpect of himſelfe.

He was an humble man, as appeareth in his prayer to God before, when he confeſſeth, that he is *Leſſe than the leaſt of all his mercies*: meaning, that he is unworthy the ſmalleſt of them, and had not deſerved even the meaneſt.

1. He was an humble man.

It is a worthy grace to ſee ones owne unworthineſſe of any good thing, and to be ſo meane in his owne conceit, that hee challengeth nothing of deſert.

Humility is in the Angels and bleſſed Spirits; when they preſent themſelves before God, they fall downe before him, and account themſelves unworthy his benefits: for that which hath its originall from nothing, meerely by the pleaſure of another, cannot but bee baſe and contemptible in compariſon of that from whence it came; and ſo ſtands the caſe betwixt God and all creatures: Wherefore, they

Humility is an excellent grace.

they ought to be poſſeſſed with the ſence of this diſtance betwixt God and them, ſo as to eſteeme themſelves nothing in compariſon of him, and as *Iacob* here expreſſeth it; than which, wee cannot conceive a better expreſſion, *Leſſe than the leaſt of all his mercies*. This humility will make one thankfull for mercies, and careſull to uſe them well, and able meekly to part with them, and ſo fit to enjoy them. This humility pleaſeth God exceedingly, becauſe it fitteth the creature for that end, to which God did principally looke in creating him, even to glorifie his Creatour. See that you get it, and increaſe it continually; harbour lowly thoughts of your ſelves, goe to God for good things, but goe, flying alone to the throne of grace and mercy, not at all truſting in your ſelves, or in any thing that is in your ſelves. The more one can diſavow his owne worth, and ſtill build his prayers, and hopes on Gods mercies, the more pleaſing to God are both himſelfe and his ſervices.

2. He was contented with a little.

Secondly, *Iacob* was a man contented with a little, a ſmall portion of outward things would ſatisfie him: therefore when he vowes to God, he doth not aske great matters, but *Bread to eate, and raiment to put on*. This contentedneſſe of minde is a worthy and rare grace, it ariſeth partly from humility, partly from a right underſtanding of the nature of theſe earthly things, and an holy advancement of ſpirit in the deſire of heavenly things, and it helps much to that right tranquility of minde, in which the greateſt of mans happineſſe doth conſiſt, and ſtrengthens the ſoule againſt all unjuſt and ſinfull meanes of getting riches, and diſpoſeth a man to liberality and mercy to others; to eate to the contentation of his ſoule, is better than to fare exceeding daintily and plentifully without contentation. To have enough, and know when one hath enough, is better than all abundance that can be attained. Blame your ſelves, that a little will not give you content, but you are ſtill greedy of more, though you have already food and raiment in abundance.

Follow S. *Pauls* precept, and *Iacobs* example; you muſt take pains often with you ſelves, to ſettle your hearts in this contentation, elſe it will not be gotten, for mans corrupt nature makes him unſatiable. But he that can place his whole happineſſe in God, will ſoone bee able to ſtay his deſires in a few other things, even in food and raiment.

3. He was a diſcreet man.

Further, *Iacob* was a prudent, diſcreet man, and knew how to carry himſelfe fitly for the avoiding of danger, as may be ſeene in his behaviour towards his brother *Eſau*, when he came againſt him full of wrath and fury, to revenge himſelfe for his ſuppoſed wrong, in getting from him his birth-right, and his bleſſing.

For firſt, he divided his family into two parts, ſaying, *If Eſau come and ſmite the one company, the other ſhall eſcape*.

Secondly, He prayed earneſtly to God to ſave him from the hands of his brother, whom he greatly feared.

Thirdly,

Thirdly, he preſenteth him with a large preſent, and ſet a ſpace betwixt drove and drove, commanding them to anſwer his brother with all ſubmiſneſſe; ſaying when they ſhould be asked, *Whoſe are theſe before thee? They be thy brother Iacobs.* It is a preſent ſent to my Lord *Eſau*, and he is behinde us: and ſo the ſecond and the third, and all that followed the droves, ſaying, *I will pacifie him with a gift that goeth before me*, and afterwards, *I will ſee his face, peradventure he will accept of me*, and then having wraſtled with God, Chap. 32. he ſaw his brother comming, and divided his children to *Leah* and *Rachel*, and the young maidens, and ſetting the hand maides firſt, then *Leah*, then *Rachel*, himſelf went before them, and fell on the ground ſeven times, and did obeiſance, and ſo cauſed the handmaids and his wives to do the like, and ſo by his ſubmiſſive carriage he pacified his brothers anger, and God working with his prudence, found him exceeding kinde and loving: and when he would have gone before him, excuſeth himſelfe by the pace of the young Infants and cattell, he avoided his company, and by preſſing cauſed him to receive the gift, and in very modeſt manner refuſed the traine which his brother left with him, and eſcaped his hands. So he proved that to be true, which after *Solomon* told, *That a gift in the boſome pacifieth great wrath*, Prov. 21. 14. *And a gift is as a precious ſtone in the eyes of him that hath it, and it proſpereth whether ſoever it goeth*, Eccleſ. 10. 4. *Yeelding pacifieth great offences.* Thus *Iacob* carried himſelfe prudently, and eſcaped his brothers fury. Let us learne of *Iacob*, by liberality and ſubmiſſiveneſſe to appeaſe the fury of unreaſonable men: We muſt not yeeld ſo far as to ſin, but to yeeld in all meek and lowly geſtures even to worthy men, is not a ſin but a vertue. So likewiſe Bribery is naught, that is, to ſeek to turne a Governour from juſtice by gifts, and hire him to do wrong; but by gifts to pacifie an angry man, and hire him to forbeare ſinning, that is a lawfull uſe of gifts, and to practiſe liberality in ſo due a ſeaſon, to redeeme the life by the goods, and to make them quiet that were inraged, is a very good thing.

Seaſonable ſtooping, and ſeaſonable bounty be fruits of prudence, and by ſuch meanes to ſave our ſelves from danger, is a part of wiſdome and diſcretion. The like prudence *Iacob* practiſed towards the Ægyptian Lord whom he thought to be offended, not knowing that it was his ſon *Ioſeph*; for when they were to have *Benjamin* in before him, he wiſhed them to take a preſent with them, and double money in their hands, that they might prevent all occaſion of diſtaſte, in reſpect of the money that was in his ſackes mouth, *Gen.* 43. 11, 12.

We muſt pray to God to give us the like wiſe diſcretion, that we may carefully uſe all fit meanes to aſſwage wrath, and ſo by Gods bleſſing upon our diſcreet care, may free our ſelves from evill. But ſtubbornneſſe, and niggardlineſſe, and a kinde of ſowre ſtanding upon our right or innocency, that it may carry a ſhew of courage and reſolution, is yet indeed a fruit of folly and ſelf-conceit.

Further,

4. Hee was painfull and induſtrious.

Further, *Iacob* was a painfull and induſtrious perſon, for when hee came to *Padan Aram*, and met with the Shepheards, and with *Rachel* comming with her Fathers flocks, he adviſed them concerning the ordering of their cattell, and himſelfe rouled away the ſtone from the Wells mouth, and watred *Rachels* ſheepe. Chap. 29. 8, 9, 10. and afterwards, he abode in *Labans* houſe for a moneth, hee did not live idly there, but behaved himſelfe ſo painfully and ſerviceably, that *Laban* himſelfe made him offer of wages, ſaying, *Thou ſhalt not ſerve me for nought:* ſo that *Laban* found him a painful and ſerviceable man, which made him willing to entertaine him. But eſpecially when he had undertaken the care of his Father in Lawes ſheepe, *He ſerved him with all his might*, as he tels his two wives, Chap. 31. 6. Which alſo he alleadgeth to *Labans* ſelfe, *In the day the drought conſumed me, and the froſt by night, and ſleep departed from mine eyes.* Chap. 31. 40. You ſee, that he was not idle, careleſſe, and ſluggiſh, but very diligent and laborious.

Diligence and painfulneſſe is commendable.

Herein we muſt imitate him, every man in his place, *The diligent hand maketh rich*, ſaith *Solomon*, *And he that tilleth his ground, ſhall be ſatisfied with bread, and the good man ſhall eate the labour of his hands.* But on the other part, ſlothfulneſſe, idleneſſe, loytering, are diſgraced in the booke of God, and miſery and want is threatned as a puniſhment againſt them, *They ſhall be clothed with rags, and ſhall have want enough:* and *The way of the ſlothfull is like a thornie hedge*; ſtill full of pricking griefes and croſſes.

Wherefore now betake your ſelves to all painfulneſſe in your Vocations, and be not weary of wel-doing; This diligence hath the promiſe of a bleſſing, and ſhall have the performance. It helpeth againſt vices, by name, againſt pride, and maketh the ſoule humble, only ſo, that inordinateneſſe and exceſſe through love of outward things doe not corrupt and putrifie it. How diligent alſo was Saint *Paul* in his calling? and how are the ſervants commended for diligent imployment in their Talents? and the good houſewife for her labours; and contrarily, the ſlothfull ſervant is rated and puniſhed by loſing his Talent, and being caſt into utter darkneſſe.

5. *Iacob* was juſt in his dealings with all.

Laſtly, *Iacob* was alſo juſt in his dealings with all, for when *Laban* purſued him, as if he had been a theefe, he bids him ſearch among all his goods, if he could find any thing there that was his; and when nothing was found there unjuſtly gotten, he is bold to chide with *Laban* for purſuing him in that violent manner, *Gen.* 31. 37. and ſo when the money was returned back in his ſons ſacks mouthes, he not knowing how it came thither, wiſheth them to returne it back, leſt it might be an overſight. Loe, he would not make advantage of an overſight, but that which was anothers or might be, he was careſull to returne unto the right owner, and that though it might ſeem in ſhew an eaſie matter to keep it. Let us learne righteouſneſſe of him, take not any other mans goods, keep not that which is not your own, but

but give every one his owne, and take to your ſelves that and only that which is your owne, the contrary whereto is theft before God, though we can conceale it from men.

The Law of nature commandeth us *To doe as we would be done unto*, and every mans heart within tels him, that he expects all juſt dealing from other men, and therefore cannot but finde fault with thoſe that ſhall uſe any unrighteouſneſſe towards him. Let us not neglect the plaine directions of naturall light; and though a man may ſuppoſe that the *Bread of deceit* and other unjuſtice *is ſweete*, yet *Solomon* ſaith, *It ſhall prove but gravell in the mouth*, a thing troubleſome and unſavoury. Yea *Solomon* ſaith, *The riches gotten by lying, are but vainly toſſed to and fro of them that ſeek death*; and that, *The deceitfull man ſhall not roaſt what he tooke in hunting*: and that, *An inheritance may be haſtily gotten at the beginning, but the latter end thereof ſhall not be bleſſed, for he that getteth goods, and not by right, ſhall leave them in the midſt of his daies, and in his end ſhall prove a foole.* Wherefore, that we may attaine the bleſſing of God upon our eſtates, let us put away all kindes of unrighteouſneſſe; eſpecially take we heed that we doe not take our advantage upon other mens overſights or imperfections, by miſreckonings, falſe meaſures, or any kinde of encroaching. If one leave in anothers hand any thing and forget, let not his forgetfulneſſe cauſe him to take it as his owne. If one lend us, and take no witneſſe or ſecurity, let not his inability to prove the debt make us bold to detaine it. Let not the love of riches and immoderate deſire of gain ſo blinde our eyes, as to make us unable to perceive the unequalneſſe and ſinfulneſſe of our courſe, nor yet ſo harden our hearts and dull our conſciences, that we ſhould be emboldened againſt our knowledge to enrich our ſelves by ſuch devices.

Quod tibi fieri non vis, alteri ne feceris.

So much for *Iacobs* vertues reſpecting himſelfe.

Now ſee his carriage towards others:

Firſt, thoſe that were neare to him; Then ſtrangers.

Iacobs vertuous carriage to others.

And firſt, of his kindred, his Superiours, Equals, Inferiours; for his Superiours, they be his Parents, *Iſaac* and *Rebekkah*, to whom hee was loving and obedient; his obedience he ſhewed in travailing to *Padan Aram* at his Mothers advice, & Fathers perſwaſion for a wife. It behooveth children to ſhew all good ſubjection, and that particularly in this point of being ruled by their diſcreet and religious Parents in choice of a wife or husband, ſo as to make them their guiders and directors in this weighty buſineſſe, and they muſt not ſuffer their hearts to be ſet upon any perſon in that reſpect, without the knowledge and conſent of their Parents; nor hearken to motions made to them without the good liking of their Parents.

1. He was obedient to his Parents. Gen. 29.

If it be ſaid, how if Parents will croſſe their children in their affections? I anſwer.

The world is full of examples, by which it is manifeſt, that many come together in great heate of love, and within a few yeares grow ſo

so froward, discontented, and careleſſe either of other, as none can be more. And againe, others come together with diſcretion, not in ſuch vehemency of Love, and their hearts afterwards doe cleave each to other in ſingular love and deerneſſe. Therefore it would become a childe to croſſe his affection, rather than his Parents.

But what if Parents will force their Children either not at all to marry, or elſe to marry with ſuch as are unfit for them, in regard of Age, Religion, and in reſpect of evident deformities of Body, or diſorders of Life.

I anſwer:

Parents are bound to provide fit yoake-fellowes for their children.

I know no ſuch unlimited authoritie granted to Parents, as to compell their children upon inconveniences in any of theſe reſpects. Parents are bound to tender fit yoake-fellowes to their Children, as God did to *Adam*: elſe the Children in not following their advice do forbeare to be ruled, not by their authority, but by their luſts. For if Parents may not *provoke their Children to wrath, leſt they be diſcouraged*, ſurely they may not thruſt them upon other miſeries and diſtempers.

But what muſt be done in ſuch a caſe? I anſwer:

By patience and long ſuffering, and intreaty of common friends, and like meanes, the Children muſt ſeeke to win their Parents to reaſon; which if they cannot doe, they muſt referre themſelves to the Governours, Magiſtrates, or Miniſters: and if theſe will not, or by the Lawes cannot provide for their help, they muſt even follow the advice of vertuous and wiſe Friends and Neighbors.

But ſuppoſe that in ſuch caſe the Parents frowardneſſe be ſuch that they will not yeeld to reaſon, and that they will rather drive their Children to an inconvenient match, or yeeld their good liking to none, what muſt the childe doe then?

I anſwer:

If God vouchſafe that gift he muſt forbeare Marriage, eſteeming himſelfe called of God to the ſingle life: But if hee cannot by all good wayes ſo farre overcome himſelfe, but that his minde is conquered by deſires of Marriage, hee hath a plaine rule from S. *Paul*: *It is better to marry than to burne*. Yea, but then the Parents diſpleaſure followes, and loſſe of ſuch meanes or portion as elſe he might have had.

I anſwer:

Every good Chriſtian muſt reſolve to take up his croſſe and follow Chriſt; therefore I require you ſonnes that have not troden in *Iacobs* ſteps for this matter, to be humbled for it with true and hearty repentance. Sinne will hazard a good man to ſome ſeverity of puniſhment (I meane that of knowne ſinnes, ſuch as a man doth, or would bee carefull might underſtand to bee ſinnes) untill particular repentance come betwixt, to ſtop or remove that ſame; but when a man hath and doth conveniently at fit times humble himſelfe for

for a fault, it ceaſeth to make him liable to temporall evils, further then they be needfull to increaſe and make up what would be wanting in his repentance, and he that will at Gods reproofe turne unto him in humiliation and amendment, ſhall finde the Lord a gracious Father, and ſuch a one as will not proceed to ſmarting corrections, if loving and earneſt admonitions may prevaile.

Againe, all you children to whom God hath vouchſafed ſuch Parents as have dealt wiſely and mildly with you in this matter, preſenting unto you fit yokefellows, and ſuch againſt whom no exception might be juſtly made, or have yeelded you to your owne choice, and that hath ſo guided you too, that you have pleaſed your Parents in your matches, and ſo with good will and approbation on both ſides have entred into this eſtate, be you thankfull to God that hath ordered this affaire ſo properouſly for you, and take heed of aſcribing this comfort to your owne wit and goodneſſe, without giving the whole honour to God, that gave the wit, and the goodneſſe, and the ſucceſſe, without whoſe favourable providence, neither wit, nor goodneſſe would have brought the buſineſſe.

If benefits be perverted to nouriſh our good conceits of our ſelves, not to encreaſe our thankes and praiſes to God, they be but unſanctified benefits, ſuch as at laſt will make our ſtate more miſerable than the want of them would have done.

But all you young, and yet unmarried folke, looke to your ſelves, pray to God to ſubdue your paſſions to reaſon, and both to your Parents; take notice it is your duty to give this honour to your Parents, and reſolve that by Gods aſſiſtance you will performe it.

Hearken to no enticements, let no beauty or other allurement winne ground upon your hearts, but ſtill keepe your ſelves free and in fit caſe to continue dutifull obſervers of the fifth Commandement.

2. He was reſpective to his Vncle *Laban*.

But we have another Superiour with whom *Iacob* had occaſion at laſt to deale, *viz.* *Laban*.

Firſt, An Vncle.

Secondly, A Maſter.

Thirdly, A Father in Law.

See how well *Iacob* carried himſelfe to *Laban* in all theſe reſpects.

1. As he was an Vncle, before he entred into the other relations, he lived ſo lovingly and painfully with him in his houſe for the ſpace of a moneth together, that *Labans* ſelfe was both willing to give him ſome due wages and allowance for his ſervice, which of his owne accord he offered himſelfe to doe, and alſo when motion was made of giving him *Rachel*, did willingly accept the motion, yea put the other upon him too againſt his will, whereby it is evident, that he behaved not himſelfe ſo, as to be a cumber and burden to the family, but was helpfull to it: This was very commendable in him, that he carried

himſelfe temperately, and vertuouſly, and profitably in his Vncles houſe, where he came to ſojourne for a time.

O that all thoſe, whoſe occaſions invite them to viſit their kindred and to abide ſome time with them, would ſhew themſelves ſo vertuous, and wiſe, and orderly in their whole behaviour, that their friends might not have occaſion to account them burdens, but rather benefits unto themſelves and their families, ſo long as they ſhall have cauſe to continue, and not ſo rudely, waſtfully, idly, that the houſe is diſcharged as it were of ſome ill humour, when the time comes that they ſhall be gone away.

3. He craved his good will to marry his daughter.

Further, *Laban* had two daughters, and *Iacob* loved one intirely, yet we ſee that he craved the Fathers good will afore he made any ſuit at all to the maiden. He went not to *Rachel* to get her good will, and to win a promiſe from her, but takes the fitteſt occaſion that offered it ſelfe, to let the Father underſtand his minde, and to make agreement with him. Here alſo young men have an excellent patterne to imitate, and a ſweet direction for their proceedings in marriage; Firſt, to make ſure with the Parents and Governours, and after to deale with the young perſons themſelves, as alſo *Sampſon* did, and the ſervant of *Abraham*, and as nature it ſelfe teacheth it ſhould be done; for why ſhould not he that hath right into any thing, bee conſulted withall about parting with it, afore we ſeek to drive away the thing it ſelfe which appertaineth to him.

O thoſe of you that have done, or are now in doing otherwiſe, bee you blamed as men that proceed not vertuouſly in this courſe, and therefore are either through lucre of portion, or elſe inordinate affection (which men call love) thruſt aſide from a right, to a wrong path. Now at laſt *Iacob* becomes a ſervant to his Father in Law, and agrees to performe ſeven yeares ſervice for one daughter, and as many for the other.

For my part I cannot commend *Iacobs* prudence in this matter, he bound himſelf to a very long apprentiſhip. He might have taken order to have ſent meſſengers betwixt *Iſaac* and *Laban*, that his portion might have procured this match rather than his ſervice. But herein yet he deales well with *Laban*, whom he was willing to advantage ſo much for his daughters ſake. So far was he from being deſirous to ſteale away *Rachel*, that he choſe rather to ſue for her: every young man muſt learne hence not that particular thing which *Iacob* did, to ſerve for a wife, but that common rule of equity which he followed, to give a man all reaſonable and good content in marrying his daughter, in affording ſuch convenient allowance to her as is fit, neither will he be unwilling to this duty; that is, not moved more with baſe ends, than love of her whom he marrieth.

4. Tooke patiently the wrong that he offered him.

But *Iacob* ſhewes a ſingular gentleneſſe and reſpect to him in that, when he had beguiled him, and put *Leah* upon him inſtead of *Rachel*, yet he did not put her away, and refuſe to have her, but was

was rather contented to ſerve another ſeven yeres for *Rachael*, than he would make any ſtir. As for the matter of Polygamy and marrying two ſiſters, the laſt was not then à ſin, the former was not eſteemed to be one; but ſurely *Iacob* received very hard meaſure of *Laban* in obtruding another upon him, than was agreed upon to be his wife; yet you ſee hee devoures the injurie without any great outcry, onely hee tels him of the wrong in words, nothing ſavouring of bitterneſſe.

O that wee alſo could learne to reprove a wrong-doer, ſpecially a ſuperiour doing us wrong, with milde and good language, without railing, without clamorouſneſſe and diſgracefull ſpeeches. It were a ſweet thing to have ſo much government over our paſſions and tongues, that they might not carry us to ſet out wrongs with too many and large aggravations, and with invective and contumelious ſpeeches againſt him that hath done us the wrong. It is never tryed to the purpoſe what humility, what true diſcretion the ſoule is endowed withall, untill it receive the triall of injuries. He that in ſuch caſe can keepe himſelfe within compaſſe, that his words be neither many nor violent, ſhewes that he hath ſome command of himſelfe, and ſome feeling acknowledgement of Gods provident government, and his own worthineſſe of far greater evils.

But he that hath never done amplifying ſuch a wrong, and is furious and bitter againſt the offendor, ſhewes that hee hath a great heart that can make the wrong ſo great, and doth not looke to the hand, but to the rod, againſt which hee gives himſelfe to ſhew ſo much diſtemper.

Againe you ſee, that *Iacob* is even ready patiently to ſit downe by the wrong, and is content now to make himſelfe an Apprentice for another ſeven yeares, rather than he will make a great ſtir, and contend with *Laban*. We cannot thinke ſo hardly of any times, that there were no Lawes or Governours that would and ſhould have righted this wrong, if *Iacob* would have made his complaints: but *Iacob* was from his Fathers houſe, and a ſtranger, and friendleſſe, and therefore thought it more wiſdome to ſit downe and be content with ſomewhat hard conditions, than to make a greater quarrell and contention.

O that we could get our hearts ſtored with a proportion of wiſdome and meekneſſe, ſutable to that of *Iacob*, even to make us able to devoure wrongs with ſomewhat ill and harſh conſequences, rather than to make a great brawle, ſpecially if we be inferiours alſo, and finde our ſelves likely to mend our ſelves little by contending, ſuch a ſubmiſſive and peaceable diſpoſition will make us capable of a larger bleſſing from God than any wee could get by ſtriving and brawling; and not onely ſo, but would give us more quietneſſe and content in our ſelves, than the either revenging or redreſſing of a wrong another way.

Follow *Iacob* therefore in this his carriage towards his Father in Law.

And now we finde *Iacob* a ſervant, and that for fourteen yeares: hee married the two daughters within a few moneths after his comming thither, as may be demonſtrated by the ages of the children, by name of *Ioſeph* the youngeſt, who was ſeventeene when hee was ſold into Ægypt, and thirty when he ſtood before *Pharaoh* firſt, and lived after, ſeven yeares of plenty, and then two yeares of ſcarcity; that is, thirty nine in all, and then was *Iacob* one hundred and thirty. So that *Iacob* was ninty and one yeares of age when he begate him, and that was in the laſt of the fourteene yeares agreed upon, for by and by upon his birth, *Iacob* would have laboured for his owne houſe, and *Laban* agrees upon wages. Therefore hee was ſeventy and ſeven yeares or thereabouts, when he came to *Laban*, and being of that age, it was not likely that he would live ſo long unmarried afore hee tooke a wife.

Againe, betwixt *Iacobs* going to *Padan*, and returning, were but two yeares at the moſt, and then was *Ioſeph* ſeven yeares old, for hee was borne toward the end of the fourteenth yeare; and if *Iacob* had not married *Leah* till ſeven yeares were ended, the eldeſt of *Iacobs* ſonnes could be but ſeven yeares at moſt elder than hee; that is, fourteene yeares, and *Ioſeph* was thirty and nine yeares when *Iacob* came to him, or thereabouts; Therefore, the eldeſt of *Iacobs* ſonnes at that time was but forty and ſix, and *Iudah* was the fourth of the ſame mother; ſo he muſt be but forty and two, or thereabouts, and yet had he three ſonnes marriageable before he begate *Pharez*, and *Pharez* had two ſonnes when they went downe to Ægypt. Allow *Iudah* to marry at fifteene, *Er* at fifteene, and let *Thamar* waite but two yeares for the third ſonne, now *Iudah* was thirty and two: Let *Pharez* marry at fifteene, and have two ſonnes in two yeares, that is ſeventeene, ſo have we forty and nine yeares: and therefore ſeeing greater haſte could not be made, at leaſt ſo many yeares did paſſe betwixt, and that will come to juſt ſeven yeares more than the time will amount too, if *Iacob* married at the end of ſeven yeares; therefore he married the firſt yeare.

But whenſoever he married, in making himſelfe a ſon in Law, he made himſelfe an hired ſervant too; now how did he carry himſelfe as a ſervant.

5. He was diligent and faithfull in his ſervice to *Laban*.

Firſt, with all diligence.

Secondly, faithfulneſſe.

For he followed his maſters buſineſſe painfully, and conſtantly, and ordered himſelfe towards them moſt innocently, and ſo made his little, much, through the bleſſing of God upon his labour and fidelity.

Now theſe duties appertaine to all ſervants, and are required of S. *Paul*, ſaying, doing *Service with good will, and not with eye-ſervice,*

as men pleasers, but with singlenesse of heart, fearing God, and shewing all good faithfulnesse, that the name of God be not evill spoken of. And seeing God would have families maintained, and a distinction of Master, and Servants in the families, it was requisite that he should oblige servants to these duties, for upon the prosperity of families depends the welfare of Townes and Countries, and so of the whole World.

An house in which good servants live, prospers; but idle and untrusty servants quickly bring it to nought; God therefore that made all things for good, welfare, and prosperity, must needs, according to the rules of his own wisdome, fit the means to the end, and require servants in this manner to governe themselves to their Governours.

Now you that have been servants formerly, which hath beene the state and condition of the greater number amongst you; Consider what servants you have been, let not your younger dayes be passed over forgetfully.

It is a principall part of an aged mans duty to looke backe upon his former times, and to finde out the mistakes of his youth, that by humbling himselfe for them, he may attaine pardon from God.

Loe this duty now, and if you can remember your selves to have been slothfull, wastfull, undutifull servants, as far unlike to *Iacob*, as blacke and white are unlike each to other; then take time to present your selves before God, and judging your selves for such injuriousnesse, beg pardon and remission, and resolve against the like corruptions of your present places.

And you who finde that God did inable you in that estate to shew your selves diligent and trusty, give God the glory, and rejoyce in his great goodnesse, that gave you not over to the unbridlednesse of your evill natures.

An aged man, whose youth hath been indifferently well ordered, hath great cause to blesse Gods name that gave him not over to the licentiousnesse of that age. And all you that be servants, must pray to God that he would make you good and conscionable servants, that not alone out of love to your owne reputation, and a desire to thrive in the world, that you may be painfull and trusty, but out of a desire and intention to please God in your places and callings; for S. *Paul* would have servants to remember, that *They serve the Lord Christ*, and *To looke unto the immortall inheritance*, with which he will reward them, as well as those that serve him in higher callings.

Again, He discovered a great deale of patience, and gentlenesse towards him, for *Laban* was fickle and inconstant, and changed his wages many times, he saith ten times I suppose, using by a wonted figure, a certaine number for an uncertaine. But *Iacob* devoures this wrong patiently, doth not expostulate with him, nor shew himselfe sharp or bitter, but puts it over without words, and goes not from him through discontent, till God by an Angel bid him goe to his Fathers house againe.

6. He was patient and gentle to *Laban*, though hee changed his wages.

So ſhould ſervants ſhew themſelves gentle to their ungentle maſters that are unkinde and injurious to them, and doe not uſe them ſo well as equity requireth, and not be clamorous and violent againſt them. But moſt ſervants, though they receive no hard meaſure, but alone are juſtly reproved and corrected for their faults, are ſo impatient that they cannot beare it, but make falſe and harſh complaints, and are ſo imbittered and diſcontented, that they ſtraight reſolve to run away, and cannot bring themſelves to ſtoope: theſe are of a contrary ſpirit to *Iacob*.

7. In the concluſion, when he parted from him, he ſhewed moderation of his Paſſions.

Now laſtly, in the cloze of all, when *Iacob* went from his Father in Law, he ſhewed himſelfe a man, that though hee were ſenſible of injuries, could yet moderate his paſſions, and keep anger within due limits; for hee chid with him indeed, and was angry againſt him, which any man may lawfully doe againſt him that ſeekes to doe him hurt; but he doth not raile at him, nor give him foule language, only he telleth him before their common friends, of his former and evill uſage; acknowledging Gods goodneſſe in preſerving him from his rage.

O that we could learne of him to be ſo farre maſters of our ſelves, that when juſt occaſion of anger doth offer it ſelfe, wee might then command our ſelves to forbeare bitter and reviling ſpeeches, and not be ſo tranſported beyond our ſelves, as to raile, ſweare, curſe, threaten, and it may be worſe than all this. Moſt men, when anger begins to boile, forget almoſt that they be men, altogether that they be Chriſtian men, and are ſo madded, that they care not what vile language proceeds out of their mouthes, and what ſharpneſſe of a razor they diſcover in their tongues, verifying that of S. *Iames*, *That the tongue is ſet on fire of hell*, and it ſelfe ſets on fire the whole courſe of nature; and that though our Saviour have ſo manifeſtly adjudged to hell, him that doth raile at his brother with the name of Foole.

See your folly and pride in this venting of diſtempered anger, and bewaile it, and now learne of Gods faithfull ſervant *Iacob* (ſo honourable a Patriarch, that by him the whole Church is called *Iacob* and *Iſrael*) to be ſo angry, as not to ſin by being driven forth into bitterneſſe of carriage.

He was quickly pacified with his Father in Law.

But laſt of all, he was ſo quickly pacified, that when his Father did alone intimate (and not plainly make) a confeſſion of his fault, by requeſting a Covenant of peace betwixt them, quickly without any words he condeſcended, and makes a feaſt for *Laban* and the reſt, and confirmes the Covenant by an oath, as you may reade it in *Gen.* 31.45. to the end.

Here is a man of a quiet ſpirit indeed! His Father in Law had wronged him formerly, and preſently, by purſuing him, and by charging him to have ſtolne his Idols, which he fooliſhly calleth gods, yet he had ſo ſoon forgotten all this, as at the firſt word to imbrace an offer of reconciliation, and to enter into a Covenant with him of peaceable

peaceable carriage to himſelfe and his daughters. It is a moſt excellent grace to be quickly and eaſily pacified, and to blot out the remembrance of wrongs, and to carry himſelfe lovingly to ſuch a man as hath offered him hard meaſure, and that alſo many times, even as if he had received no ſuch injury from him.

This is to imitate God and our Lord Ieſus Chriſt, who doth ſo forgive us, and a ſurer proofe of an humble and diſcreet ſpirit wee cannot have any other.

O you that finde your ſelves of a bitter revengefull ſpirit, that if you have been wrongfully entreated know not how to forget it, know not how to forbeare taking all advantages of requiting like for like: See how contrary you be to this godly man, and entertaine even anger and deteſtation againſt your ſelves for ſuch maliciouſneſſe, and labour now ſo to preſſe upon your ſelves the Commandement of God, and example both of God and good men withall, beſeeching the Lord by his Spirit to worke the like gentleneſſe, long-ſuffering, and meekneſſe in you, that you alſo may bee eaſily pacified, and ſo ſoone able to quench the apprehenſion of injuries. Let us profit by good examples, and frame to the diſcharge of theſe duties, which the precept of God telleth us that we ought to doe, and the practiſe of godly men aſſureth us they may be done. If a thing be required, and poſſible, why ſhould we not addreſſe our ſelves unto it?

So much of *Iacobs* vertuous behaviour to his Superiours:

Now conſider of his demeanour to his brother *Eſau*.

9 He uſeth all ſubmiſſive geſtures and loving carriage to pacifie his Brother *Eſau's* anger.

He uſeth all ſubmiſſive geſture and loving carriage to pacifie his anger, as we have ſhewed you before: then we commended him for his prudence and diſcretion to ſave himſelfe; here we are to commend him for his exceeding ſubmiſſive and winning carriage to his brother.

Iacob was not deſtitute of meanes to have hired as many ſouldiers as *Eſau* brought with him, or ſome meanes he might have bethought himſelfe of whereby to reſiſt him; but he chooſeth rather to ſtoope and pacifie him by the faireſt wayes he could. God commandeth his people to offer termes of peace before they beſieged a City.

Surely, ſubmiſſive and melting carriage is the beſt way to pacifie wrath, and we muſt ſeek to that courſe firſt, not alone, when wee bee over-matched with an enemy, but even then when we have power in our hands to ſave our ſelves by force, as wee ſee in *Iepht a* towards the King of Ammon. But ſo ſturdy of nature be ſome, yea many, that they would rather expoſe themſelves to the rage of an *Eſau*, than have ſo bowed, they count it a baſeneſſe of minde to ſtoop and fall downe before another, having ſuch a blinde eye that they cannot diſtinguiſh betwixt humility and abjectnes. He that yeelds ſubmiſſive and pacifying words and geſtures, is humble: he that ſtoops ſo low as to pleaſe another, he is abaſed.

And ſo much for *Iacobs* vertues to *Eſau*.

Now

Now towards his owne Family:

First, in generall considered, He is carefull to provide for it.

Secondly, to pray for it.

Thirdly, to purge it from sin.

1o He is carefull to provide for his owne Family.

First, to provide for it, for you shall see him returning this answer to his Father in Law after the end of his two apprentiships, *When shall I provide for mine owne house*, Gen. 30. 30. When shall I doe or work also for mine owne house. *Iacob* had a rich Father in Law, *Laban*, and and a rich Father, *Isaac*, and yet will not he cast himselfe upon them to provide for his wife and children, but himselfe will worke for that end: This is a thing required of all men by the light of nature, as well as by the Lawes of God, to make provision of things needfull for their families.

All those beasts and birds which live by couples, and are not sold over to promiscuous generation, doe provide holes and nests for their young, and joyne to maintaine them when they be young: See you not the poore Rookes now in the height of the trees preaching to you this duty with so loud croakings? that you can scarce passe by a Grove, but that inarticulate language will admonish you; how quiet be they all the Winter, and other seasons? But when the Spring comes, and that now nature prompts them to procreate young, they are so diligent to build nests, and to hatch the young, and to feed them till they can shift for themselves, that no houre sees them idle, or ceasing from that duty; you may see the same in the poore Starlings: Seeing they be here, I will commend them to you for masters of this duty, early and late they be close at this worke (taking indeed a little time morning and evening to sit and chirp out their merry tune, as if they would teach you to take time for the praising of God, however urgent your businesse may seeme to be) but else all day long, flying too and fro with food to put into the mouthes of their gaping young.

Can you see these things and not be instructed to good husbandry? S. *Paul* calls him worse than an Infidell, that doth not labour for his family, to provide it necessaries. He might have gone a little further, and called him worse than the feathered fowle, and the bruite beasts; for even Foxes, Wolves, Beares, and Lions have this care ingraffed in them by nature.

Now therefore, you unnaturall, slothfull, wastfull Fathers and Mothers that are so wickedly given over to idlenesse, and drunkennesse, or gaming, or other loosnesse, that you either will not worke at all, or else will not work for your Families, but your lusts to spend it on them. I pray you at length be ashamed of such worse than brutish distemper of minde, and more than beast-like misdemeanour; what account can you give to God when he shall call you to an account?

Where was your naturall affection to your owne bodies and bowels?

bowels? where was your dutifull obedience to the Law of God and Nature, and the Lawes of well ordered Common wealths? where were your wits and your consciences? and where be they that you live more sinfully and scandalously than the ignorant. Goe home I beseech you with shame and sorrow in your hearts and countenances, be not hardened against this reproofe, after so many former reproofes; but fall downe before God, condemning your selves to the pit of Hell for such your unthriftinesse, and confessing your owne extreme slavery to sinne, and unfitnesse to mend that or any other fault, beseech the living God to reforme you by his Spirit, and to pardon you by the bloud of his Sonne, and even beleeve his promise that he will grant your prayers, and heale your Soules, and forgive your sinnes for his Sonnes sake; and so in Faith to his promises, and Obedience to his Commandements, set about the reformation of this and other faults; and cease not praying, repenting, striving, and you shall prevaile: unthriftinesse will prove a disease of exceeding difficult care, but not uncurable: and you whom God hath pleased to make good and provident, and thrifty husbands, blesse him for it indeed; and withall pray him to order you so in labouring for your families, that it may shew it selfe to be a good Floure, growing up as a Fruit of Gods Spirit; not as a Weed springing up from a corrupt, though restrained Nature, by going into excesse, making you so eager in providing for your houses, as that you become niggardly unjust, or otherwise excessive. For the worldly minded man, though hee live in better reputation on Earth, hath no better reputation in Heaven than the waste-good: nor shall have lesse torment in Hell, seeing the worldly minded are enemies to God, as well as the sensuall minded. So *Iacob* provided for his family.

11. Hee prayes for his family.

Now hee prayes for them, as you see hee did when *Isaac* came against him: *Save me, for I feare lest he come and strike the Mother with the Children.* Parents must blesse their children; and in this sence also the whole families, and cry to God for prosperity and peace. If the Apostles bee bidden to pronounce peace, surely then wee must pray for it. If S. *Paul* prayed for the household of *Onesiphorus*, were it not a wonder that *Onesiphorus* should not pray for his owne household? You Governours, shew your selves religious as well as thrifty: call upon God for the people committed to your charge: If publque supplications must be made for all men, surely then even man must privatly pray for them that are his owne. Be not prophane, content not your selves alone to labour and toyle for your families; but visit the Throne of Grace in their behalfe, and call earnestly upon God to save them chiefly from sinne and wickednesse.

12 He purged his family.

Further, *Iacob* purged his family, as you have it, *Gen* 35.2. to the requiring them to put away the false gods, and to bee cleane, and

and change their garments, and then having received of them all their idolatrous and superstitious trinkets, hee buried them under the Oake mentioned there.

O that all Parents would be carefull to clense all vices out of their houses, as well as Idolatry, and this as well as other vices.

But Parents are most times too too careless of their families, and see and winke at their sinnes, their undecent behaviour, ryot, idleness, disguised attire, and any naughtinesse that doth not bring forth great discredit in the World. Purifie your houses, and so see the faults, as to chase them out, and call your people to amendment, to cleanness, to changing their garments; if they be proud, vaine, foolish, as well as if they be superstitious.

13. He instructed his family, & brought them to the Worship of God.

Lastly, *Iacob* instructed his people here, and called them to the worship of the true God, telling them that he *would goe to Bethel, and make an Altar to God that had fulfilled his vow, and met him when he fled from* Esau. Wee should all call upon our families, and bring them to Gods Worship, and labour to instruct them therein, that they may be able to performe it holily and fruitfully: Surely, had not *Iacob* taught his people what Duty they did owe to God in these sacrifices, and how to performe them in spirituall manner, he must have endeavoured onely to make them hypocriticall abusers of Gods service.

So much for *Iacobs* regard to his whole family.

Now see how he shewed himselfe in particular to his Wives and Ghildren.

14. *Jacob* was a very kinde Husband to all his Wives.

To his Wives. Hee was undoubtedly a very kinde Husband to them all; for we read of no jarres or brawles.

O that Husbands would live void of contention with their Wives! O that their houses might be peaceable! It is a forerunner of ruine, when an house is divided against it selfe. But specially towards *Rachael* it is noted *how hee loved her*, *Gen.* 29. 30. that is, very much more than the rest. Indeed he had cause, she was his true Wife for whom hee first agreed, *Leah* was forced upon him, he might lawfully have refused her; yea, and had not the custome of the times tolerated poligamy, hee must have refused her and taken *Rachael*, for whom hee made his agreement, and so in a sort contracted himselfe too.

Now the light that hath shewed it selfe amongst us, causeth that poligamy is banished; therefore every one amongst us is bound to love his Wife as *Iacob* did *Rachael*, which is also the speciall commandement. Woe unto those Husbands therefore that what shew of love soever they make unto their Wives at first; yet within a while are so sowre and churlish unto them, that they shew an extinguishment of love to have befallen them. So farre as any man faileth of loving his Wife, he must also faile of loving God: It is possible to love the Wife and not God, but

to

to love God and not the wife is impoſſible. Therefore now you huſbands ſtrive to love your wives: and you Wives carry your ſelves ſo reſpectively and humbly, as to win love at your husbands hands. Nothing but this can make you live happily together: all riches, honours, pleaſures, be no farther ſoundly comfortable, than the huſband and wife are loving each to other.

Now God can give love to them that aske, as well as wiſdome, and let him that would love his wife, pray for it, and withall withdraw his heart from ſtrange women. But againe, *Iacob* could be duly angry with his wife, and reprove her for her fault, for when ſhe in a great rage cals to him for children, and would die if ſhe had none. He is angry at her, but with ſuch moderation, that he gives her a due reproofe, but no diſtempered language, ſaying, *Am I in Gods ſtead, that hath withholden from thee the fruit of the wombe.* As *Iacob* tempered his anger towards his Father in Law; ſo towards his wife, he is indeed moved with ſome paſſion, but it doth not carry him to any violence, or to inordinate ſharpneſſe. Here husbands muſt learne to follow this vertuous man, if there be juſt cauſe of being angry at the wife in regard of ſome great over-ſhooting her ſelfe towards themſelves or others, they may be angry, but their anger muſt be ſo kept downe by love, that they may not be bitter, which the Apoſtle doth preciſely forbid to husbands; they muſt blame the fault, but not admixe words, to ſhew alienation of heart for the faults ſake.

Iacob was duly angry with his wife. Gen. 30. 1, 2.

Two things husbands muſt looke to in reſpect of this anger towards their wives:

Husbands muſt look to two things in reſpect of their anger to their wives.

Firſt, that it ariſe not but from ſome plaine and evident fault, ſuch as you ſee here in the Text; ſhe began to fall out with him for want of children, as if it had been his fault that ſhee conceived not as her ſiſter did.

Secondly, that it produce not tartneſſe and reproachfull ſpeeches, and a conſtant ſowreneſſe, but alone a due and fit reproofe, as here alſo. Happy men that can ſo guide anger, and their tongues in anger.

So hath *Iacob* done the office of a good houſholder in generall, and of a good husband. See now what a kinde Father he was, and what good he performed towards his children.

1. To all of them; then to ſome.

Gen. 46. 34. & Chap. 47. 3.

He did two things to them all;

16. He brought up his children in a calling.

Firſt, he brought them up in a calling, to be Graſiers, as we call them, to breed Cattell, Sheep, Oxen, Camels, Goats, and the like, wherein himſelfe abounded.

Parents ſhould bring up their children in ſome calling, and why.

This he might the more eaſily doe, becauſe himſelfe living in the quality of a ſervant to *Laban* his Father in Law, and having them borne to him in the time of his ſervice, he had fit opportunity to acquaint them with that buſineſſe in which himſelfe was ſo totally imployed. Herein all good Parents are to imitate him, for the duty is neceſſary

neceſſary for the childrens ſake, and for the Common-wealth, and
Prov. 22.6. for the Parents owne ſake too. *Traine up a childe in the way he ſhould goe*; He doth not meane it alone, Catechize him in matters of religion, and good converſation, but alſo in affaires of this world too, becauſe it is a part of his way to live in the world, as well as to know the things that belong to his ſoules health. Wee need not the authority of Scripture for that, for which nature it ſelfe is ſufficient; If God command men to walke orderly, and to eate the labour of their hands, their Parents muſt inure their children to ſuch a walking, and ſee that they obſerve that Commandement of God. If they muſt provide for them food and raiment for the preſent, much more the things that are needfull for their well-being for ever.

Now a calling (an ability to doe ſome profitable thing by which they may maintaine themſelves with the publique advantage) is neceſſary for their well-being in the whole courſe of their lives.

1. But this duty is requiſite (as I ſaid) Firſt, for the Fathers owne ſake, who ſhall finde them ſo much more dutifull to himſelfe, by how much they have been trained up more painfully, and been more ſerviceable, and under command; even beaſts if they be much in hand, and have a kinde of acquaintance with the maſter, ſo that hee come neare to them, and accuſtome to doe ſomething about them, and to have them doe and ſuffer for him, are much more tame and gentle than thoſe that are never handled, never approached unto; So it muſt needs be alſo with men, they grow rude and barbarous if they be left to themſelves, but more affable and orderly when they are held in, and accuſtomed to walke by rule, as they be when they are trained up in a calling. Indeed ſome kinde of creatures are ſo fierce, that no uſe of handling will quite tame them; but even thoſe are far leſſe fierce than if they were never medled withall: So ſome children are very maſterfull, and diſobedient, even though they be ſet under government, and brought up in ſervice and labour, but how much more violent would they have proved if ſuch care had not a little tempered them? It concernes the Parent to have his children ſubject and apt to be ruled; bringing them up in a calling conduceth much this way, wherefore it is his part not to be wanting to his owne welfare and theirs.

2. Secondly, this is exceeding commodious to the Commonwealth, promoting the publique good very much: for far fewer perſons degenerate to ſcandalous courſes, and ſuch as trouble the peace of the Common-wealth of thoſe that have been brought up to take paines in ſome vocation, than of thoſe that have been looſly and idly brought up; and if any of thoſe that were accuſtomed to ſome vocation doe degenerate, they are far more eaſily reclaimed, ſeeing the Magiſtrate hath ſome foundation to work upon. The perſon ſo educated can doe ſomething if he will for his maintenance, ſo that here is a poſſibility of redreſſing his diſorders, finde him employment, and

and over-rule his will, and he is amended; But those that have lived over loosly, and are not able to doe any thing, are almost desperate, the Magistrate knowes not which way to turne himselfe to the procuring of his reformation, but by using great extremities; for how shall he be compelled to doe any thing, that can doe nothing? and to make him learne some faculty when he is old, how extreamly difficult is that? So now nothing remaineth but an house of Correction, or Gallies, or the like, whereby to force men, which should goe much against the hearts of Governours, if any other course may suffice. Wherefore it concernes Parents as they love the Commonwealth, not to deliver over into the Magistrates, such crosse and crooked pieces as cannot be made fit for any use without so much hewing.

And for the benefit of the childes selfe, it helpeth much to his comfortable living in respect of outward abundance, and not being burdensome to others, and to his civill and orderly living in vertuous manner, and to his religious living when God shall call him to true piety; for if he be skilfull in some way of maintaining himselfe, and will apply himselfe to his calling, he shall finde the accomplishment of Gods promises, *He that tilleth his ground, shall be satisfied with bread*, and againe, *In all labour there is abundance*; but being destitute of this ability, how shall he but want, unlesse a very great portion of goods or lands be given him? Yea, he that having lands and goods, hath not skill to imploy them, growes far sooner wastfull and unthrifty, and consumeth his great estate, and then is put many times to base, many times to sinfull shifts, which had he a good calling he might escape. Besides, labour in a calling subdues vice, and he that hath a calling, may be painfull in it, he that hath none, cannot: Yea, if God call any person that hath been unprofitably brought up, to the knowledge of himselfe, such a one shall be much more to seeke how to live religiously, than another that hath some imployment; for in not knowing what course to take, he is made to stand distracted, and doubtfull of his course, and so full of vexation and unquietnesse. Now all you Parents, that have neglected your children very much, and suffered them to trifle out all that golden season of youth, in which they should have fitted themselves for a profitable and comfortable life in elder dayes, be ashamed; you have been so fooliſh, as not alone to transgresse the duty of Christians, but even that which the heathens have done: You have been causes of your childrens misery, and the Common-wealth too, and if it proceed not from some other cause then from wisdome, your children must be but burdens and diseases to themselves, and the world. Rich Parents are sometimes guilty of this fault, for they thinke they shall leave them sufficient to maintaine them though they doe nothing, and therefore intend them not to any vocation, not considering how soon the Lord can empty a full Vessell, and make the River Iordan, yea, the

3. Prov. 28. 19. & 22, 23.

red Sea dry as dry ground, and then what will become of their children? Yea, as not considering that to leave children much wealth, and not some sufficiency for good imployment of themselves, is to leave them furnished to doe themselves hurt and others, and to bring all to nought quickly. But many of the poorer ranke are guilty of this fault too, who give themselves so to unthriftinesse, that they cannot bestow so much as reading and writing on them, much lesse some higher calling to which these should fit them. If any mans unpreventable poverty disable him, we blame him not for that to which necessity compels him, only so that he pull not that necessity on himselfe: but he that in a poore estate hath not some care to bring up his children to worke, and if he cannot effect it himselfe, doth not herein seeke help of the publique and able persons, is not so good a Parent as nature will teach him that he should; therefore now I commend *Iacobs* patterne to your eyes, and pray you to cut out your lives according to his scantling: Be not wanting to your childrens welfare, the common prosperity, and your owne comfort. Let not others have cause to bestow upon you the reproofe of *Solomon*. *A childe left to himselfe, maketh his Mother ashamed*; and what is hee but left to himselfe and the devill, that is not acquainted with any profitable employment in a calling? And let me speake something to children in this behalfe: If Parents take never so due care, and children will cast off the yoake, what can the Parents doe? Therefore you must learne you selves to practise subjection to your Parents; as in all other things, so in this.

Prov. 29. 15.

Be carefull in the callings wherein your Parents have thought fit to place you, that you may get ability in them to doe good to your selves and others. The inconveniences that else will presse you hereafter shall prove more burdensome unto your consciences, when you shall be upbraided with these thoughts, ah, I might have done well but for mine owne wilfulnesse, had I answered my Parents care and cost, it would not have been thus evill with me.

17. He blessed all his children. Gen. 49. 28.

But now to a second duty performed to them all: Hee blessed them all according to their severall blessings, as is noted of him, that is, he pronounced in Gods name, and by way of promise from him, what good things God would doe for each of them in his posterity that was to come after him. For a mans selfe is blessed, when hee is assured that benefits shall be granted to his childrens children in future generations.

We must bless our children, though not as he did.

Now in this way of blessing we cannot imitate him, because wee want the Spirit of prophesie to foretell future events; but there is a way of blessing which lyeth upon each of us; we must pray for a blessing to our children, and to our posterity after us, and must carry our selves so religiously, and righteously, that we may procure a blessing to them by vertue of Gods promise to the seed of the righteous.

Prov 20 7.

A good man walketh in his integrity, and his children shall be blessed after him:

him : and *Bleſſed is the man that feareth the Lord, his children ſhall be like Olive plants*. Loe how you muſt bleſſe your children, feare God, walke uprightly, and then ſhall you conveigh a bleſſing to them. Pſal. 112. 1.

And ſo it is ſaid, *He is ever merciſull, and lendeth, and his ſeed is bleſſed*. There cannot be a better Counſellor than Gods Spirit; ſee the way of bleſſing your children, and you that have curſed your children, (as many a Father hath done both with bitter curſes in word, and alſo by walking in a way of curſedneſſe) abhorre your ſelves that have walked into a way quite contrary to that wherein *Iacob* did walk. The Lord hath appointed, that the *Son which curſeth the Father ſhould die the death*. Although the Parent owe not ſo much reſpect, reverence, and gratitude to the childe as on the other ſide, yet ſure hee doth owe as much love (and this curſing contradicteth love, becauſe to love is to wiſh well, and to curſe, is to wiſh ill) therefore God will puniſh him ſeverely alſo, that curſeth his children : I doe not meane, him that in Gods name doth pronounce a curſe againſt them, but him that in his fury doth make ſome ill wiſh againſt them. Pſal. 37. 26.

O how unnaturall is that man, who doth worſe than ever it was heard that any bruit beaſt hath done yet ! that is, in a rage teareth his owne children in pieces. If it be a proofe of an unſanctified man, that *His mouth is full of curſing and bitterneſſe*; then ſure he is extreamely unſanctified, that curſeth his owne children; for that mouth is full of curſing to the very brim, that will daſh over againſt the fruit of ones owne body. But you that have not yet caſt off all, ſo much as likeneſſe to Chriſtianity, I pray you learne of ſo holy a man; Bleſſe your children in your kinde, as he did in his : live not in ſo wicked courſes, as may curſe your ſeed and root them out to deſtruction. If you deſire that God ſhould grant proſperity to your off-ſpring, walke in the wayes of his Commandements.

Intereſt your ſelves into his promiſes, by being upright and merciſull, and following every good way.

But I proceed to let you ſee what *Iacob* did to ſome of his children in particular.

First, *Simeon* and *Levi* that had committed a great murder, hee reproved them, although indeed I thinke with too much lenity, ſaying, *Ye have troubled me, &c.* In which words he aggravates the fault from the miſchiefe it was like to bring upon himſelfe, not mentioning the ſinfulneſſe againſt God, perhaps becauſe he ſaw their temper to be ſuch, that they would little regard the ſin, but would be ſomewhat moved with the danger; but on his death-bed he is juſtly ſevere, ſaying, *Curſed be their rage, for it was fierce; and their fury, for it was cruell* : as in the former verſe he had ſaid, *O my ſoule, come not thou into their ſecret*; therefore alſo doth he diſinherite them, ſaying, *I will divide them, &c.* Gen. 34. 30. 18. He reproved *Simeon* and *Levi* for their murder. Gen. 49. 7.

They ſhall be but a poore and deſpiſed Tribe, and not inherite an intire portion.

And *Reuben* for his inceſt. Gen. 49.3,4.

So likewiſe for *Reuben*, who had defiled his bed; we reade of nothing he ſaid to him before, yet on his deathbed he deprives and diſinherites him for it, *Thou ſhalt not excell*; meaning, ſhall not have the double portion, and preheminence that belongeth to the firſtborne, becauſe thou wenteſt up to thy Fathers bed. Doe you not thinke that it did put *Simeon*, *Levi*, and *Reuben*, the three eldeſt ſons unto ſorrow and ſhame? when they heard theſe words from their now dying Fathers mouth; you have been inceſtuouſly lewd *Reuben*, therefore you ſhall not be mine heire; and you *Simeon* and *Levi* were furiouſly revengefull, therefore neither ſhall the bleſſing bee yours.

All Parents muſt learne to admoniſh and reprove their children for their faults, and to chaſtiſe them alſo, and ſhew their diſlike of their faults, though for ſome neceſſary circumſtances wee bee not bound to follow *Iacob*, yet for the matter of the duty wee muſt follow him.

If our children give themſelves to ſinfull courſes, wee muſt call them to us, chide them, ſhew our diſpleaſure againſt them, diminiſh the teſtimonies of our love, which elſe wee ſhould ſhew, and by that meanes helpe forward their repentance ſo much as may be.

Eſpecially, when a man lies on his death-bed, hee ſhould not forget then to leave ſome ſuch words ſticking in his childrens mindes, as may cauſe them more ſeriouſly to bee humbled, that if they have not yet been duly ſorrowfull, they may then begin to be humbled at the conſideration of a Parents dying words; if they have, yet they may make their humiliation more deep and piercing.

He greatly loved *Ioſeph* and *Benjamin*, and why.

But for *Ioſeph* and *Benjamin*, he loved them both exceedingly more than any of their brethren: Partly, becauſe they were the ſons of his beſt beloved wife; partly becauſe they were his youngeſt children, dillings as we call them; and chiefly, becauſe they were the beſt of his children, at leaſt, *Ioſeph* was, and for *Benjamin* he was the leaſt evill, if he did not ſhew any great vertue. What affection grew towards theſe, in thoſe two former reſpects, is but a thing naturall. It is naturall to love the youngeſt, becauſe when they bee young, no expectation of more is left; and becauſe the elder being growne up, have not ſo much preſent occaſion of being ſtill in hand, and of receiving of thoſe kinde of teſtimonies of love, and becauſe the youngeſt being leaſt able to helpe themſelves, doe call the Parents heart more towards them. It is alſo naturall to love the children of them very well, whoſe owne ſelves one hath ſo loved.

If therefore one doe follow nature in theſe particulars, he is not to bee blamed. Onely this you muſt obſerve, that *Iacobs* love to

to *Rachels* children made him not neglect *Leahs* quite, or be careleſſe of doing for them what became him to doe.

Take heed you Parents that have had, or may have more wives ſucceſſively, though not together, that the preſent wife (who if her ill carriage hinder not, muſt needs be beſt beloved, becauſe ſhe is preſent to receive love, and to requite it) I ſay, that the preſent wife make you not neglect or wrong the dead wives children; If it doe, God may croſſe you in the children of the living. God hath expreſly taken order for this caſe, and given this Commandement in the Law, *If a man have two wives, one beloved, the other hated*; that is, comparatively hated, leſſe loved, and children by them both; he ſhall not give the birth right from the ſonne of the leſſe loved, if he be firſt borne, to the ſonne of the more loved, but ſhall acknowledge him for the heire, which is ſo, though his mother finde leſſe favour in his eyes. Deut. 21. 15, 16, 17.

It is a great fault, and ſhewes a man is led by paſſion, not by reaſon, when he ſuffers his affections to be miſguided by ſuch reſpects, as in true judgement ſhould not over-rule them. But to love the childe the better for the mothers ſake, is no way unwarrantable, ſo that it be not with ſuch an exceſſive love as produceth injury or neglect againſt the reſt: Only one thing common now amongſt us, I muſt not let paſſe without a kinde of wondring how it ſhould come to paſſe that many with us hate the Mother, yet dote of the childe, or hate the Father, yet be fond of the Son.

Surely either the bad carriage of the Parent quencheth affection, or elſe to loath the roote, and love the fruit, is a thing no way conformable to right reaſon.

But *Iacob* is much to bee commended for that he loved *Ioſeph* moſt for his goodneſſe; Hee was his beſt ſonne, and hee amongſt all that were come to any growth, did ſhew forth the feare of God early. That ſhould rule the love of Parents to their children moſt of all, where they ſee moſt holineſſe and feare of God, there ſhould they beare moſt affection.

For as any thing is moſt lovely, ſo with due reſervation of other reſpects, moſt love ſhould bee ſhewed: as if I have five children, all being children, and one having moſt grace, ſhould be moſt loved, becauſe grace makes moſt lovely, ſeeing it proves a man to bee loved of God, therefore muſt that childe be loved more than any of the reſt, and ſo in other like reſpects; The moſt gracious kinſman, the moſt gracious neighbour, the moſt gracious poore man.

They therefore are even rotten in naughtineſſe, that love the moſt godly children leaſt, yea, that hate ſuch; and they are but weake in goodneſſe ſure, whoſe loves are drawne more by baſe attractives, than by grace.

Surely, the liker we be to God in our love and hatred, the better we be, and the more unlike the worſe.

Therefore *Iacob* gave the double portion of Land to *Ioſephs* ſtock, which was one of the dignities attending the firſt borne; and the preheminence of government he gave to *Iudah*, becauſe he knew that Chriſt, the Ruler of the Church was to come of him, and ſo was led by due reaſon in both his bequeſts.

And of *Iacobs* vertues to his Domeſticks you have heard: now how he is to ſtrangers.

18. He curteouſly ſaluteth men of his own profeſſion. Gen. 29. 4.

We have but two paſſages of his carriage that way, which come to my minde; Firſt, thoſe that he met withall at *Padan Aram* when he came thither; They were Shepheards, men of his owne profeſſion, and he curteouſly ſaluteth them, and carrieth himſelfe with a kinde of familiarneſſe towards them, for he calleth them brethren, demands where they dwell, enquires of them about his Vncles welfare, and gives them husbandly counſell about their cattell: and ſo ſhould every man ſtand diſpoſed to men, as they be men, though dwelling many miles diſtant from him, he ſhould ſhew himſelfe amiable, meeke, loving, ready to ſalute them with good words, and titles, and to ſpeake lovingly to them, to give them good advice, and to doe any other good office, as occaſion may offer it ſelfe. We are commanded to *Shew all meekneſſe to all men*, and to *Keepe peace with all men*, and beſides brotherly love, *To be charitable to all*, and to account a ſtranger a neighbour, in loving him as our ſelves. For God hath made all mankinde of one blood, and knit them together in divers common bands. All be of one kinde, all of one Parent, matter, form, all redeemed with one blood, wherefore all muſt be loved, and kindly dealt with.

They therefore who are churliſh, ſowre, crabbed to ſtrangers, and can ſcarce ſpeake to them in any curteous accent, yea, that are apt if they meet with ſuch, to give them flouts and taunts, rather than any good words, and to offer them injury, rather than to help them with any good advice, are worthy to be called Swine, rather than Men. For even beaſts themſelves ſhew ſome reſpect unto them of the ſame kinde, more than thoſe of another, unleſſe it be ſome moſt fierce beaſts, and when occaſion of quarrell falleth out betwixt them.

And let me now commend the vertue of humanity unto you, that is, of being ready to ſhew love to man, as he is man, and becauſe he is a man, one made after Gods owne image, and proceeding out of the ſame common roote. We all met in *Adams* loynes, and in *Noahs*; let us therefore doe good even to ſtrangers. This good will which is communicated to ſuch, ſavours leaſt of ſelf-love, and of ſelf-reſpect, and is therefore the more to be commended. It tends to the uniting of the common body of the world together, and to make all mankinde happy.

And brethren, are not all (as they are men) equally deare to God? why therefore ſhould not all be in ſome meaſure deare to each other, I meane equally deare in reſpect of the common work of Creation.

But

But *Iacob* here ſhewed ſpecially love to *Rachel*, for he ſalutes her; and takes paines to water her Sheepe. Surely a neare kinſwoman may challenge and muſt have a larger portion of love than a meere ſtranger, and he that is not ſomewhat moved by the title of Vncle, Couſin, and ſo forth, will ſcarce be moved by that of a man: they be therefore in ſome degree deſtitute of naturall affection, who are led nothing by kindred, unleſſe there be ſome riches found with a kinſman, by which he may doe them ſome credit or advantage.

19. He ſhewed ſpeciall love to *Rachel* his kinſwoman.

Let none of you be ſo, but ſhew due reſpect to a kinſman or kinſwoman, rich or poore; for maiſt not thou need their kindneſſe hereafter, as they thine for the preſent?

And ſo much for *Iacobs* vertues to theſe ſtrangers.

Now to *Pharaoh* he was a ſtranger too, but he was a King, and a King that had advanced his ſon *Ioſeph*: Wherefore comming and going he bleſſed him, that is, thanked him for his extraordinary kindneſſe to *Ioſeph*, and all his for *Ioſephs* ſake; praying God to bleſſe him for it.

20. He thanked *Pharaoh* for his kindneſſe ſhewed to *Ioſeph*.

So he was a thankfull man, and ready to give thankes for a benefit. So muſt we be to all that have pleaſured us, though they be far leſſe perſons, and have pleaſured us in far leſſer things. And thus of *Iacobs* vertues.

Now of his faults, which are neither many nor great, but ſome they were, as there was never any man (except our Lord Ieſus Chriſt) in whom ſome ſin was not found:

His faults.

Firſt then, he was ſomewhat faulty towards God, in that he did ſhew himſelf a little forgetfull of his Vow made to God in his trouble, and deferred the performance of it ſomewhat too long, even till the Lord did force him unto it by a ſore chaſtiſement, and that chaſtiſement would not ſerve to revive his memory, till in a Viſion the Lord ſpake unto him, and wiſhed him to goe to *Bethel*, and there to reare an Altar unto him, that had appeared to him when hee fled from the face of his brother. It was twenty yeares ſpace betwixt the Vow, and *Iacobs* returne, ſo that it may ſeeme that *Iacob* had well neare forgotten the Vow. A good man may grow forgetfull of a Vow in twenty yeares, and indeed omiſſions through forgetfulneſſe and commiſſions through inconſiderateneſſe, are not unwonted in good men. I pray you looke that none of you offend through the ſame example of forgetfulneſſe; indeed there are greater faults, but a good man muſt ſhew his uprightneſſe by forſaking all faults, great as well as ſmall, and ſmall as well as great.

1. He was a little forgetfull of his Vow made to God. Gen. 35. 1.

Now let me put you in minde of your former forgetfulneſſe: Is there none of you that hath formerly bound himſelfe to God by a Vow, and hath either deferred wittingly, or put off through forgetfulneſſe the accompliſhment of it? If ſo, let him now be induced to remember himſelfe, and to make all convenient haſt to make good his Vow, for feare the Lord ſend ſome heavy croſſe upon him, and waken

waken his conſcience by terrours. *Iacob* ſhould have conſidered his promiſe to God ſo ſoone as the Lord had brought him ſafely home to his Fathers houſe, but it ſeemeth he deferred it, for that was the time preſcribed in his Vow.

I pray you doe as *Iacob* ſhould have done, not as he did, in a thing wherein it is evident that he did amiſſe, and call to minde often the words of *Solomon*, *When thou voweſt a Vow unto the Lord, defer not to pay it, for he hath no pleaſure in fooles; pay what thou oweſt*: and before him *Moſes* in the Law ſaith, *Be not ſlack to performe thy Vowes*. If you have tyed your ſoules in an oath to God, defer not from day to day, bee not forgetfull.

Eccleſ. 5. 3.

Deut. 23. 22.

It is a great careleſneſſe to forget a great bond, and to let the paiment be put off from time to time; yet if any man have committed ſuch a ſin, he muſt not be diſcouraged: the ſin is not to be unduly extenuated, nor yet aggravated above meaſure. It is ſuch a fault as calleth for unfained repentance, and that done, ſhall bee pardoned; yea, the moſt wilfull breach of a Vow is pardonable to the penitent.

But other faults he is to be blamed for in reſpect of his Parents:

Gen. 27. tot. 2. He abuſed his old Father with lies and diſſembling. Gen. 27. 12.

Firſt, he abuſed his old Father with lies and diſſembling; the lie it ſelfe and diſſimulation we meddle not with in it ſelfe, but that hee bare ſo little reſpect unto aged *Iſaac*, as to goe about to mocke him with tricks and tales. Indeed before his doing of it his conſcience told him, that this was a ſin, and yet he was induced by his Mother to doe it. So he ſinned in this againſt his conſcience.

Have any of you done the like offence, but in a worſe manner, and to a worſe end towards your Fathers, to hide your faults, or to wreſt money from them to ſerve the turne of your inordinate luſts, flapped them in the mouth, as our proverbe is, with leaſings, and abaſed the weakneſſe of their ſences, memory or diſcretion, with cheating tricks. This is a villany, God puniſhed it ſeverely in *Iacob*, though he did it at his Mothers inſtigation, and that to keep his Father from giving away the bleſſing. How much more muſt God puniſh in you, that perhaps have done it oftner, and that without any ſuch motive, and to far worſe purpoſes?

Come, as you have ſinned with *Iacob*, repent with him, for though the Scripture doth not rehearſe his repentance in particular, yet becauſe he is commended for faith, wee are ſure that he could not but repent for ſo knowne a ſin, and ſo I beſeech you doe you all that are guilty, and you alſo ſhall be pardoned.

And now doe not embolden your ſelves to ſin any of you by the abuſe of his example, for you ſee into how great miſery this fault caſt him; but rather learne by him to ſhun that which coſt him ſo deare. *Iacob* had not a former example to terrifie him, as you have his; *Iacob* had not the Scripture (as you have) to terrifie him: Let our hearts reſolve to hate a ſin, and ſtrive againſt it the more, becauſe in others we may ſee our aptneſſe to it. And let us beware that we paſſe not over-

over-hasty censures upon them that have so offended, yea, though they have herein neglected the checks of their owne consciences: We must not judge any man as an hypocrite, for any fault that is common to him, with *Iacob*.

Further, *Iacob* offended in regard of his mother, with an excesse of obedience, for he was ruled by her against Gods Commandement; she bade him dissemble and lie, and by her faire words and perswasions he was drawne to commit that great sin of lying. It is an easie matter for Inferiours to obey their Governours carnally, not in the Lord, not with reservation of their duty to God, but a little too unlimitedly, which is a fault that must needs be very offensive to God.

Gen. 27. tot. 3. He obeyed his mother against Gods Commandement.

But take heed of this sin I beseech you, it is a preferring of man before God, and an act that doth exceeding highly dishonour God; now strive to worke in your hearts such an high esteeme of God, that you may be resolute not to sin against him for the sake of any man, though never so much your Superiour, though never so much beloved.

But if you have done otherwise, be not disheartned, but returne unto God with confessions and humble petitions, renewing your former purposes, and you shall be pardoned. For the Lord is at this time as abundant in mercy to all that call upon him, as formerly hee was: Neither let any man suffer himselfe to entertaine too hard a conceit against another whom he shall see to have been either over-intreated, or by threatenings over-borne, to doe some evill thing at a Superiours motion; but consider thine owne weaknesse, and remember, that even *Iacob* did so too, and that when he was now past a childe, for he was at least sixty yeares when he did this, so that no part of the blame can fall on the weaknesse of youth or childhood.

But in respect of his children some faults he was guilty of.

First, he did excessively love *Ioseph*, and indiscreetly manifest his love unto him, so that his brethren discerning it, were enviously disposed to him, and procured him much misery.

Gen. 37. 3. 4. He loved *Ioseph* excessively.

This is a weaknesse of Parents, not alone to overlove some childe above the rest, but also to shew it too apparently, to the breeding of envy in the hearts of the rest, and sometimes pride and self-conceit in him that findes himselfe over-loved, and so doth mischiefe both wayes.

Be instructed you Parents to moderate your affections to your children, and to each childe, and to moderate the demonstrations of your affections; let them not be too vehement, too frequent, too fondling.

I know it is in vaine to give this diriction to Parents, for they will not see out of the blindnesse that love worketh, what is too vehement love, and what be too vehement expressions of it, and rules to discern it can hardly be given. For those of not sparing them in any sin, and the like, doe discover rather the unsanctity of love in other respects, than

than the exceſſe. It is alone a fleſhly, not a ſpirituall love, when it will ſuffer them to ſin, but it may be exceſſive, though it be not extreamly carnall. Pray to God to diſcover it to you, and to reforme it in you; It is better to love too much than too little, *But it is better to ſhew love too little*, than to ſhew it too much, eſpecially if it be with partiality.

And *Benjamin* alſo. Gen. 42. 38.

Againe, *Iacob* was ſomewhat tyed towards *Benjamin*, and would not ſuffer him to goe out of his ſight, for feare left evill ſhould betide him by the way, and rather endured to be almoſt ſtarved, than to hazzard him in a journey. This was a little too immoderate love, and feare too; but he had loſt one ſon in a journey, and he is to bee ſomewhat more pitied in this feare, becauſe of that former loſſe; yet at laſt he ſuffered himſelfe to be over-perſwaded by *Iudah*. Indeed at firſt he was over-peremptory, *My ſon ſhall not goe downe*: Take heed of theſe faults, take heed of being ſo fond and over-feare-full of your children, ſo that you cannot ſuffer them to take neceſſary journies leſt they may miſcarry: and be not over-reſolute in any thing, this I will not doe, that I will not doe; God may have purpoſed that that ſhall be done which thou reſolveſt ſhall not; be not over-ſetled in a purpoſe about things of this nature, for againſt ſinfull deeds a man muſt be reſolute, and it is better to faile of keeping ones reſolution, than not to have it, and that alſo ſtrong.

To his family. 1. In generall. Gen. 35. 1. How came falſe gods into your family. Gen. 43. 6. and 42. 36.

Iacob he was ſo careleſſe a Governour, that they might commit this great fault without his knowledge.

Further, *Iacob* was a little too wayward with his ſonnes, when he blamed them for telling the Ruler of Ægypt, that he had yet another ſon: we muſt beware of growing pettiſh, becauſe we be croſſed in any thing ſo as to accuſe the faultleſſe, but in ſuch caſe rather looke up to Gods hand, and condemne not thoſe that are guiltleſſe, ſaying, it was long of you, and why did you ſo? when the thing followed alone accidentally, and as we call it, by meere chance; ſo that no foreſight could diſcerne or prevent what would follow.

2. He hated *Leah*, i.e. comparatively, yet ſhe was the honeſter, and more meeke, and vertuous wife.

But *Iacob* over-lamented *Ioſeph* too, and ſo becomes an example of exceſſiveneſſe of griefe, which likely will attend upon exceſſive love. One affection put out of tune, brings another into the ſame diſtemper: O take heed of ſuffering this paſſion of over-grieving at a childes death, though ſudden and violent, or any other croſſe to prevaile over you ſo, that you ſhall even ſet your ſelves to grieve, and refuſe to take heart to your ſelves, and uſe your owne reaſon to comfort your ſelves.

The three laſt things concerning *Iacob*, are his benefits, croſſes, and death.

3. His benefits.

Now we muſt ſpeake of the great benefits which God gave to *Iacob*, which are of two ſorts.

1. Spirituall.

Firſt, Spirituall. Secondly, Temporall.

The ſpirituall benefits are of two ſorts.

1. The chiefe and principall.
2. Thoſe that followed hereupon.

The

The chiefe ſpirituall bleſſing was this, that he made him a godly man, giving him true faith, ſo that he did unfainedly beleeve in God, and was a right godly and religious man. For it is noted of him, that he beleeved in God, and was an heire with *Abraham* of the ſame promiſes, both concerning the land of Canaan, as a Type, and heaven it ſelfe, the thing figured by the land of Canaan; So *Iacob* was a true ſervant of God, and member of Chriſt, and inheritour of heaven, and from him the Church is many times called by the name of *Iacob* and *Iſrael*. And this is the greateſt good that can be found in this life, in compariſon of which, all other benefits are of no value, and without which, other things are not ſufficient to make a man happy, though he ſhould poſſeſſe them in never ſo great abundance; for what will it advantage a man to win the whole world, and loſe his owne ſoule.

1. He was a godly man.

Now therefore we muſt learne moſt earneſtly to ſeeke this benefit which God is ready to give to us, as well as to him. For *Iacob* was not godly by nature, nor by any power of his owne, but by the free grace of God, and the mighty and ſaving worke of his owne bleſſed Spirit, which Spirit he hath promiſed to all that aske, even as undoubtedly as any tender hearted Father will give food unto his hungry childe that ſhall crave it at his hands.

Let no man be diſcouraged becauſe of the corruption and naughtineſſe of his nature, for the ſame bad and depraved nature was found in *Iacob* that in himſelfe, ſeeing *Iacob* alſo was a ſon of *Adam*, by corrupt nature a childe of wrath, and heire of death as well as any other; but God did circumciſe his heart as well as his fleſh, and made him partaker of the divine nature, by which he prevailed againſt the corruptions that are in the world through luſt. Wherefore let each of us take notice of his owne wickedneſſe, and inability to make himſelfe good, and of his manifold ſins, and inability to procure pardon of them to himſelfe; and let him earneſtly call upon God to worke true repentance, and unfained faith in him, and the Lord will graciouſly worke theſe things in him, as well as in *Iacob*, and will pardon his ſins, and ſanctifie his ſoule, and make him an inheritour of his heavenly Kingdome.

I beſeech you therefore, bury not your ſelves in the world, and in the ſtudy of earthly things, but *Seeke firſt the Kingdome of God, and his righteouſneſſe*, and labour to come into the ſtate of grace by meditating on the Goſpell, ſeeing your miſery in your ſelves, and endeavouring to turne unto the Lord.

For in the Church no man is left deſtitute of grace, but through his own default in neglecting the great ſalvation that is there offered unto him.

Againe, thoſe to whom the Lord hath pleaſed to ſhew the ſame goodneſſe, working in them true faith, inabling them to beleeve in his mercy through Chriſt, and to walke in his wayes with truth and uprightneſſe

uprightneſſe of heart, muſt learne to ſhew themſelves exceeding thankfull to God for this mercy, and ſtrive to take comfort in it, and to walke worthy of it. Bleſſe God with conſtant and daily bleſſings, that hath bleſſed thee with ſpirituall bleſſings in Chriſt, and rejoyce in the riches of that inheritance to which thou art intereſſed and ſhalt poſſeſſe, whatſoever wants, afflictions, croſſes thou maiſt bee exerciſed withall; yet be glad in the Lord, and count thy ſelfe an happy man, becauſe the Lord hath granted thee that which may abundantly ſatisfie thy ſoule in the want of all outward things, and ſupport thee in all afflictions and miſeries, and countervaile, and more then overweigh all manner of calamities. *Let not the rich man rejoyce in his riches, nor the wiſe man in his wiſdome, nor the ſtrong man in his ſtrength*, nor any man in any terrene thing he hath, but *Let him that rejoyceth, rejoyce in this, that he knoweth me ſaith the Lord.* It is our duty to raiſe up our hearts ſo, that no earthly adverſity may coole or damp our prayers, and diſmay our hearts, and fill us with anguiſh and grief, and that no outward benefits may glut and ſatt our hearts, and turne us away from taking comfort in this true and everlaſting mercy.

God hath made us his owne, given us faith, ſanctified us by his Spirit, united us to his Son, and cauſed us to ſee, beleeve, and embrace his promiſes. What though we want wealth, honour, pleaſure, and theſe ſenſuall benefits? He hath given us Wheate. What though he feed us not with huskes? He hath given us Gold. What though he lade us not with dirt? Hee hath given us himſelfe, and his Son. What though he give us not the vanities of this life? It is a ſin for a godly man to be out of heart and comfortleſſe, becauſe of any other want, and any other croſſe. If God have granted you this chiefe benefit, glory in it, and thinke that you have gotten a good portion, though your eſtate in the world be never ſo low and poore; only be ſure that your faith bee true, by cauſing you to abound in thoſe fruits of it which we ſhewed you before, that it brought forth in *Iacob*.

2. He had the priviledge of the firſt-born.

Now I come to ſome leſſe principall mercies flowing from this.

First, he gave him the priviledge of the firſt-borne, that Chriſt ſhould come of him, and that the viſible Church ſhould continue in his poſterity: That part of the dignity of the primogeniture, to have Chriſt the bleſſed ſeed come of him, cannot be beſtowed upon any of us: neither that, to have a great Nation flow from our loines: that ſhall be alſo the Church of God, and a Nation, in which true religion and piety ſhall be continued. But to have our children godly, and become members of the Church, that we muſt earneſtly deſire and ſeeke for, and that we may hope for and attaine, if we pray earneſtly for it, and make our children as good as we can, by bringing them up in the true knowledge and worſhipping of God.

3. He had the bleſſing given him.

Further, *Iacob* had the bleſſing given him;

First, by his Fathers miſtake, when he tooke him for his eldeſt ſon *Eſau*,

Esau, to whom he intended the blessing; then after by his Fathers witting and deliberate pronouncing it upon him, by the direction of Gods Spirit.

The former you may see pronounced upon him in *Genesis*, where he saith; *God give thee of the dew of heaven*, and after, *God Almighty blesse thee, and give thee the blessing of Abraham.* This blessing is the bestowing upon him all temporall benefits, so far as they are subordinate to his spirituall: and then spirituall benefits, *viz.* all sorts of graces by which he may be happily guided to the possession of life eternall. Gen. 27. 28, 29. & 29. 34.

This is an excellent mercy, to be freed from the curse of the Law, and to be made partaker of the blessing of *Abraham*; even that God shall love one, take care of him, and prosper him in all things hee takes in hand, and conduct him safe to heaven at the length: Seeke this blessing of God; If you feare God and walke in his wayes, hee will blesse you, if you faithfully beleeve in Christ, and rest upon him alone, you shall be blessed, for Christ hath freed us from the curse, and prepared the blessing for us, if we be under the workes of the Law, we are under the curse, but if we be of the faith of *Abraham*, we shall be blessed with faithfull *Abraham*, as S. *Paul* tels us. Labour to beleeve, labour to goe out of your selves, and to stay alone upon the righteousnesse of Christ by faith made yours, and then you shall inherite the blessing, and then you shall inherite the blessing, and then you shall receive the promise of the Spirit through faith, then God will keep his Covenant of grace with you, pardon your sins, give you his Spirit, and make all worke together for good. *Through faith and patience you must inherite the promises*; and the blessing which *Esau* was excluded from, (though he would have inherited it,) because he sought it not of God, but of *Isaac* his Father. Gal 3. 9, 10.

And you that have right unto Gods blessing, because you are faithfull, take comfort in it, and be thankfull for it. Gods blessing is a rich thing, it is more than all honours, it is fruitfull of all comforts; he that is blessed of God shall want no good thing, shall have earth and heaven, and all things that his heart can desire.

If any say, but we see that such men meete with evill enough in the world?

The answer is, that if we looke with the eye of flesh alone, wee thinke that we see it so, but we thinke falsly; for if wee would look with the eye of faith, we should see it otherwise, for the blessing of God causeth crosses to worke for our spirituall good, for our increase of holinesse and happinesse, and it is the efficacy of Gods blessing, that it turneth evill things unto good for them to whom it is granted: as it is the efficacy of Gods curse, that it turneth all good things to hurt in them that lie under it. You may therefore be assured you are under the blessing, whereof you may be assured, if by a firme faith you cleave unto God.

4. God did often appeare to *Iacob*, to confirme and establish his faith. Gen.28.13,14

But further, the Lord did often appeare to *Iacob* to confirme and establish his faith, and to comfort his soule, and fill him full of spirituall joy and peace.

1.

First, he appeared unto him when he was benighted in a desolate and solitary place, when hee fled from his brother, and gave him large and comfortable promises, that he would be his God, give that land to him and his seed, multiply his seed as the dust, and in his seed blesse all Nations, and would keep him, and bring him againe, and never leave till he had fulfilled his good word. Doe but thinke what a chearing this was to *Iacobs* heart in this exigent; that God himselfe tooke care of him, and came to him in such an excellent vision to comfort him.

2.

Secondly, God appeared to him againe when he lived in *Labans* house, and received very hard measure from *Laban* about his wages, and gave him gracious promises to sustaine his drooping spirit, bid-
Gen.31.31. ding him looke on the Rammes leaping on the cattel ring-streaked, and bade him returne home to his Fathers house, promising him that he would be with him: no doubt but though the grumbling of *Laban*, and the discurteous carriage of his sonnes, as well as himselfe, did make the soule of *Iacob* sad and pensive, yet the visions of God cleared up his sad countenance, and enlivened his drooping spirit againe, and made him able to take comfort, notwithstanding all those injuries.

3.

Gen.32.1. Thirdly, God appeared againe unto him, after *Laban* was departed from him, causing an whole host and army of Angels to attend him, making him know that he should be safe enough in his Church, how weakly soever he seemed to goe provided: for these two hosts of immortall spirits would serve him against any rage of man.

4.

Gen.32.24. And againe, God himselfe appeared to him a little before his brother *Esau* met him, after he was informed of his comming, and though he wrastled with him, to try his faith, yet at last he blessed him, and called him *Israel*, and told him, that *He had power with God as a Prince, and with man too, and should prevaile*: How did this chase away all his feares, and fill his soule with confidence and joy?

5.

Gen.35.9. A fifth time God appeared unto him, and blessed him, and renewed the name of *Israel* to him, and promised to multiply him, and give the land of Canaan to his seed after him. This also was a great consolation to him, and confirmed him against the feares he conceived, lest the men of the Countrey might be insenced against him for the wickednesse of his sons.

6.

Gen.46.1. Yet a sixth time God appeared unto him when he was about to goe downe to Ægypt at his son *Iosephs* sending for him, and told him he was his God, bid him not feare, told him he would make him a great Nation, &c. as you may there reade, which was a most joyfull and comfortable thing unto the old mans soule.

Here now is a great favour, which God affoorded to this good man,

man, he appeared to him oftner than ever he had done to any of his Forefathers, that ever we reade of.

If any say, what is that to us, to whom God useth not now to appeare in dreames and visions, and like kindes of apparitions?

I answer. It is much to us, and we must consider whether God vouchsafe to appeare to us also. For now he appeareth more spiritually, but not lesse comfortably to his servants; when we come to his Word and finde him there, in his Ordinances, confirming our faith, strengthening our soules; now he appeareth to us. So when we come to his Sacrament, and by it feele an increase of faith, and inward joyes, now we see God. So in meditations, and soliloquies. O labour to carry your selves so, that you may see God in his Sanctuary, as *David* saith in the Psalme, and that your hearts may be filled with spirituall joy. These spirituall visions are the comfortablest things in the world, when we labour to walke humbly with God, then will hee come to us, and shew himselfe to us, as our Lord promiseth, and suppe with us, even make us to feele his favour in sensible manner.

And if God doe appeare to us so, you are to esteeme highly of his favour, and to study to requite his mercy by a more carefull endeavour to walke holily before, and with him.

5. God heard his prayers.

Lastly, a great spirituall blessing it was, that God heard his prayers, when he prayed to him in his severall necessities, and that hee was able to prevaile with God, as you have heard before that he did. That a poore meane worme should have accesse unto the Throne of grace with confidence, and should no sooner aske any thing of God, but that the Lord opens his eare and grants it; what a singular priviledge is it, and this is a mercy promised to all Saints. For so saith our Saviour, *If my words abide in you, and you abide in me, aske what you will and you shall have it.* And againe, S. *Iohn* telleth us, *This is our confidence, that whatsoever we aske according to his will, he heareth us:* Therefore let us keepe our interest into this mercy, by not having respect to sinne in our hearts, and by constant endeavour to walke holily before the Lord. And if we have found, and doe finde God favourable to us in this kinde, so that we lose not our prayers which wee make unto him, let us then comfort our selves in this benefit, and be carefull to yeeld as obedient an eare to his word, as hee doth yeeld a patient eare to our supplications.

Iohn 15.17. 1 Iohn 5.14.

And now of *Iacobs* temporall benefits.

2. His temporall benefits. 1. He had a large estate.

First, he was blessed with a large estate in the world, according to his profession, being a Shepheard, his flocks did thrive, he had cattell and servants in abundance. God blessed him in *Labans* house, and made all the stronger cattell to bring forth just such kinde of young as *Laban* had consented to give him for his wages; so that he could not but see a Divine hand, taking *Labans* goods, and giving them to him, as himselfe noteth.

Gen 31.9.

Riches are no great matter, but when God giveth them as tokens of his love and tender reſpect, they are deſirable. Let thoſe that enjoy them, be ſure that they come to them from God as fruits of his goodneſſe, or elſe the worſt men may be wealthier than the beſt. And let thoſe that are upright with *Iacob*, learne to truſt God with their eſtate, and to know that what ſhall be good for them, ſhall be ſeaſonably provided for them.

2. God delivered him out of all adverſity. Gen.48.16. Vouchſafed him three great deliverances. 1. From *Eſau*.

Secondly, *God delivered him out of all adverſity*, as himſelfe ſaith on his death-bed; *The Angel that redeemed me from all evill.*

His three greateſt dangers were firſt from *Eſau*, both when hee went unto *Padan Aram*, and when hee returned; at the former time God brought him ſafe to *Padan*, and ſo reſtrained the minde of *Eſau*, that then hee put off the thought of killing him, to his Fathers death; and at the later time God ſo melted him, that hee ſhewed himſelfe exceeding kinde, and fell upon his neck and kiſſed him, inſtead of killing him, which hee had intended; and therefore hee tels *Eſau*, that hee had ſeene his face as the face of GOD.

2. *Laban*. Gen.33.10. Gen.31.42.

Laban purſued him too with a purpoſe to ſtrip him of all, and to ſend him empty home, and he had power in his hand to doe it, as himſelfe ſaith; but God appeared to him, and rebuked him, that he durſt not handle him amiſſe.

3. The Inhabitants of the Countrey. Gen.35.5.

The Inhabitants of the Countrey were much inſenced againſt him in reſpect of that outragious murder and rapine committed upon the Sichemites, and by his Sons; in ſo much that *Iacob* feared much that they would purſue him, and cut him off: but God caſt a feare into their hearts, ſo that they did not offer any violence unto him, as is noted by the Story.

Theſe three great deliverances God vouchſafed *Iacob*. O let us learne to turne to God, and to walke before him in truth, and then we ſhall have God ready to help us in all our neceſſities, and at that time, and in thoſe exigents to provide for us meanes of eſcape by his providence, when our owne wit and ſtrength faileth; as we finde him dealing with *Iacob*: What could he doe againſt *Eſau*, *Laban*, or the Inhabitants of the Countrey? Let us cleave to God, that hee may be our Buckler alſo, and our ſtrong Tower, and Rocke of defence; and if we have found ſo much favour with God, as to reſcue us out of ſuch dangers as ſeemed unpreventable, let not us attribute the deliverances to any other ſecondary cauſes, but even ſee God in them, aſcribe them to him, and learne thence to feare, honour, and praiſe him. Thoſe deliverances are indeed profitable, that are cords of kindneſſe to tie us nearer to God.

Hee that improveth not ſuch benefits to that end, loſeth the moſt deſirable fruit of them.

3. *Iacob* had a large off-ſpring.

Further, *Iacob* had a large off-ſpring of children, twelve ſons and one daughter; this is a favour to give a man ſtore of children; of theſe

theſe ſons all had wealth enough, *Ioſeph* was very religious in his youth, and *Benjamin* civill and orderly at leaſt, and at the end all of them turned home and became godly men. O happineſſe, to have ſo many children, ſome good betime, all holy at laſt! all proſperous in outward things, and one much advanced.

Another mercy of God, was the providing of *Ioſeph* as a man before to maintaine him and his family in Ægypt, and bringing him to ſee *Ioſeph*, and enjoy his preferment for ſeventeen yeares together, where he lived in as great a fulneſſe of proſperity, and concluded his dayes as happily as ever man did, living in *Ioſephs* boſome as it were, ſeeing all his children godly and proſperous, and feeling no conſiderable adverſity, having *Ioſephs* oath alſo to bury him in Canaan. This is a ſingular favour of God, to make ones old age proſperous, and to cauſe his eyes to ſee ſo much happineſſe as he can wiſh, when now he is ready to leave the world. Marke the righteous man in the Pſalme, it is ſaid, *The end of that man is peace.* Study righteouſneſſe, that you may inherite this bleſſing, and never threaten your ſelves how miſerable you ſhall be hereafter: God can provide wayes that you know not, to make you ſafe and comfortable beyond your thoughts. O be faithfull with him, and truſt in him, and feare nothing. So much for *Iacobs* life.

4 *Ioſeph* maintained him and his in the famine.

Now for his death.

It was a moſt ſeaſonable death, after a large time of life, a moſt peaceable death in the midſt of his Sonnes, a moſt religious death, bleſſing them, and confirming their faith with his laſt words; a moſt comfortable death, ſo ſoone as he had ended his bleſſing, he pulled up his legs and gave up the Ghoſt; and then he had alſo an honourable embalming and buriall, as at large is ſet downe in the Story. Who would not wiſh ſuch a death?

His death was ſeaſonable, peaceable, religious, and comfortable.

And yet more, after death he hath an honourable name on earth, and liveth in eternall glory in heaven.

After death he had an honourable name.

Now let us imitate *Iacobs* vertues, and labour to be upright, and then notwithſtanding many ſins, we ſhall have at laſt eternall happineſſe, and ſo much happineſſe in this world alſo as is needfull for us.

Now we will ſhew you what calamities he ſuffered, for the people of God muſt looke to ſuffer much tribulation in this world, as it is foretold them, both becauſe their owne need requireth it, to make, and keep them good, and cauſe them to grow in goodneſſe; as alſo becauſe the Lord ſees it fit thus to magnifie his power, juſtice, wiſdome, and goodneſſe, in ſuſtaining and delivering them. His chaſtiſements then were theſe.

4. His croſſes.

Firſt, that his Father did not love him ſo well as his brother, but did manifeſtly prefer hunting *Eſau* before him in his affections, and afforded him no great ſignes of love; but this was ſomewhat mitigated, becauſe God inclined his mothers heart to him, who at leaſt in this matter was better than her husband.

1. His Father loved him not ſo well as his brother.

Gen.27.25,26.

Now if it be the lot of any childe to be neglected of his Parents, and to have irreligious brethren preferred before him, let him beare it patiently, it was *Iacobs* lot, and let him not be discouraged from good wayes, for at last God may change his Parents hearts unto him. It could not but grieve *Iacob*, that his Father should so disaffect him, as to give away the blessing from him. But let children to whom it befalleth, beare the crosse quietly, for it is easie with God to make all end well.

2. His brother *Esau* hated him, and resolved to kill him.

Another crosse that befell him in his Fathers house, was this, his brother *Esau* was bitter against him, and resolved to kill him. A miserable calamity to be hated of his owne brother, and to have his own brother, yea a twin, borne at the same time, to hate him so sharply, as to intend his death. You must looke for such a crosse, and beare it if it come, and blesse God if he have pleased to keep you from suffering it; so that your brothers and kindred agree well with you, and rather shew you kindnesse.

3. He fled in to *Padan Aram*. Gen.28. fin.

A third crosse, was his flight into *Padan Aram*, and being benighted in the way, in a solitary and desert place all alone, which yet was mitigated by the goodnesse of God appearing to him in a dreame. To be driven out of one Countrey, and forced to hard and solitary travell, and to meet with such kinde of accidents, as benighting, and the like, be calamities; we must even prepare for them, that we may beare them without discouragement, as seeing God in them, and considering that he is with us, when we want other company.

4. *Laban* his Father in Law deceived him in his wife. Gen.29.

Now in *Labans* house he met with great crosses.

1. His Father deceived him in his wife, substituting *Leah* in *Rachels* stead, then which, how could a man more beguile another, for by that meanes hee was compelled to adde seven yeares service more.

2. In his wages

Againe, he sought to deceive him in his wages, and changed it many times, being angry that God gave him so large and plentifull a recompence; then he grumbled at him, and looked discurteously upon him, as also did his sons.

3. Pursued him with an intention to take all from him.

And last of all he pursued him with an intention to take all from him, and there falsly accuseth him of stealing his gods. See here from his Father in Law, and Vncle, most unjust and discurteous usage: you that have found at least with your neerest friends just and kinde dealing, acknowledge Gods goodnesse in it. The contrary would tast very sowre, let this drive you to most hearty and humble thanksgiving. It should be confessed a very great mercy to escape very great crosses; and if you pehaps meet with the same crosses, be quiet, for did not *Iacob* beare them, and why not you? Wee must not thinke, never man was so used as I am, and by that counterfeit aggravation flatter our selves in our impatiency, and make our selves beleeve wee have cause to be disturbed; but rather informe our selues of that which fell to other of Gods Saints, and so bring our passions to a reasonable calmnesse.

But

But in his journey he was like to fall into a great danger, for his brother *Esau* came against him with foure hundred souldiers, intending to kill him, and that affrighted him exceeding much; but you see what end God made. Learne to stand alwaies ready for death, and yet alwaies confident in God, though you see not how to escape the same; but now see his crosses in his children.

5. *Esau* came against him with an army intending to kill him. Gen. 35. 22. and Chap. 34.

First, *Reuben* deflowred his Concubine; *Dinah* his daughter was deflowred; His sonnes used fraud and deceit to couzen the Sichemites, and then most barbarous cruelty in killing all the men, and spoiling the women, children, and goods, and when he reproved them for it, they made him a surly answer. *Shall they abuse our sister as a Whore?* Then *Rachel* dyed in childbed, or travell; then *Ioseph* was sold into Ægypt, but as he thought, slaine, even *Ioseph* his most beloved and towardly son. After *Iudah* went from him, and his two sons were naught, and himselfe defiled his daughter in Law, and had two sons by her.

6. He was crossed in his children.

Gen. 35. 16.

A great griefe and disgrace to *Iacob*; Then *Simeon* was detained in Ægypt, and *Benjamin* must needs travell downe, to the great feare and doubt of the old man: and this was the last of his crosses; save that he lived in a grievous famine for two yeares, till he came downe to Ægypt.

7. He lived in a grievous famine for two yeares.

So have I briefly run over *Iacobs* miseries, but they lay hard and heavy upon him. Of all which you must make these uses.

First, be thankfull for escaping the like, prepare for them hereafter, beare those that doe come, patiently. And take heed of provoking God, for he is not a fond Father, but *Will scourge every sonne whom he receiveth.*

For the first, you have heard how many miseries this godly man was exercised withall: Let me propound one question unto you. Thinke you that your selves have more wit than he had, or more goodnesse, or more of both? I presume I may make answer for you, that you will not be so over conceited of your selves, as to affirme either of these things.

Now if you be neither wiser, nor godlier than he; how commeth it that you have so long lived in the world, and yet have not met with divers of those crosses that followed him? No, nor any in all your lives so pinching or grievous. Sure if it be not to be attributed to your understanding, and piety (as it is not, if you doe indeed acknowledge your selves to be not superiour, or rather not equall unto *Iacob* therein, who yet did meete with them) then must you ascribe the same to the wisdome and goodnesse of God, that hath disposed of things so by his wakefull providence, as that such miseries have not way-laid you, and seized upon you. Therefore you must learne to be humbly thankfull to him, and praise his holy name, acknowledge his bountifulnesse, graciousnesse, and tendernesse, that hath spared you from such smarting stroakes, as these that fetched blood and

and teares as it were from good *Iacob*, ſo holy a man. If we be preſerved from croſſes that other men feele, wee begin to lift up our ſelves, to commend and prefer our ſelves above them that are heavier laden, and to flatter our ſelves, as if we were more loved of God than they; then our eaſe is our bane, and it ſhewes that we have not grace to make a good uſe of eaſe; but if we confeſſe that we have deſerved as much and more, and had as little ability to ſhun them, only God tendering our weakneſſe, hath uſed us with more clemency, and ſo make this clemency an argument of praiſing him, and of being more carefull to pleaſe him, who would not ſtrike us, though he had both provocation from us, and ability in himſelfe, this is an holy uſe of the abſence of the croſſe.

Say then, waſt thou ever driven out of thine owne habitation, to ſerve in a ſtrange place, and an hard maſter that wronged thee, and uſed thee diſcurteouſly? Waſt thou ever in danger to have all thy goods taken from thee by an enraged man, ſtronger than thy ſelfe, and purſuing thee with a revengefull minde? nor waſt thou never in perill of thy life by a revengefull perſon armed with foure hundred ſouldiers? nor waſt thou never tormented with ſeeing thy ſonnes murderers, couzeners, and robbers? nor haſt thou never loſt a deare childe, and thought him ſlaine by a violent death? nor did never no ſon of thine commit inceſt with his mother in law? if not, ſee how favourable God hath been to thee above *Iacob*, and praiſe, love, an honour him, and make his gentleneſſe an argument of turning and obeying; for if thou compare thy ſins with *Iacobs*, there need be no doubt, but that thine have been as great as his, and thy repentance as little. But it is our good, not our ſins that God lookes to in correcting, as a Father corrects not a little childe for as great a fault, ſo much as he doth a ſtronger.

Againe, learne to beare the croſſes thou haſt, with more patience and quietneſſe of minde, by comparing them with *Iacobs* croſſes, which have been more in number, and more weighty, and grievous.

Why doth any of you my Brethren take the matter ſo heavily, that ſome childe of his is ſomewhat ſtubborne and ill diſpoſed? When none of them have committed murder, inceſt, rapine, and ſuch ſins as *Iacobs* ſons did commit. Why doe you make ſuch a ſtir at wrongs? When none of you were ever ſo purſued by any foe, as *Iacob* was by his brother and Father in Law; Why doe you take on ſo for the ordinary and naturall death of a childe? ſeeing none of you hath had ſuch a childe torne by wilde beaſts, or ſome other like violence, as *Iacob* conceived *Ioſeph* to have miſcarried. Why doe you complaine of famine, and of want? When none of you hath ſuffered ſuch a famine as compelled him to ſend ſo far as *Iacob* ſent to Ægypt for Corne, which is thought to be not much leſſe than two hundred miles: We complaine of eaſe. If our ſo much lamented afflictions were laid in the ballance with *Iacobs*, we ſhould finde them very

very light and trifling buſineſſes in compariſon. Want of looking about, and obſerving the burdens that are faſtened unto other mens ſhoulders, cauſeth us to aggravate our owne ſo much in our owne conceits, as that by making them ſeeme extraordinarily heavy, wee even wilfully caſt our ſelves into exceſſive ſorrow for them.

But againe, you that are yet at eaſe, and have not taſted any ſo bitter a cup as *Iacob* did many, muſt bee perſwaded to take ſome paines with your owne hearts, to make your ſelves thinke that ſome ſuch croſſes may befall you, and therefore to prepare for them by reſolving to beare them, and praying God to fit you for them, and ſanctifie them to you.

Mans ſelf-loving minde is willing to flatter it ſelfe with good hopes, rather then to forewarne it ſelfe with wiſe warnings: O I hope I ſhall never ſee my children, my wife ſo naught, I ſhall never finde ſuch ill uſage, I hope. Come hither vaine man, and either give a good reaſon of thine hopes, or elſe confeſſe them to be fruits of thine extreame folly, and doting ſelf-love.

Hath God ever promiſed thee, that no ſuch thing ſhould befall thee? I am ſure thou canſt ſhew no ſuch promiſe. Haſt not thou deſerved as much as *Iacob*, to be ſeverely chaſtened of God? I am ſure thou oughteſt to ſay yes. Doth not thy body, ſoule, name, children, lie abroad in as open a Sea, and as tempeſtuous? Here alſo thou oughteſt to ſay yes, and therefore ſhouldeſt alſo condemne theſe ſilken ſoft hopes of thine, and ſay, Well, God may make me as afflicted as *Iacob*, and therefore I will even expect the ſame, or as bad; and if they come I will beare them all, ſeeing God and my ill deſervings in them. Yonder is a very towardly boy, I love him dearely: what if I ſhould heare he were torne of beaſts? Lord if it be thy will, let it not be ſo; but if it be, make me to beare it with quietneſſe: and why ſhould I not ſo ſtoope to thy will in every thing; yea I will doe it by thy grace. If thou ſay, I ſee many eſcape ſuch croſſes.

I anſwer, and thou ſeeſt many afflicted with them, and why maiſt not thou be amongſt the number of thoſe that ſuffer them, as well as of thoſe that eſcape them.

But laſtly, take heed of making over-bold with Gods favour, as a wanton childe, that preſumes he ſhall not be whipt, and therefore cares not almoſt what wanton and evill prankes he playes. Doe you not ſee here that the Lord of heaven knowes how to whip his owne children throughly and to purpoſe? You have not to deale with a fooliſhly pittifull Father, that cannot finde in his heart to heare his children cry, and ſee them ſmart and bleed. No, he can ſtrike, he can lay it on ſoundly, he can make you roare, and cry, and bleed, hee can doe it; yea, and he will doe it too, if he finde that your conceit of his love and gentleneſſe brings forth no better fruit in you than this, that by preſuming of it, you are made more wicked.

Wherefore ſay to thy ſelfe, if ſuch abominable fancies ariſe; fooliſh

foolish man that I am, doe I so requite the Lords kindnesse? Doe I put his clemency to this use? Did he not cut and wound *Iacobs* soul? Did he not handle him roughly? even though we never reade that he did entertaine such presumptuous conceits. How then will hee deale with me, if I doe so exceedingly provoke him, by so exceedingly abusing his goodnesse? And so frame to condemne and blame thy wickednesse in having such motions, and pray to God to worke in thine heart a reverend awe of his Majestie, by making his justice and anger so terrible to thee, as to make sin abominable, that would insence that wrath and justice against thee.

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THE

THE TWENTIETH EXAMPLE.

Of Iacobs Wives.

FRom the Story of *Iacob*, I proceed to his Wives and Children, and ſo to other his contemporaries. *Iacob* had foure Wives. It was not his own ſeeking, that his Wives grew to ſuch a number, for he was painfull and laborious, and a chaſte man, that would very contentedly have ſatisfied himſelfe with one woman. But he was drawne into this way of Polygamy by ſeverall occaſions.

Now of his Wives, the true and lawfull Wife was *Rachel*, for her he agreed, with her he eſpouſed himſelfe (as it is like, for we cannot thinke but that after his Father had promiſed to give her to him upon ſeven yeares ſervice, he would acquaint her with it, and deſire her good will, and unleſſe he had attained it, the marriage would not have proceeded, and been as it was, ſolemnly celebrated) to her hee bare ſingular affection, and her alone he looked for.

Rachel her birth.

Now for *Rachel*, you know whoſe daughter ſhe was, *viz. Labans*, the brother of *Rebekkah*; here Couſin-germans married without ſcruple; but no marvell, for they made no queſtion of nearer matches. A man might marry his Fathers daughter, his ſiſter, as *Abraham* did *Sarah*. A man might marry with two ſiſters, as *Iacob* did *Rachel* and *Leah*.

Leah. The Lord had not yet abridged the liberty of contracting mariage, as with any more remote, so with them that were neareſt in blood and alliance. Therefore their examples muſt be no preſident for us in this matter.

But of *Rachel* let us conſider after her Parentage, her life and death, and in her life: 1. Her faults. 2. Her vertues. 3. Her croſſes. 4. Her benefits, and ſo to her death.

1. Her faults. Firſt then, her faults; She was a woman of great imperfections: theſe are plainly noted in her.

1. She was envious toward her ſiſter. Envy is a great vice: Firſt, ſhe was envious towards her ſiſter, as you ſee *Gen.* 30. 1. It vexed her not alone that ſhe had no children, but that her ſiſter had: Envy is a ſin much to be blamed, you may ſee in this Example what it is; ſuch a vexing at anothers having what I have not, as doth eſtrange my minde, and work a degree of hatred towards the perſon that hath it.

The firſt, and moſt remarkable example of this vice is found in *Cain*, it ſhewes it ſelfe here againe in *Rachel*. Let us conſider what a loathſome vice it is, that we may the better ſhun it. The Word of God hath given us frequent warning of it in blaming it ſo often, it ſhewes how apt we are to it, and how diligently we ſhould oppoſe it, and preſerve our ſelves from it; our Saviour is pleaſed to reckon it among the evill things that come out of the heart, and doe defile the man, and giveth it the name of an evill eye, becauſe it ſhewes it ſelfe preſently in the eye and countenance, and cauſeth a dejected countenance, and a vile looke towards the party envied, as it is ſeen in *Cain* and *Saul*. It is a paſſion that will not be kept in, but will bewray it ſelfe in odde lookes and caſts of the eye. S. *Paul* reckons it up among thoſe ſins wherewith the Gentiles were full, *viz.* of *Envy, murder, &c.* and you ſee with what companions he joynes it, murder, debate, for theſe indeed be the fruits that follow from it, as in *Saul, Cain*, and the Phariſees is evident. S. *Paul* alſo reckons it amongſt the number of the things which are fruits of the fleſh, and which he that doth, ſhall not inherite the kingdome of heaven, *envyings, murders*, where you ſee likewiſe how he fellows it with murders, as he had done before. In the ſame Epiſtle he forbids it, ſaying, *Let us not bee covetous of vain-glory, provoking one another, envying one another.* Saint *Iames* ſaith, that *Where envying and ſtrife is, there is confuſion, and all manner of evill workes.* It is thought to have been one of the firſt ſins of the devill. For what could moye him to ſeeke the overthrow of our firſt Parents *Adam* and *Eve*; but together with an hatred of God from whom himſelfe had fallen, an evill affection towards them that ſtood entire in that good eſtate, which himſelfe had loſt, *viz.* the favour of God, and true happineſſe? Now this vice is injurious to God, to the party envyed, to the enviers ſelfe, and to the ſocieties of mankinde.

Mark. 7. 22.

Rom. 1. 29.

Gal. 5. 21.

Firſt to God, to whom it will not grant the freedome of diſpoſing his

his owne gifts according to his owne good pleasure. Envy against him that excels us, carries with it by way of implication at least, and sometimes expresly, blaming, condemning, muttering against him that hath granted to another what he hath denied unto me. They murmured against the housholder in the parable, that were troubled to see those of the eleventh houre to have equall wages with them at the first.

Now what an audaciousnesse is this in the creatures, to set rules to the Creator? and to binde him, that he shall not shew himselfe more bountifull to another than to ones selfe. Are not we discontented, if one childe grudge because another hath a bigger or better thing than himselfe? We cannot endure that our inferiours should set lawes to us, and appoint us what to give to others, what to them: We must know our selves to forget our selves much if we will prescribe to God, and it is nothing else but a very prescribing to God, when we take occasion from his bounty to repine. For if it be well done, why are we vexed? If not, upon whom is the blame laid?

Further, it is a wrong to the party envyed, for it is to measure such measure to him, as we would not have measured to our selves by another. Who doth not blame another for vexing at his prosperity, and for having a grudge against him because God hath done him good? Would we not that all should rather love us, respect us more, and rejoyce with us? Therefore we doe injury to our neighbour, in doing what we would not have done to our selves: The envious wrongeth himselfe both because he doth vexe and eate out his owne heart to no purpose (for neither shall another prosper lesse, nor he more, because of such his inordinate distempers) as also because he makes himselfe lie open to most grievous sins of detracting, slandering, and practising all injuries, yea, and murder at the last. He is in the high way that will lead him to many sins, yea, to the shedding of innocent blood, that entertaineth this diabolicall humour of envy. And he wrongeth the whole society, because he is distempered at that which maketh for the common good, even the distribution of Gods gifts differently as himselfe sees fit, and in that he is broody of quarrels, which all hinder the common welfare of the places where they be. Besides, this is a fruit of pride and uncharitablenesse, and must needs be hatefull to God, who loves only the humble and charitable. Envy is a vice, unto the making of which many vices concurre: Ignorance, folly, pride, uncharitablenesse, self-love, and the like: It is a vice which bringeth forth many other vices, contention, strife, swellings, tumults, whisperings, back-bitings, murders and all evill deeds. Therefore let us finde it out, and chase it away: You shall easily perceive that it is a weed which growes in our corrupt nature. How soon doe children begin to shew it? how doth it grow stronger by continuance, increasing in strength as the body increaseth? yea, how doth it live in old men too, and vexe them also that should have

more understanding ? as experience sheweth. Indeed the elder can use more craft to hide it, but many times they have no more wisdome to subdue it than the younger.

I pray you finde it out each one in himselfe, and fight against it, as one of the most loathsome fruits of the flesh. And strive you to get such a measure of humility and charity, as may not alone preserve you from this vice, but make you rejoyce with them that rejoyce, and turne the prosperity of others into matter of gladnesse, even then when your selves want it : Happy is he that partakes in every mans happinesse. It is in a mans power to taste some of the sweete of every mans estate, and to heale his wounds by a medicine made of comfortable rejoycing in their soundnesse. Why should we not make our selves merry at things, rather than sad and discontented ? If we were so wise and godly as to seeke and desire Gods glory as our maine end, then we should rejoyce at all those things which conduced to that end, and so doe the benefits bestowed upon our brethren, as well as those that our selves enjoy. If wee could bee lovers of the common good, and desirers of the publike welfare, why the benefits of others further that, and therefore should also glad us. Mankinde was encreased, the power of God in furnishing the world demonstrated by *Leahs* off spring, as well as if *Rachel* had conceived two, and shee two ; be we therefore lovers of Gods glory, and lovers of the common good, and we shall not be envious. This vice sometimes seekes a reason to hide its unreasonablenesse, by conceiting that anothers having such things hinders himselfe, and so it may fall out in some cases ; as when two stand in competition for the same thing : but this is no wrong though it be a damage, and therefore should not produce any grudge. For seeing but one can have the thing, and he hath it ; is it just to bee offended with him, that hath done no more to my self, than I would have done to him ? even preferred himselfe before me : Wherefore see that you give not place to this wicked vice, but learne so to love your neighbours as your selves, that you may rejoyce in their prosperity as in your owne : But let us every man prepare himselfe to meete with this fell monster of envy, that if it encounter us, yet we may not be thrust into distempers by it. It is not in any mans power to hinder the malicious and malignant natures of other men from shewing it selfe ; but to be quiet, milde, and patient towards him that envies a man, that his wisdome and charity should inable him to performe ; for is it not common to all good things, to come attended with envy ? Was not Christ envied ? Was not *Paul* ? Have not the best been ? Yea, wee must endure envy even from our neareſt kindred. The brother must bee prepared to suffer the envy of the brother, the sister of the sister, and must bee able to hold their spirits in such order, that they may not lesse love one that envies them, which yet is hard to love those that use us ill. For by how much

much envy proveth more implacable than other kindes of grudges, by ſo much carnall reaſon will bid us to bee more apt unto it; but Gods Spirit frames men to a gentle carriage. Pray God to make you of ſuch a temper, that you may bee able to ſhew kindneſſe even to him that envies you.

2. She was paſſionate toward her huſband *Iacob*.

I come to another fault of *Rachels*, ſhee was paſſionate and ſnappiſh towards her husband *Iacob*, and in a fume ſhee quarrels with him for not having children, as if it were his fault that her ſelfe was barren.

It is a great fault in a wife to bee angry and finde fault with the husband without due cauſe, and to lay blame upon him when hee deſerveth it not, as did *Sarah* upon *Abraham*. It is contrary to the reverence, obedience, and love which they owe to their husbands: it is a meanes of eſtranging the husbands heart, by putting him into frequent fits of anger.

You wives bee ſorrowfull if you have in ſuch a caſe over-ſhot your ſelves, and now labour for ſo much diſcretion and meekeneſſe of wiſdome that may preſerve your tongues from ſpeaking paſſionately and unadviſedly to thoſe whom the Lord commands you to feare. What a fond ſpeech was *Rachels? Give me children*. Beware that anger doe not fill your mouthes with fooliſh words. And if this bee a fault in your Wives, good men, know it is a great fault in your ſelves, in whom more wiſdome is required. Nouriſh peace betwixt your ſelves, your yoake-fellows, and ſhunne angry and brawling words, that breede ſuch a koare of unkindneſſe as ſometimes runs forth into alienation, and perpetuall jarring.

But *Rachel* was diſcontented, ſo that ſhee would die if ſhee had no children: ſhee doth not meane that ſhee would kill her ſelfe.

Wee muſt not put the worſt ſence, no not upon cholericke ſpeeches; but ſhe meaneth that ſhee thought her ſelfe no better than dead, that ſhee ſhould not enjoy her life, that it would doe her no good, that ſhee wiſhed her ſelfe rather dead than alive. This ſhee meaneth, and this is bad enough. O what a mixture of pride and folly is it, to wiſh ones ſelfe dead for ſo ſmall croſſes as this, that one hath continued a little while barren?

Good men have beene over-taken with ſuch cloudes of diſcontent as have made them deſire death, but to bee weary of life becauſe one hath not a childe, I meete not with ſuch impatiency any where, but in *Rachel*.

Take heed to your ſelves, that no croſſes, no not the greateſt, draw ſuch diſtempers into your mindes, as to make you weary of life; but be much more aſhamed if a ſmall thing hath thus put you out. It is true, that many times this laviſh talke of Would I were dead, is

from the teeth alone. If death ſhould offer it ſelfe at that inſtant, they would finde ſome other imployment for him, than to take them out of the world; but to be ſo full of diſcontent and vexation as to give vent to ſuch words, whether they ſeriouſly meane them or not, is a proofe of a man that doth not weigh things rightly in his minde. *Rachel* had a good husband, ſhe had likelihood of a good eſtate, and now lived abundantly, ſhee had the love of her husband, ſhee had health. What, and was not the fruition of all theſe able to make life ſweet to her, but ſhe muſt die if ſhe had not a childe? Did wee not forget or diſeſteem the favours God hath ſhewed us, wee could never be put ſo far out of taſte as it were, that want of one benefit ſhould imbitter it ſelfe. But envy doth ſo rot the bones, that no eaſe can be felt of him that hath ſuffered that ſickneſſe to breed and grow ſtrong in him; Yea, ſee how all *Hamans* honour contented him nothing, ſo long as *Mordecai* was an eye-ſore to him. Pray God to keep you from ſuch diſordered paſſions, and greatly bewaile them when you meet with them.

3. She brought her ſervant to her husband to be his wife.

But ſee another folly of *Rachels*. Shee brings her maid ſervant to her husband, and he muſt take her for his Concubine, to ſee if ſhee might be made a kinde of foſter-mother by her.

Fond *Rachel*! was not *Leah* nearer to thee than *Bilhah*? Couldeſt thou not have eſteemed thy ſiſters children thine owne, as well as thy bondmaids? Here were two faults.

Firſt, ſhe preſſed her husband to Polygamy; but that was a fault of meere ignorance, let it be paſſed by.

The next was, that ſhe would feed her ſelfe with a fancy, that they ſhould be her children which *Bilhah* ſhould beare, and not that *Leah* had borne.

Nature made *Leah* deare to her, the bondwoman was of no ſuch kindred; but ſhe forgets nature, and lets fancy over-rule, ſhee had taken ſuch a conceit againſt her ſiſter, that ſhe was deſirous any woman ſhould have children by their common husband, rather than ſhe. Let us ſee ſuch follies in our ſelves, that fancy rules us againſt all reaſon, and that we ſometimes take ſuch a ſtitch and ſpleene againſt thoſe whom nature hath tyed to us, that of all other we are leſſe pleaſed with their proſperity, and moſt eſtranged from them. And let us beware that we doe not diſcover ſuch ſenceleſſe and abſurd impreſſions of minde.

4. She makes God a partner with her fond paſſions.

And ſee her folly yet further, when *Bilhah* had *Dan*, then ſhee will needs make God an approver of their folly, *God hath judged*: as if ſhe had great wrong before, and now God had righted it in giving her a ſon: Why, ſhe might have accounted that God had given her a ſon when *Reuben* or *Iudah* was borne, as well as *Dan*? But ſhee will needs make God partner with her fond paſſions. Wee are apt to wrong God in miſinterpreting the acts of his providence, as if hee ſhewed his love unto us in that wherein his Majeſty intended no ſuch

such matter. What is it to judge? that she should say, God had judged her. For my part I can see no sence in her words, why this should bee counted an act of Gods judging. No man had wronged her before, she was never a whit better now than before, no whit lesse barren. But such is our foolish self-love, that wee will needs threape-kindnesse upon God sometimes beyond his liking; take heed of this fault, it is a fruit of an overmeane conceit of God, when we will cause him to be a servant to our lusts, and unreasonable fancies.

But after the second childe she is more foolish, and then she triumphs, *With wrastlings of God have I wrastled with my sister, and I have prevailed:* And so the boyes name must needs be *Nephthali.* She insults over her sister, as for a notable victory, because she had won her husband so far, as to beget children of her handmaide. Why saith she that she had wrastled with her sister? Did *Leah* hinder her from children? Was it because of *Iacobs* doting on *Leah*, that *Rachel* conceived not? Sure the Holy Ghost tels us that his over-loving of her, and despising of her sister caused God to humble her with barrennesse.

5. She insults over her sister because shee won her husband to beget children of her handmaid.

So foolish is a man, that he often triumphs in a thing as a great matter, which is nothing at all, and thinkes he hath gotten a victory, when he hath rather gotten a blot, as we see here in *Rachel.* Let us moderate our joyes, and take heed of insulting in a thing that hath shewed our folly, and else nothing advantaged us.

Now another weakenesse is, that she was so earnestly desirous of *Reubens* Mandrakes. I consent to them that thinke these Mandrakes to have been nothing else but goodly flowers, which *Reuben*, who was now some six or seven yeares old, had gathered in the fields, or whether they were some pleasant fruit or not, I cannot tell; the word signifies *Lovelinesses*, such things as were lovely. But that *Rachel* had such an appetite to them, as she must needs have some of them, it shews that she was a woman given too much to her fancy and appetite. If in case of breeding children, and weakenesse of body, some distempers follow, it is a misery, but it wants not a spice of sinne too, when by yeelding overmuch to the eye, a man is so enslaved to his eye, that he must have every fine thing he sees. *Rachel* is the copy of a fond woman; all you good women see her follies to avoid them.

6. She was over earnestly desirous of *Reubens* Mandrakes.

But the worst and last fault is, she stole her Fathers Idols and concealed them with dissembling and false excuses. Shee had beene wife to *Iacob* for twenty yeares space, she had called upon God for a childe, and he had given her a son, she had shewed some faith in him, by calling the son *Ioseph*, professing her hope of having yet another son. Either we must throw an imputation of great careleshesse upon *Iacob* if hee taught her not the true God, and his true worship, or else upon her, that after so long time of

7. She stole away her Fathers Idols, and dissembled with him afterward.

teaching had not gotten her out of those Idolatrous fancies, but must even steale away with her her Fathers Idols, it was not done out of detestation of Idolatry, to free her Fathers house from them, that she might have done without the trouble of carrying them so far, she might have burnt them, or otherwise destroyed them sure enough: but I conceive she did it out of a superstitious conceit of some goodnesse in the gods, or in those pictures of gods. The word signifies *Images of men*, and they were belike little Images, else shee could not have conveighed them so quickly, and so secretly, but that they would have been knowne. It is much adoe to weare superstition out of the heart of one that hath been superstitiously brought up.

This is the first place that I remember in which these Idols are mentioned, but *Rachel* had so drunke in the opinion of their being sacred, that she could not lay it aside. It is no easie matter to leave such falshoods in points of religion, as have prevailed in the places, and among the persons with whom ones selfe was trained up. Wee should blesse God that hath granted us education in the true religion.

And secondly, we must even pitty them, that have been superstitiously educated. They may have some good thing in them, though they cannot shake off those misconceits, but hanker too much after their Images. I would be loath to say, and I thinke so would any of you, that *Rachel* had no true piety in her, because she stood so affected to the Idols of her Father. But let us rather thinke that *Iacob* had brought her to some knowledge of the true God, though the old smell of that falshood wherewith she was first seasoned, would not forsake the vessell: and let us strive to bring our children rather into a detestation of such graven Images, for sure the Lord can speake of nothing more contemptibly. And Images made now to represent the true God, must needs be as loathsome as *Aarons* and *Ieroboams* Calves, which were intended to represent the true God, and not a false. But she used dissembling, and cosenage to cover her fact, as the Story tells, hiding them in the Camels litter, and then sitting upon them, and craving pardon of her Father for not rising up to him, pretending, that the custome of women was upon her; whether this were true or not, yet she dissembled, for that was not the cause of her not rising, but alone the care she had to keepe the Idols secret, else she would have risen well enough. You see that committing of evill drawes men on to more sin, to hide and conceale that which they have already committed, as it did *Iacob*, and *David*, and others, because feare of shame or danger disturbeth the minde, and turneth away the thoughts from considering the mischief of sinning. Therefore let us all take heed of entring into the path of evill, for if we be once in, no man can tell what lying, dissembling, and other evils the devill will draw us into by meanes of that sin. He intangles himselfe as a sheepe in the bryers, that run into any grosse or shame-

full

full ſin, and he can hardly come off with one wound alone. And if you have thus covered ſin with ſin, bewaile it as a great fault, but yet take heart to repent, and turne to God for favour, for it is no new thing with God to forgive ſuch treſpaſſes, only doe not embolden your ſelves of purpoſe to ſin, becauſe you know how to conceale it, and hope to keepe it cloſe, for then ſhall the ſame become a preſumptuous ſin, and ſo much more hardly pardoned.

I have ſhewed you *Rachels* faults. Her good deeds be but few, yet ſome: Her vertues.

Firſt, ſhe was one of her Fathers ſheep-keepers, and did not diſdaine to drive them to the water, at leaſt when the Shepheards were otherwiſe imployed. So it is a commendable thing in a young maide, to be ready to take paines, and doe ſervice in domeſticall buſineſſes, ſuch as accord to her Fathers ſtate. But an idle, coy, finiſh maide is ſo much the more diſdained of wiſe perſons, by how much ſhe doth more diſdaine labour in any profitable buſineſſe for which God did make men. 1. She was one of her Fathers ſheep-keepers.

Further, *Rachel* at laſt ſaw God in her barrenneſſe, and fell to prayer; for it is ſaid, *God hearkened to her, and opened her wombe.* This gives us ſome hope that ſhe was humbled, and ſought God, which is good in our wants of any good thing, by it to be drawne to God in fervent prayers. Then be they graciouſly ſupplyed, when our need of them makes us ſupplicate to his bounty: *Rachel* got nothing by chafing, envying, or giving her maide to her husband, all that time the womb is not opened; but when ſhe remembred God, God remembred her; and when ſhe prayed, he hearkened and gave her a ſon. Let us in all our neceſſities make all the haſt we can to this remedy, comfort and deliverance will never come halfe ſo happily by other meanes without this. They be our prayers that muſt ſanctifie other meanes, and procure Gods co-operation with them for our good ſucceſſe. *Iacob* was *Rachels* husband before, but prayer had not made her fruitfull till now. God is the ruler of all things, learne to call upon him and truſt in him; He can remove any croſſe, as well as barrenneſſe. 2. Shee ſaw God in her barrenneſſe at laſt, and fell to prayer.

Againe, it was a good thing in her to deſire children, and when ſhe had one, to ſee God, and bleſſe him, and ſay, *God hath taken away my reproach.* When we have gotten things by prayer, we muſt alſo ſee God in them, and give him thankes; yea ſhe ſaith, *God will give me yet another ſon*; the thankfull receiving of one benefit, may aſſure us of another, God will adde to mercies, if we take notice of his goodneſſe after we have called upon him in hearing our requeſt. Every benefit gotten by prayer, may and ſhould be called a *Ioſeph.* 3. She deſired children, and when ſhe had one, bleſſed God for him.

Another good thing was, that her envy to her ſiſter did not ſo prevaile with her, but that ſhe would aske her for her ſons Mandrakes. 4. She requeſted a kindneſs from her ſiſter (for all her envy) and returned a kindneſs to her.

Though the humour of envy was ſharpe in her, yet it may ſeeme to have waxed a little milder after a while, and ſhe could both requeſt a kindneſſe from her, and returne a kindneſſe to her. Let us looke

looke that envy doe not continue in its height, ſo as ſometimes it doth, to make us grow bitter enemies. And ſhe did well in granting to *Iacobs* motion to returne into Canaan, for a wife is to forſake Father, and Mother, and cleave to her husband. Shee ſhall doe farre amiſſe that prefers not her husband before her Parents, and goes not with him rather than tarries with them.

5. She preferred her husband before her Parents.
3. Her croſſes,
1. She was barren.

So you have what is good and bad in her; now looke upon her croſſes; we can finde but few, and one which at laſt too was removed, ſhe was barren: This barrenneſſe God ſent of purpoſe to keepe her downe, becauſe ſhe ſhould not too much ſleight her ſiſter; but ſhe made this a great croſſe, though it be no great one in it ſelfe; you ſee that barrenneſſe is a croſſe, and to ſome people a great croſſe, becauſe of their earneſt deſire of iſſue on ſome or other conſideration. But it is needfull that God tame and humble us with ſome or other croſſes, and either make them great, or make uſe of our folly to our further humbling, by giving us over to our ſelves, to make them great that elſe would not be ſo. Wee muſt pray God to ſanctifie croſſes, and then we ſhall never repent of them when they be paſt: many a man hath repented for other things, but ſanctified croſſes were never yet bewailed afterwards. Perhaps one may eſteeme it a croſſe that ſhe was faine to leave her Fathers houſe, but indeed that was a benefit, for by that meanes ſhe was quite (we hope) freed from the Idolatry of her Fathers houſe, from which, ſo long as ſhe lived there, ſhe was not quite purged.

2. Her childrens carriage was ill.

But her croſſes that ſhe felt with her husband in reſpect of her childrens ill carriage were heavy; for a good woman cannot bee ſenceleſſe of her husbands ſorrows, only death ſhut up her eyes from beholding that croſſe which in likelihood would have killed her quite, ſeeing it went ſo neare to *Iacob*; ſhe was dead afore *Ioſeph* was taken away from them.

Her benefits, health, ſtrēgth maintenance, beauty, and her husbands love, her prayers were heard, her fault hidden, Her death, ſhe dyed in childbed.
Objected.

But her benefits were common benefits of health, ſtrength, maintenance, and the like, and ſhe had beauty, and her husbands love, and after her prayers were heard, and a ſon given her, and it pleaſed God to hide her fault which ſhe committed in ſtealing her Fathers Idols, which if it had come to light, would have much provoked her Fathers anger, and her husbands. We muſt obſerve even ſuch mercies, to be thankfull to God that hath not dealt with us after our ſins. And wee hope that ſhee was a godly woman too, becauſe ſhee prayed to God; and it is ſaid, God remembred her and heard her: but her death was an heavy death, ſhe dyed in childbed, or in travell, and tooke it heavily, calling her ſon, *The ſon of her ſorrows*, whom after *Iacob* called *The ſon of his right hand*; Women with childe ſhould even prepare for death, they paſſe through the danger of it. And me thinkes, notwithſtanding whatſoever hath been to the contrary, delivering out of childbed-perils is a mercy that may well be acknowledged with a publique and ſolemne giving of thankes, and a feaſt.

The

The equity of Iewish ceremonies remaining, though the ceremonies be abolished, and though there be no legall uncleanneſſe, yet there is a reall danger eſcaped, and a reall benefit attained, and that ſhould (me thinks) crave an acknowledgement.

If you would learne, that all things are pure unto the pure, you would not bee hindred from ſo good a ſervice by any ſcruple or abuſe.

But I am afraid niggardlineſſe hath as great a hand in breaking of ſuch feaſts, as any thing elſe. Whether you feaſt or not, be it at your choiſe; but mee thinks, againe I repeat it, ſafe eſcaping the danger that tooke away *Rachel*, may well call for even a publicke and thankfull acknowledgement.

So much of *Rachel*, whom we leave by her husband ſolemnly interred unner a monument erected upon her grave, which kept her name up long, and occaſioned the calling of all the mothers dwelling thereabouts by her name, When it is ſaid, *Rachel weeping for her children, becauſe they were not.*

Now of *Leah*, ſhe was a wife of *Iacobs*, the firſt he had given, though not promiſed.

Of her vertues we have not much noted; but ſhe ſhewed her ſelfe patient and loving to her husband, ſomewhat quiet to her envious ſiſter, and thankfull to God for her children; though her husband loved her leſſe than was meet, yet we read of no brawles either with him or her ſiſter. She entertained him very lovingly when he came home from field, and ſhe had hired him of her ſiſter. She conſented alſo to goe with him into Canaan, ſhe was deſirous of children, and had many; but a fault or two ſhe ſlipped in.

Leah her vertues, ſhe was patient and loving to her husband, and thankfull to God.

Firſt, ſhe went to bed to her ſiſters husband at her fathers perſuaſion, which ſhe ought not to have done. In him that thought ſhe was *Rachel*, there was no ſinne; in her that knew ſhe was not *Rachel*, it was a great fault, but excuſed by the fathers authority; but ſhe wronged *Iacob* much, and made her owne life full of affliction.

Her faults. 1. She went to bed to her ſiſters husband, at her Fathers perſwaſion.

Another little fault ſhe had, ſhee ſeemed a little too unkind to her ſiſter, in not being willing to impart ſome of her ſonnes mandrakes; but often unkindneſſes and wrongs breed ſuch an eſtrangement betwixt them, who are otherwiſe neerly joyned, as that they ſticke at ſmall curteſies. We muſt take heed it doe not ſo with us; but *Leah* had a little anger with her, ſhe could upbraid her ſiſter with an injury, when ſhe came for a curteſie.

2. She was a little too unkinde to her ſiſter.

O that ſhe had not too many followers in this weakneſſe!

Her benefits were theſe, ſhe had a good husband and many children, and was matcht into the Church, and we hope went to Heaven, for her carriage in reſpect of her children ſhews ſome goodneſſe. Indeed ſhe was faulty in imitating her ſiſter, and giving *Zilpah* to *Iacob*; much more faulty in thinking that God gave her the next ſonne for a reward of that fault. But ſo weake we are, and ignorant of ſin ſometimes,

Her benefits. She had a good husbād, many children, and was matched into the Church, and went to heaven.

times, that we verily thinke God is pleaſed with our ſins, and recompenceth them with benefits.

3. Her croſſes, want of her husbands love and cohabitation with her, and the miſeries ſhe ſuffered with her husband, and the unkindnes of her Father, ſhe was alſo bleare-eyed. *Zilpah*, *Bilhah*, guilty of inceſt.

And for her croſſes, they were, want of her husbands love and comfortable cohabitation, and all the miſeries ſhee underwent with her husband beſides, her Father was ſomething unkinde, as it may ſeeme, for ſhe ſaith, *He counted them ſtrangers*; and ſhe alſo had an imperfection in her viſage, for ſhe was bleare-eyed. I hope you will all learne to imitate her vertues, flie her ſins, be thankfull for the like mercies, and patient under the like croſſes, and then you ſhall not be loſers of time by hearing her ſtory.

Now the two handmaidens, *Zilpah* and *Bilhah*.

Zilpah hath nothing ſaid of her, but that *Shee bare Iacob two children, Gad* and *Aſher*, ſo called of *Leah*, that would needs imitate her ſiſters weakneſſe, and call them hers.

Bilhah is taxed of a grievous ſin, ſhe ſuffered her ſelfe to be polluted with inceſt by *Iacobs* firſt borne. If he offered her violence, or ſurprized her by any device, it was his fault, not hers; but it is not likely to have been ſo, becauſe God doth not report it ſo. For God would not wrong any in reporting their acts to the worſt, but if there had been any excuſe of her fault, the Lord would have done her right in rehearſing it, he ſhould not elſe doe the office of a good writer of a Story. O let all women take heed of adultery, and chiefly of inceſtuous adulteries with their husbands ſon in law, or brothers, or a like neare of blood, where the offence is made much more heinous by that aggravation: and if any have committed any ſuch crime, let the mentioning of it in this woman bring it to their remembrance, and provoke them to repentance, that they may not have ſo fearefull a crime to anſwer for upon their ſick-bed in the houre of death. Likely ſuch groſſe crimes will cry out then, if they have been ſmothered before; but a conſcience purged from them by ſincere repentance performed in health, may enjoy quiet and peace in death, notwithſtanding the remembrance of them. For a ſin repented of ſhall be pardoned, and a pardoned debt cannot hurt at all, not ſo much as terrifie, if the pardon of it be knowne. But ſomething there was in it, that God ſaw it fit to have his Church ſtored with the ſeed of bond-women, (for two of *Iacobs* wives were ſuch) becauſe he would have us know, that hee doth not much ſtand upon nobility, and being free borne, and the like. One third part of his people Iſrael were ſeed of bond-women. Though he would not let *Hagars* ſeed inherite, yet that was not becauſe he did looke to her condition, but that he might figuratively ſet forth his averſneſſe from them, that will needs be in bondage under the Law, when the Goſpell brings them liberty, and therefore now he doth equally take into the Church, *Dan* and *Nephthali*, *Gad* and *Aſher*; as well as *Reuben*, and *Levi*, *Simeon*, and *Iudah*. Theſe earthly conſiderations vary nothing with God, nor is the one any more acceptable with him than the other. Let not thoſe which enjoy

joy the priviledges of this world in theſe matters, ſleight or deſpiſe ſuch as want them; and let not thoſe that are meanlier borne, trouble themſelves at that depreſſion. Spirituall priviledges may belong to thoſe that are of no reckoning in the world, and thoſe that are of high eſteeme in it may be deprived of them. The Tribes that came of the bond-woman were admitted into the poſſeſſion of Canaan, and to the fellowſhip of the Tabernacle as well as the reſt. It were a miſery indeed to be outwardly mean, if that would impeach our ſpirituall eſtate; but ſeeing no ſuch thing will follow, let us ſhew our high eſteeme of the ſoul above the body, by not regarding the things of the body, ſo that the ſoul be wel.

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THE

THE ONE AND TWENTIETH EXAMPLE.

Of Laban.

Laban.

WE have ſpoken of *Iacobs* ſelfe, and of his Wives; now I will goe on to ſpeake of his Vncle, and ſo of his Children. His Vncle and Father in law was one *Laban* of Padan Aram, of whoſe birth and death the Scripture takes no notice at all: and indeed it is ſcarce worth the while to mention the birth and death of wicked men. It is no great matter, when they were borne, or when they died, ſeeing both their comming into the world, and their departure out of it do periſh, for they come to nothing, and both come in and go out as it were in an evill time.

The Scripture ſaith nothing of his birth or death.

But we have ſomething to ſay of his parentage and life. For his Parentage, we learne, *Gen.*22.26. and 24.29. that he was the ſonne of one *Bethuel*, who was the ſonne of *Nachor* the brother of *Abraham*, who did not leave his Countrey and Fathers houſe with *Abraham*, when he travelled at Gods Commandement into the land of Canaan, but abode ſtill in *Padan Aram*, the land of his Nativity, and there continued to follow ſtrange gods, and commit Idolatry;

His Parentage

of which all the world, and by name the countrey was then full. So hee was the Idolatrous ſon of an Idolatrous Father, and Grandfather, which did as moſt men doe, take up the religion of his forefathers without more adoe, not looking whether hee ſerved God aright, but counted it ſufficient to ſerve God as his Progenitors had done before, not at all conſidering whether it were the true God or the falſe whom they ſerved, or whether it were true or falſe worſhip which they performed.

His life.

His civill vertues.

Now in his life wee muſt conſider his deeds, good and bad, and the things that befell him good and bad.

Firſt then, for his good deeds, for even a bad man may have ſome civill vertues found in his life, out of a common worke of Gods Spirit, who will not ſuffer men to be ſo farre over-runne with vices, but that for the preſervation of humane ſocieties, they ſhall have ſome ſhadows of vertues ſeene in them.

Theſe good deeds of his looke partly to men, and partly to God.

His good deeds to men-ward, are firſt, to *Abrahams* ſervant.

Secondly, to *Rebekkah* his ſiſter.

Thirdly, to *Iacob* his kinſman.

Fourthly, to his Daughters and Grandchildren.

1. He vouchſafe curteous entertainment unto *Eliezer*.

Firſt, let us conſider his carriage to *Abrahams* ſervant *Eliezer* of Damaſcus, who was ſent by his maſter *Abraham*, to fetch a wife for his ſon *Iſaac* out of *Padan Aram*, becauſe he would not match him with the curſed ſeed of the Canaanites.

The firſt thing commendable in him is, that hee vouchſafeth curteous entertainment unto him; for when the ſervant meeting with *Rebekkah* had found great kindneſſe from her in watering his Camels, as well as giving himſelfe drinke out of her pitcher, and that hee had rewarded her with precious gifts, *Gen.* 24. 22. *viz.* with a golden eare-ring of halfe a ſhekel weight, and two golden bracelets of ten ſhekels weight for her hands; and that ſhee had invited him to her Fathers houſe, and comming home had told *Laban* her brother of the man, who hee was, and what hee had beſtowed upon her: preſently *Laban* goes forth to the man, *ver.* 31. and invites him to the houſe with very kinde words, ſaying, *Come in thou bleſſed of the Lord, wherefore ſtandeſt thou without? for I have prepared the houſe and roome for thy Camels: and ſo bringing him home, they ungirded the Camels, and hee gave him ſtraw and provender for them, and water to waſh his feete, and the feete of thoſe that were with him, and then ſet meate before him, that hee might eate.*

Loe here, an example of curteous hoſpitality, hee gave him good and loving words, and provided and miniſtred to him all things neceſſary for his cattell, and companions, and himſelfe.

Thus ſhould men uſe kinde and liberall hoſpitality towards ſuch friends as upon occaſion doe repaire unto their houſes, and this

this is a kinde of vertue which may bee found in men that are deſtitute of all true grace and piety. For even nature it ſelfe teacheth men to ſhew love and humanity to men that are of the ſame nature with themſelves, becauſe they looke to finde the like gentleneſſe themſelves from others upon like occaſions.

Here is one thing in *Laban* worthy praiſe and imitation: another is, that hee gives him an honeſt and good anſwer when hee had declared unto them his errand. For the man refuſing to eate till hee had related his buſineſſe unto them, being very faithfull to his maſter, and diligent in the matter committed to his truſt, up and told them all that had fallen out, why hee came thither, and how hee had by a ſpeciall providence of God met with *Rebekkah* at the fountaine of water, requeſted to know their minde, and what hee muſt truſt unto in this matter: and from *Bethuel* the maides Father, and *Laban* of whom wee are ſpeaking, her Brother, hee received this juſt and diſcreete anſwer, *That the thing proceeded from God, and they were able to ſay neither good nor bad unto him*: that is, not to croſſe his motion by any allegation one way or other; concluding, that *Rebekkah* was before him, and that hee might with their good conſent take her and goe, that ſhee might bee his Maſters ſons wife, as God had ſpoken, *ver.* 50, 51. of the ſame Chapter.

2. He gave him an honeſt and good anſwer.

Neither by faire meanes nor by foule.

In this paſſage you ſee a great deale of honeſt plainneſſe; ſeeing God had directed him by his ſpeciall hand to this maiden, they would bee no hinderance unto him, but would give their willing conſent to the marriage.

It is a good thing for men to conſent unto honeſt and good motions, chiefly when they ſee God himſelfe by his good providence going before them, and as it were, leading the way unto them.

A third good thing in *Laban* was, that hee doth ſpeedily diſmiſſe the man, and hindered not his preſent returne unto his Maſter, with a wife for his ſon. For ſo it is written *ver.* 59. that when hee riſing betimes in the morning was earneſt to returne that very day, and that they at firſt required ten dayes ſtay for *Rebekkah*, but hee requeſting them not to hinder his expedition, ſeeing God had proſpered him; they called the Damſell and asked her conſent, *viz.* Whether ſhee was willing to goe with the man? and finding her very forward, they ſent her away without further lingring.

3. He ſpeedily diſmiſſed him.

It is a good thing, when wee have entertained any one in our houſe, and his deſire is as his occaſions ſhall require to make haſte home, to further him by all meanes, and not to ſtop his proceedings with delayes. For many times ſuch deferring proves very unpleaſing, and ſometimes dangerous to the party to whom wee would ſeeme to ſhew love and good will, as wee ſee it did in caſe of the Levite, whoſe Father in Laws importunity cauſed him to ſtay a day or two beyond his deſire, in the later end of the Story of *Iudges*.

Thus hath *Labans* carriage beene good to this ſervant of *Abrahams*. We muſt follow the goodneſſe of all men, even Idolaters and Heathens.

4. Was loving to his ſiſter, made a feaſt to his neighbours and friends. Gen. 29. 21, 22.

Now conſider how hee behaved himſelfe to his ſiſter, to whom he diſcovers good affection, and love by a curteous diſmiſſing of her, *ver. 60. They bleſſed her and ſaid, thou art our ſiſter, bee thou the mother of thouſands, of millions, and let thy ſeed poſſeſſe the gates of them which hate them:* that is, prevaile mightily againſt all their enemies, and conquer them if they have juſt cauſe to contend with them. Brethren ſhould wiſh all proſperity and welfare to their ſiſters and brethren, and to their children after them, even that they may grow ſtrong and mighty in the world, for carnall men having but a carnall minde and affection, can wiſh no better but carnall benefits unto their friends and kindred, and theſe they ought to wiſh heartily, and to procure alſo, ſo far as opportunity ſhall be offered.

But now it is time that we ſhew *Labans* good carriage to *Iacob*, the ſon of this his ſiſter a long time after.

5. He lovingly entertained *Iacob* when he came unto him.

Firſt, hee doth lovingly entertaine him alſo when hee came unto him but even in a poore and naked faſhion, nothing ſo richly provided nor attended as the forenamed ſervant was in the former narration. *Iacob* came all alone, and with nothing almoſt but his ſtaffe in his hand, but yet when hee had faithfully reported to him both who hee was, and what occaſion drove him in ſuch manner out of his Fathers houſe, hee receiveth him with all curteſie. For it is noted, *Gen.* 29. 12, 13, 14. That when *Rachel* had heard of *Iacobs* mouth who he was, and had acquainted her Father with his comming, hee hearing this tidings of his ſiſters ſonne, ranne to meete him, and embraced him, and kiſſed him, and brought him to his houſe, and when *Iacob* had certified him of his matters, hee anſwered him lovingly, ſaying, *Surely thou art my bone and my fleſh*; that is, bee not troubled for theſe things, I acknowledge thee to bee my kinſman, and I will carry my ſelfe towards thee accordingly.

Loe, how a man voide of true religion, may yet have good naturall affection to his kinſman, and that though he finde him in ſomewhat a poore caſe, and deſtitute of things needfull. And doubtleſſe it is a vertue, and deſerveth praiſe, to ſtand ſo diſpoſed unto ones kinſmen or kinſwomen, that are as *Laban* could ſay, *Our bone and fleſh*.

Neareneſſe of blood requires ſome ſpeciall love and reſpect to thoſe to whom nature hath ſo nearely united to us. Every man promiſeth himſelfe kindneſſe from ſuch perſons, and therefore the common phraſe of the world hath entitled them friends by a kinde of excellency, becauſe they ſhould be forward to performe all loving and friendly offices.

Another

Another vertue in *Laban* is, that of his owne accord hee doth offer wages or recompence unto him for his worke, for perceiving him to be of an industrious disposition, that knew not how to passe his time idlely, though in a strange place, and withall, skilfull and understanding in matters of such nature as *Labans* calling stood upon, *viz.* in Cattell, hee sayes thus unto him, ver. 15. *Because thou art my brother*, that is, kinsman, *Shouldest thou serve mee for nought?* that is, that were an unreasonable thing indeed, and therefore tell me, what shall thy wages be.

6. Of his own accord he offered *Iacob* wages for his worke.

Loe, he would not deale so unjustly with his kinsman, as to take his labour and service for nothing, but is willing to give him such convenient satisfaction as he should demand.

This is such a point of righteousnesse and equity, as even nature it selfe doth teach, and a meere naturall man, not too much over-run with worldlinesse of minde, may práctise towards others. For seeing every man must make himselfe the measure of his dealing with his neighbour, and that it cannot but seeme unrighteous to any man, if he bee driven to worke for nothing, surely he cannot but conclude, that himselfe also is bound to recompence the labour and service of another. And this justice was so well knowne to *Laban*, and hee had so much goodnesse remaining in him afterwards too, that hee continues to exercise it after *Iacob* had finished his fourteene yeares service, and was now to make a new bargaine, as you shall reade *Chap.* 30. *ver.* 25. and 35. For when *Iacob* requested his good will to returne home, becausse hee knew how faithfully hee had served, hee acknowledges his painfulnesse, and trustinesse, and his good successe too, and therefore requests him to tarry with him, and makes him this offer, saying, *Appoint mee thy wages and I will give it*; and when *Iacob* made a reasonable motion, (that for the clearing of his innocency, and preventing of all mistakings, hee might have for his wages the speckled and spotted amongst the Goates, and the browne amongst the Sheepe, that should after bee yeaned hee meaneth) he agrees to the condition, and so *Iacob* was willing to serve him on these termes. Here you see justice in *Laban*, hee is willing to give his servant due wages for his worke. This point of equity is written in nature, and little goodnesse is left in him that doth not know and follow it.

So you have *Labans* just dealing with *Iacob*.

Now looke into a third thing commendable in him, and that is, when *Iacob* offers to serve him seven yeares for his younger daughter *Rachel*, *Chap.* 29. *ver.* 18, 19. He consents to the motion, saying, *It is better that I give her to thee than to another man, and so bids him abide with him*: that is, I will give her thee on this condition, and not only so, but hee puts upon him the elder daughter, and so makes him his son in Law in both of them.

7. He was willing to bestow his daughters upon him.

That which was faulty in this paſſage, we ſhall ſpeake of anon, when we come to mention his faults; but this was a good thing in him, that he liked ſo well of *Iacobs* carriage, that he was willing to beſtow his daughters upon him.

It is a matter both of prudence and honeſty too, to like ſo well of the vertue and good qualities of an honeſt and good man, as to be willing for theſe things ſake (other matters not too too much gain-ſaying) to make choice of him for a ſon in Law.

The qualities of a man are principally to bee regarded in the choice of a ſonne in Law, and yet hee is not truly diſcreete and wiſe, that doth not looke unto this thing in the choice of an husband for his daughter. A perſon painfull, diligent, thrifty, and of good carriage, and ſufficiencies is rather to bee taken, than one deſtitute of theſe qualities, though hee bee farre more high and rich.

It is the husbands ſelfe that will make the Wives life either moſt miſerable or moſt happy: and *Laban* did well in making ſuch a choice, and never ſhall he repent the match that findeth theſe things in him with whom hee matcheth; but without theſe things in the perſon, the ſtate and quality of the man in other reſpects cannot hinder, but that a little time will make both Father and daughter too, unwiſh the bargaine they have made.

8. He quickly laid downe his anger, and made a covenant with him.

Now let us ſee what was good in *Laban*, in the very cloze of all with *Iacob*, as you have it *Chap.* 31. 44. *ad finem.* He layes by all anger and diſcontent, and conſidering the neareneſſe that was betwixt them, hee made the motion of entring into covenant with *Iacob*, and ſo they ſolemnly ratifie the covenant, by ſetting up an heape of ſtones, and feaſting upon the heape, and eating and drinking lovingly and chearefully together, and by a ſolemne oath each to other.

It is a good thing to ſwallow downe all jarres and differences that fall out betwixt ones ſelfe and his friends and neighbours, and to part lovingly and curteouſly each from other in peace and concord, not in diſcontents and heart-burnings. Surely quarrels would not bee held up long betwixt kinſmen and allyes ſpecially, but though they have met in a kinde of heate, and anger, and jealouſie one of another, yet they ſhould cauſe all theſe things to depart from them, and bee friends before they depart one from another.

Peace is a comfortable thing, and it is a praiſe-worthy thing to ſpeake the firſt word of agreement.

9. He ſheweth himſelfe loving and kind to his daughters and grandchildren

And ſo much for *Labans* carriage to *Iacob*.

Now to his daughters and grandchildren hee ſhewes himſelfe alſo loving and kinde, both taking care for them, and even binding *Iacob* by covenant to uſe them well; *ver.* 49. *Chap.* 31. and alſo

alſo kiſſing them, and bleſſing them at the time of parting. A Father ſhould bee careſull of his childrens welfare, even when hee hath placed them forth into other families, and ſhould ſhew all curteſie and love unto them when hee parts with them, hee ſhould get good husbands for his daughters, ſo farre as hee can, and uſe all good meanes to make them live lovingly together. *Laban* did both theſe offices to his daughters, and every Parent ſhould attaine at leaſt ſo much goodneſſe as a *Laban*.

10. He made a feaſt at the marriage of his daughters.

But one thing more wee note in *Laban*, and that is, hee invited the neighbours, and made a feaſt at the marriage of his daughters. *Chap.* 29. *ver.* 22. A wedding feaſt is not indeed abſolutely neceſſary, but it is of commendable uſe, ſo that exceſſe and diſorders bee avoided, and unleſſe juſt cauſe bee to the contrary, it hath a ſmacke of niggardlineſſe to neglect it. A man ſhould doe well to ſhew love to his neighbours, and to be willing to embrace fit opportunities of inviting and feaſting them; only ſtill ſo, that immoderateneſſe of all ſorts be avoided, and that a man keepe himſelfe within the compaſſe of his place and meanes, and affect not vaine-glorious ſuperfluity in feaſting.

And ſo much for *Labans* goodneſſe to man-ward, now to God-ward ſomething is good in him.

11. He tooke notice of Gods bleſſing as the cauſe of his proſperity.

Firſt, that hee tooke notice of Gods bleſſing to bee the cauſe of his proſperity by *Iacobs* labours, as you reade *Gen.* 30. 27. *I have learned by experience, that God hath bleſſed mee for thy ſake.* Surely it is a good thing to put ones ſelfe in minde that *Gods bleſſing makes rich*; yea, and to obſerve how his bleſſing attends his faithfull people too in the labours of their hands. *Laban* aſcribes his riches to the bleſſing of God following *Iacob*.

It is a good thing to have ones eyes ſo farre opened towards God, and to marke by experience his favourable proceeding towards his faithfull ſervants, as it ſeemes alſo *Ioſephs* maſter did, and it is ſure *Pharaoh* did when he was his ſervant, and *Nebuchadnezar* towards *Daniel* and the three children, as alſo *Darius* in his time.

12. He forbore what God forbad.

Againe, when God met *Laban* by the way and commanded him to ſpeake to *Iacob* neither good nor bad (that is, not to hinder his journey either by faire meanes or foule) hee both acknowledgeth it, *ver.* 29. and accordingly obeyes it, for hee diſmiſſeth him peaceably, and ſtops him not in his courſe homewards, though as hee ſaith, it was in his power to have done otherwiſe.

This is to bee praiſed in him, that what God forbad him, hee forbeares, though hee ſaw otherwiſe no danger in it. Certainly the duty of a man is to abſtaine from what God prohibiteth, though hee have never ſo much both power, provocation, and

and opportunity to doe it. Wee ought ſo to feare God, as not to provoke him, ſo to love God as not to offend him, and ſo to acknowledge our abſolute dependance upon him, as not to croſſe him. Hee knowes not neither how much hee owes to God, nor yet how obnoxious hee ſtands unto him, that doth not ſo farre ſubmit himſelfe unto him.

Wee noted the like yeelding to God in *Abimelech* before, what though he doth not now appeare to us in dreames and viſions, *Yet have wee a more ſure word of Prophecy, to whom wee ſhould doe well to take heed:* as S. *Peter* adviſeth us.

And this is all the good I have noted in *Laban*.

Let us make ſome uſe of this to our ſelves.

Firſt, what ſhall a man thinke of himſelfe if hee bee not found equall to *Laban* in goodneſſe? Nay, if the quite contrary vices bee apparent in him, to thoſe vertues which were in ſo meane a man, I meane in goodneſſe. And yet ſo it is, that many who terme themſelves brethren and Chriſtians, are farre ſhort of *Laban* in theſe ſhewes of vertues. *Laban* was curteous, they are churliſh. *Laban* entertained *Abrahams* ſervant well, niggardlineſſe will ſcarce ſuffer them to entertaine any well. Hee found *Laban* ready to gratifie him and diſmiſſe him, they doe neither; many care not for kindred or any the like bonds, many care not how they ſerve themſelves of others labours, ſpecially ſervants, and every way are farre worſe maſters than *Laban*. No bounty, no juſtice, no ſhew of feeing God in things. No ſhew of peaceableneſſe, no regard of Gods prohibiting them any thing, but what they will doe, they will doe, though the God of heaven himſelfe forbid them, and though they know as much.

Hee is very unlikely to bee of the ſeed of *Iacob*, that hath not come ſo farre as *Laban*.

Againe, there is little cauſe that a man ſhould applaud himſelfe in ſo ſhort and defective a goodneſſe as this of *Labans*, yet this is all that ſome have to pleaſe themſelves and to glory in. They deale curteouſly with their kindred, they bee willing to ſhew kindneſſe to their neighbours. They love well their children, and can give good hoſpitality to ſuch friends as come about them. And they deſire to live peaceably with their neighbours, and are ready to compoſe quarrels, and ſome things they are willing to leave or forbeare that God forbids.

Alas, theſe be poore evidences for heaven, theſe are poore proofes of their being good men, and in Gods favour. A man muſt not thinke that ſuch a meaſure of goodneſſe will prove him a good Chriſtian, that may ſhew well enough a tolerable Heathen. I pray you therefore that all theſe things may bee

bee found in you in a better manner, and a larger meaſure, upon better grounds, for better ends, more conſtantly, and more ſincerely. Bee curteous, bountifull, and peaceable, and ſo in the reſt with reference to God, in obedience to his commandement, in love to him, and with a deſire to pleaſe him, and abſtaine from all that hee forbids, and let your peaceableneſſe and curteſie extend it ſelfe even to enemies.

That vertue is but a ſeeming vertue which doth not ſpring from a roote of piety, and is not watered with an heavenly dew, and made to grow up with godly conſiderations taken from the divine Majeſty.

Wee muſt walke with God, live to him, ſeeke him, pleaſe him, or elſe ſome bare naked good deeds will not ſuffice to prove us his children and his heires.

His faults.

So much for the good of *Laban*; now his evill muſt be obſerved too.

1. He was an Idolater.

Firſt, to God-ward, though hee had *Iacob* living in his houſe, and had obſerved by experience, that God did bleſſe him for his ſake, yet hee would not leave his falſe gods, his Idols, his Teraphim, but keepe them ſtill, and made ſuch ſtore of them, that hee tooke it very ill that *Iacob* ſhould ſteale them away, as hee conceived hee had done, though falſly, and therefore alſo hee ſware by the gods of Nahor, and the gods of their Fathers.

Hee was brought up an Idolater, and continued an Idolater, living and dying in the worſhip of falſe and imaginary gods; which they that doe, ſhall not inherite the kingdome of God, hee had Images of theſe falſe gods, Images of men it may ſeeme they were by their name.

O how naturall it is to man to erre in the conceit of a multiplicity of gods, and in ſetting up pictures, and repreſentations of God to himſelfe? Great darkneſſe poſſeſſeth the mindes of men in the matter of Gods nature, hee will take upon truſt any fable in this kinde, and will ſcarce uſe his own reaſon to examine religion, but for the worſhipping God in an Image, though it bee a point of the greateſt foppery in the world, hee will count it ſingular wiſdome, and count himſelfe ſo much devouter, by how much hee is liker the blocke or picture before which hee doth his falſe devotions.

Let us bleſſe God that hath delivered us from conceit of fantaſticall gods, and from the love and liking of Images and pictures, which the Lord may ſeeme to have in deteſtation; becauſe in likelihood they were occaſions of indueing the damnable opinion of multitude of gods into the world. And let us pray to God to bring the poore ignorant perſons (that run after other gods, or elſe dote upon pictures) out of ſuch their miſerable

miſerable condition, and to ſet up the truth in ſo great power, that men may no longer caſt themſelves headlong by that which themſelves account religion, and the right way to pleaſe God.

But *Laban* dealt very ill with *Iacob*.

2. He loved *Iacob* in a worldly manner.

Firſt, the love hee bare him was a meere worldly ſelf-reſpecting love, hee found hee gate well by him, therefore hee deſired his company. But for *Iacobs* piety and true religion, he regarded him not a jot the better.

So moſt times, yea, evermore the love of worldlings doth grow from the roote of worldlineſſe.

If by ſome good *Iacob* they have attained, or hope to attaine profit and advantage, they are loath to part with him; but unleſſe ſuch things doe commend a man to them, hee may ſit without doores long enough, and his goodneſſe with him, before they will take him into houſe.

Such a carnall love to good men is none other thing than may bee ſeene in as bad a man as hee of whom wee entreate. You muſt therefore learne to love a *Iacob* as a *Iacob*, and in the name of a *Iacob*, that love will demonſtrate ſome piety to your ſelves. And when wee perceive the kindneſſe of any man to have its originall in ſuch baſe ends, wee muſt eſteeme it a point of diſcretion not to truſt at all in their loves, they will ſoone turne enemies for gaine, whom gaine maketh friends.

3. He couſened *Iacob*.

Further, *Laban* did palpably deceive and couſin *Iacob* in a matter wherein deceit ſhould leaſt of all bee uſed, even in point of Matrimony.

Iacob intended to live contentedly with his owne wife, as his Father *Iſaac* had done before him, and therefore ſetting his affections on the younger daughter *Rachel*, agrees to ſerve *Laban* for her ſeven yeares, inſtead of dowrie which hee had not to give. *Laban* agrees to it, as I ſhewed you before, and aſſembling his neighbours, celebrates the marriage with a feaſt.

It muſt not bee doubted, but that they were all made to underſtand which of the maides was the Bride, as well as which young man was the Bridegroome. But at night it may ſeeme the Bride was brought into the Bridegroomes Chamber vailed for modeſty ſake.

Laban perſwades his eldeſt daughter *Leah* to poſſeſſe the place of her younger ſiſter, whether with or without her conſent it is not expreſſed; but moſt likely without, and ſo is *Iacob* in the morning greatly diſcontented, to ſee a ſtranger bedded with him in ſtead of his owne Spouſe. Wherefore complaining of the wrong to his Father in Law, hee is anſwered with a ſhift, that the cuſtome of that place is not to beſtow the younger before the elder; but if hee would ſerve ſeven yeares

yeares more for *Rachel*, hee ſhould have her too: for Polygamy was not then reputed a ſinne. *Iacob* muſt needes bee content with that which hee could not helpe, and is compelled to make his apprentiſhip longer by halfe than hee intended, here was flat couſenage. To winde in *Iacob* for ſeven yeares more than hee meant at firſt, and to beſtow both his daughters upon ſo thriving a man, and ſo advantage himſelfe more wayes than one at once; this fellow feares not to breake Covenant, and to beguile and defraud a man in his wife. And when hee was told of it hee pretends a contrary cuſtome; If there were no ſuch cuſtome, hee playes the lying fellow, in ſaying wittingly that which was not for the excuſing of his fault: If there were ſuch a cuſtome, hee playes the couſening companion in concealing it before, and not acquainting *Iacob* with it when hee made the motion. He ſhould have ſaid, I would willingly give her thee, but that the cuſtome of the countrey hinders: but if thou wilt have them both, firſt the elder, then the younger; I am content. This had beene plaine dealing; but to leade *Iacob* on with words, and then at laſt pull him on in this faſhion to ſeven yeares bondage more, was flat diſhoneſty.

And ſuch is the diſpoſition of a worldling for advantage ſake, that hee cares not with trickes to out-reach and beguile any with whom hee deales; but wee have a better direction from Gods Word, ſaying, *Let none of you defraud or over-reach another in any matter*, for God is an avenger of all that doe ſuch things.

Hee uſed the like guilefull dealing after, in changing his wages ſo many times, and all proceeded from the ſame evill humour of covetouſneſſe.

But now ſee another ſinne, whereof *Iacob* makes mention to his Wives in way of perſwading them to depart with him; *Iacob beheld Labans countenance, that it was not to him as before:*

Loe, hee lookes doggedly upon him, and hath a kinde of envious grudge againſt him: not for any fault of his, but alone becauſe hee hindered his wealth, in that God gave his riches to *Iacob*, by cauſing moſt of the Ewes and ſhee Goates to bring forth ſtill young of ſuch colour as was agreed upon for *Iacobs* wages. *ver.* 8. *If hee ſaid the ſpeckled ſhall bee thy wages, all the cattell bare ſpeckled*; and now this cauſed the falling out.

4. He looked doggedly upon him becauſe he hindred his wealth, though without any wrong.

See here the guiſe of a carnall and earthly minded man, hee will become an enemy and beare a grudge to any that hinders him in his gaine, though it bee without any wrong or injuſtice.

It was not any injury, though it were a damage to *Laban*, that ſtill the greater number, and better cattell were *Iacobs*, but

but becauſe hee ſees it ſo, therefore hee beares an ill affection to *Iacob*; as *Saul* hated *David* becauſe hee ſaw that God had intended to turne the kingdome unto him.

Nature will ſhew that this is a fault: for why ſhould I hate a man becauſe God proſpers him? but deſire of gain will ſo blinde the eyes, that hee which is led with it, will not avoide this fault, nor will take notice likely that it is a fault: you muſt obſerve it in *Laban*, and informe your ſelves how unreaſonable a thing it is; and the ſonnes of *Laban* too did joyne with him in the ſame fault, for they alſo muttered againſt him in this reſpect.

5. He purſued *Iacob* with an hoſtile minde.

And now I proceed to his next fault, hee purſued *Iacob* with an hoſtile minde, intending either to bring him backe againe, and then hee muſt have ſerved him on poore and hard termes, or elſe to have ſent him empty enough away, and accordingly provided himſelfe of company, in ſo much that himſelfe ſaith, *It was in his power to have done Iacob hurt*; but that God forbade him, and *Iacob* upbraides him with it.

Indeed God needed not to have appeared to him for the forbidding of ſuch a thing, if hee had not ſeene what would elſe have beene the iſſue.

A very great ſinne this was in his purpoſe, though God hindered the execution: wee muſt marke his ſinne, hee followed *Iacob* in anger, meaning to have ſtript him of all. A wicked thing it is, upon occaſion of ſomething that looketh like a fault, to attempt ſuch a buſineſſe; for the worſt that hee could alleadge, was *Iacobs* ſtealing away without giving him warning or leave, and this in *Iacob* was no fault at all, becauſe God commanded him ſo to doe, neither had it beene a fault, though God had not bidden it; for it ſeemes their agreement was but from yeare to yeare, or for a leſſe ſpace of time, in that *Laban* changed the wages ſo oft, and therefore the time prefixed being fulfilled, *Iacob* was at his liberty, and might goe without asking his leave, or making him privy to his purpoſe. But *Laban* is glad to have an advantage of ſuch a pretence, and reſolves, Is hee gone without my liking and knowledge? Well, I will teach him better manners towards his Maſter and Father in Law; I will fetch him backe with a witneſſe: and ſo ſtrengthening himſelfe with company, hee makes after him with a revengefull meaning, and overtaking him begins to quarrell, chargeth him to have done fooliſhly in conveighing himſelfe away, with his two daughters, and their children ſo privately. This is a wickednesſe, to intend to hurt a man, to ſpoile him of his eſtate, and to ſend him empty away, taking the advantage of ſomething

thing by him done, which may ſeeme to have beene done ſomewhat indiſcreetly and faultily, onely or chiefly out of envy and covetouſneſſe to get ones goods, and to bee revenged of him. No man is ſo blinde but hee would blame this in another, and therefore muſt needs ſinne againſt his knowledge, if he doe it himſelfe.

The laſt fault of *Laban* is, that hee falſly chargeth *Iacob* with ſtealing his Idols, and meerely upon ſurmiſes; they were gone at that time when *Iacob* went, and therefore his concluſion was, *Iacob* muſt needes have them; yea, hee was ſo peremptory, that *Iacobs* deniall would not ſatisfie, though hee denied ſo ſtrongly, as to offer the offender to death if hee could finde them: but hee rifles and ſearcheth all his goods for them, imagining perhaps that ſome body elſe might have ſtollen them without *Iacobs* privity, which was true indeed. But here by the way, I muſt taxe *Iacob* for a little too much confidence in his offer, had *Laban* found the Idols, hee would not have conſented to the death of *Rachel*, nor to the taking of her from him.

6. He falſely chargeth *Iacob* with ſtealing his Idols.

It is good to bee moderate in our ſpeeches, and not over-confident; but *Laban* is the ſubject of our ſpeech now: hee did falſly charge *Iacob* with theft, upon a ſurmiſe of his owne.

This is a ſinne which no man can brooke from another, without blaming him for it, therefore hee hath light enough if hee could uſe the light to diſcover it in himſelfe. Too eaſily to beleeve, and too earneſtly to affirme againſt another, that hee hath committed ſuch a ſinne, becauſe wee have ſome probabilities to alleadge againſt him, is a ſinne againſt our brother, and an injurious defiling of his name, againſt whom wee ought not to raiſe up an ill report: Neither without juſt or ſure proofe, nor yet in publike manner, as *Laban* did, if wee might reforme it privately.

So *Laban* failed both in the matter and manner of his accuſation; the matter, it was falſe; the manner, it was over-publike, when it ſhould and might have beene private, though it had beene true.

Now I pray you let us ſearch our ſelves, to ſee if wee bee not guilty of the ſame faults with *Laban*, and learne with griefe and ſhame to confeſſe, that our ſelves who have farre more and better meanes, have yet beene as palpably faulty as this Idolater, as unjuſt, as worldly, as envious, as apt to follow ſurmiſes, and ſo in the reſt; and let us greatly abhorre our ſelves, that better helpes have prevailed no more with us; and now let us reſolve to put away theſe faults: and ſeeing we have given our names to Chriſt, and enjoy the Word, Name, and Sacraments of Chriſt, let us abhorre to runne into thoſe

evils which being blame-worthy enough in an Heathen, are ten times more loathsome in a Christian.

So much of his deedes, good and bad; Now the things that befell him are some good, and some bad, at least as hee accounted it.

3. His benefits 1. He had a good son in law.

Good, hee had a good sonne in law for his daughters, through Gods disposing more then his owne seeking, who married them on termes easie enough for him. Indeed hee liked him for his good husbandry, a thing within his element; but hee was a godly husband too, which wee should learne to prize as a great mercy, and should bee able to discerne it: an happinesse it is to have daughters bestowed on thriving and godly yoakefellowes; Pray for it, use meanes for it, be thankfull for it.

2. He was rich

Also hee had a state rich enough, hee was a wealthy man in the place where hee lived: Surely God that casts these things on such persons accounts them not excellent, and if he deny them to his servants, doth it not out of unwillingnesse or want of meanes, but alone because hee knowes it better for their soules to bee destitute of them than to abound; wherefore they must learne contentment in their absence. And those that have them must take heed they over-prize them not, and suffer not themselves by having them to be made as *Laban* was, worldly minded.

4. His crosses. 1. His daughters and grand children went far from him.

Now for crosses: Wee reade little of *Labans* affliction; it may bee it was a griefe to him that his daughters and grandchildren went so farre from him, but such a crosse even a naturall wise man may make easie to himselfe, by considerations of reason, that the good of their children so requires, and that their comfort in their children stands not so much in seeing them, as in their well-doing: Onely *Laban* did make *Iacobs* prosperity a crosse to himselfe, in suffering his minde to bee alienated from *Iacob*, because *Iacob* did thrive a great deale faster than himselfe, and to his hinderance, which cannot bee done without a great deale of vexation.

2. He was troubled at *Iacobs* prosperity.

It is an ill disease to bee sicke of another mans prosperity; take heed you suffer not covetousnesse, or other distempers to bring such sicknesse upon you.

With farre lesse vexation may a man lose halfe hee hath, than beare the torment which such estrangement of heart will bring with it.

His death.

And now for *Labans* death, we heare nothing of it, onely hee lived and dyed so farre as wee see, like a carnall man, and he had no grace in him, but after a little time here spent in earth prosperously enough; at last, so far as we can see, he perished eternally, for no footsteps of faith and true piety appeare in him.

O my brethren, take heed that you doe not carry your ſelves ſo fooliſhly, as to live in a meere worldly faſhion, ſcraping together a great heap of muck and dung, on which the much deceived world doth falſely beſtow the name of goods, and then (with the rich glutton, and him that ſaid, *Soule, eate, and drinke, and be merry, for thou haſt much riches laid up in ſtore for many yeares*) have your ſoule taken away, and carried into the place and ſtate of eternall death: for our Saviour hath ſaid, that *So is every one which is rich in the world, and is not in* GOD.

***

UMI

THE TWO AND TWENTIETH EXAMPLE.

Of Iacobs Children.

AFter *Iacobs* Wives and Father in Law, wee will proceed to his children, which were twelve ſons and one daughter. Concerning his ſons, they were ſixe of *Leah*, *Reuben*, *Simeon*, *Levi*, *Iudah*, *Iſſachar*, *Zebulun*: two of *Bilhah*, *Dan* and *Nephthali*: two of *Zilpah*, *Gad* and *Aſher*: two of *Rachel*, *Ioſeph* borne in *Padan Aram*, and *Benjamin* borne in the Land of Canaan. The daughter was *Dinah* of *Leah*; of the birth and names of each of theſe the Scripture takes ſpeciall notice. *Iacobs* children.

Reuben ſignifies, Behold a ſon, for his mother tooke it as a great favour of God, whereby he would mitigate her ſorrow, yea and help to remove it too, by winning her husbands love to her, the want whereof was her greateſt trouble, as you ſhall finde. *Reuben*, what it ſignifies. Gen. 29. 3.

Simeon ſignifies, the hearing of God, becauſe ſhe ſaid, *God heard that ſhe was hated, and hath given me this ſon too.* It was a good thing in *Leah* to give her ſons ſuch names, as might minde her of Gods goodneſſe in conſidering her affliction; and when ſhee ſaith that God ſaw firſt, and then heard her affliction; the laſt ſpeech is a proofe that ſhe made her moane and complaint to God, and ſo this mercy came to her as a fruit of her prayers. *Simeon*, what it ſignifies.

Levi, what it signifies.

The next ſon is called *Levi*, for ſaid ſhe, *Now my husband will be united to me*, or *cleave to me*, for the word *Levi* ſignifieth as much as cleaving. She was earneſtly deſirous of her husbands love, and would as it were, minde him of her hopes and deſires, that he would recompence her paines of bringing him three ſons, with the increaſe of his affection. A wife is not good if ſhe be not very covetous of her husbands love; ſome probably ſay, that he, meaning *Iacob*, hearing *Leahs* word, to comfort her, called him *Levi*, and the originall ſeemes to leade us to that opinion, for the former word tranſlated, called is of the feminine gender, and is plainly referred to the woman ſpoken of before; but the latter is of the maſculine, and ſo may very likely note the husband, of whom ſhe had immediatly ſpoken. And if ſo, it was well done of *Iacob*, at laſt to ſpeak ſome word of comfort to his drooping wife, and to let her ſee, that the riches of three ſons had made him forget that great wrong ſhe did him, of obtruding her ſelfe upon him againſt his will, and without his knowledge, which ſhee ought not to have done, though at her Fathers command.

Iudah, what it ſignifies.

The fourth ſon is *Iehudah*, in ſhort *Iudah*, as much as praiſe of the Lord, or the Lord be, or is praiſed, to expreſſe her thankfulneſſe, for ſhe ſaid, *Now I will praiſe the Lord, which hath cauſed mine husbands affections ſomewhat more to incline unto me, by making me a mother of foure ſons.* For ſo it may ſeeme they did, and that alſo may be juſtly accounted one cauſe of her ſiſters envy, becauſe ſhee ſaw *Iacob* begin to love her more heartily than before. Theſe foure were borne one after another, yeare by yeare, without long intermiſſion; then ſhe ceaſed bearing, till *Iacob* had foure children by the two handmaids, then ſhe had two more ſons.

Gen. 30. 18. *Iſſachar*, what it ſignifies.

Iſſachar the fifth ſonne, ſignifying there is a reward for giving her maide to her husband, but in this ſhe was much miſtaken, God is not wont to give rewards for our bad deeds, and though it was of ignorance, yet it was a ſin in her to give her maid to her husband; therefore we muſt take heed of imitating her in conceiting that God is well pleaſed with our faults. Such is the blindneſſe of our mindes, that we are apt to run into ſuch errours.

Zebulun, what it ſignifies.

The laſt ſon was *Zebulun*, ſignifying dwelling, becauſe God had given her ſo goodly a dowry as ſix ſons, ſhe now begins to hope not alone that her husband will love her more, but ſo much now, as to afford her more of his company, and dwell with her, which it ſeemes before he accuſtomed not to doe, but with *Rachel*. For love is never ſatisfied unleſſe it enjoy the preſence and company of the perſon loved; theſe are *Leahs* ſins, envy at her maide, *Rachel* ſo far plaid the fooliſh woman, that ſhe gave her handmaiden *Bilhah* to be her husbands Concubine, and ſhe had two ſons, which *Rachel* would needes take as her owne, rather than thoſe that her owne ſiſter brought forth, and the firſt ſhe called *Dan*, which ſignifies, *He hath judged*, for ſaith ſhe, *God hath judged me, and hath heard my cauſe, and hath given me a ſon.*

Dan, what it ſignifies.

She

She bewrayes a diſtempered paſſion, and would needes intereſt God into her ſolly, as if now God in great favour, ſeeing how ſhee was wronged, had come to right her: Fond *Rachel*, no body wronged her but her ſelfe, by entertaining the bone-rotting vice of envy into her boſome, and yet ſhe will needes take this as a righting of her wrong from above, for ſo the word judging ſignifies; ſo fooliſh we be that we will count our ſelves either to be wronged by men, when we have received none at all, or righted of God, when his Majeſty meaneth no ſuch matter.

O ignorant and ſelf-deceiving, and ſelf-conceited creatures that we be, let us beg more wiſdome and unpartialneſſe to our ſelves at Gods hand.

The ſecond ſon of *Bilhah* is *Nephthali*, which ſignifies wraſtling, becauſe ſaith ſhe, *I have wraſtled with great wraſtlings with my ſiſter, and have prevailed.* Certainly ſhe playes the unwiſe woman here too, and makes too bold with Gods name, in ſaying, *With wraſtlings of God*, and doth her ſiſter great injury. Poore *Leah* uſed no meanes to keepe her from fruitfulneſſe, ſhe neither did keepe her husband from her, nor any other thing by which to hinder her from being a mother, therefore her wraſtlings were only conceited wraſtlings, and ſhee proved that envy will cauſe one to thinke hee is oppoſed, when indeed he is not; let us take heed of dreaming that we bee wraſtled withall, and prevaile, when in very deed, it is neither ſo nor ſo.

Nephthali, what it ſignifies.

The two ſons of *Zilpah* are next borne; the firſt *Gad*, which ſignifies a troupe, whereby *Leah* ſhewes that her deſires or hopes were yet raiſed to looke for a many more children, as indeed ſhee had three after, this by *Iacob* of her owne body, and one more whom herimitation of her ſiſters weakneſſe made her to account her owne too.

Gad, what it ſignifies.

The next ſon is called *Aſher*, for now ſaith ſhe, *The daughters will count me happy*, and the name ſignifies happineſſe; ſure, for ought that I can judge, no body ever applauded *Leahs* happineſſe in this matter, yea, ſhe would rather have been judged happy, if ſhe could have counted it happineſſe enough, to have borne ſons her ſelfe, and not followed her ſiſters folly, in giving her maide to *Iacob*: Wherein yet ſhe is leſſe excuſable than her ſiſter, who might ſeeme to have more reaſon for her fact, becauſe ſhee her ſelfe was childleſſe. But you may ſee what fond things wee bee many times, to count that a great matter of happineſſe, and take great content in it, which of it ſelfe verily is nothing for our good.

Aſher, what it ſignifies.

But the children of *Rachel* come at laſt; *Ioſeph*, which ſignifies, hee will adde, or give mee another ſon; here *Rachel* begins to ſhew ſome goodneſſe, ſome faith; the receiving of one benefit, upon her prayers, makes her hope that God will give her another.

Ioſeph, what it ſignifies.

Then

Benjamin, what it ſignifies.

Then followes *Benjamin*, called by her *Benoni*, *The ſon of my ſorrow*, and *Iacob* not willing to have a ſonne of ſo ill and ominous a name, yet comes to the name as neare as he can, ſaying, hee ſhall bee called *Benjamin*; as much as if hee had ſaid, One whom I will love as my right hand, and never ſuffer to depart from me, for his mothers ſake that bare him.

Dinah, what it ſignifies.

And theſe bee all *Iacobs* ſonnes. His daughter was *Dinah*, *Leahs* ſeventh childe: the word ſignifies judgement; and why ſhee was ſo named, becauſe the Scripture affirmes not, I will not trouble you with my conjectures.

In ſpeaking of them we will begin with the maiden, of whom wee have nothing at all noted that good is.

Who ſhe was.

Some thinke ſhe was *Iobs* wife, whoſe life they caſt into the time of *Iacob*; I have nothing to alleadge either for, or againſt this opinion. It is a conjecture, take it as you ſee good: but it is probable, that *Iob* might live about this time, but of that no more till we come to ſpeake of *Iob*.

No good thing is ſpoken of her. Her faults. 1. She went into the City, to ſee the daughters of the countrey.

Now we goe on with *Dinah*, of whom we reade, as I ſaid, nothing but evill, *Gen.* 34. 1. Shee would needes walke into the City of Shechem, when *Iacob* lived thereabouts; forſooth, *To ſee the daughters of the Countrey*, whether they were faire maidens, what garments they wore, of what carriage, what garbes and faſhion they had. A folly to which many of you maides be too ſubject, you let your eyes looke over wiſtly upon the daughters: If you did alone take up your ſelves in contemplating the faſhions at the Market, or as you walke in the ſtreets, or the like; yet it were a ſpending of time worſe than you need to ſpend it, ſure it is not good to goe abroad idlely, when there is nothing to doe but gaze here and there, when the minde hath no imployment or buſineſſe to ſet it ſelfe about.

A gazing eye ſhewes an empty heart, and tempts the devill to come thither, one tempting to fill the heart with evill fancies, that is empty of God.

I pray you Virgins take warning by *Dinah*, be not you gadding abroad hither and thither, to ſee and bee ſeene alone; *Dinahs* ſucceſſe may give you cauſe of fearing your ſelves in ſuch occaſions. But eſpecially let me exhort you to teach your eyes more piety, than to beſtow themſelves in looking abroad to ſee faſhions then, when you come to the houſe of God, there to doe ſervice unto God. Then I ſay, doe not ſhew your ſelves ſo diſregardfull of God, ſo very hypocrites, ſuch perſons as let their hearts wander (for that wanders if the eye wander) when the body approacheth him: When you ſhould be marking what is read, or what is prayed, or what is ſung, or what is preached. A wandring eye at Church is a very bad thing, and is the devils inſtrument to ſteale away all you heare, and to make you unprofitable hearers.

I

I feare that this is the trueſt cauſe why many of you learne juſt nothing, and cannot anſwer what you heare, your eye carried away your mindes, that they could not attend by the eare, to what was ſpoken.

Maidens let me propound *Dinahs* example to you, and warne you to take heed of being deſirous to goe abroad to ſee faſhions.

2. A young man ſaw her, and lay with her.

But a ſecond thing is, a young man ſaw her, and tooke her, and lay with her, and humbled her; you ſee what hurt followed here; Shee went to ſee the daughters, but one of the ſons ſaw her, and worſe than that, luſted after her, and tooke her, and abuſed her body, whether by ſolicitation and enticement, or by force and ſtrength, or whether by a mixture of both, partly ſtriving, and partly ſoliciting, I cannot ſay, the words are ſuch as may carry the ſence of ſoliciting, as well as of raviſhing: but we are willing to take things at the beſt for poore *Dinah*, and becauſe the Scripture uſeth theſe phraſes to deſcribe a Rape, *Deut.* 22.28,29. calling it a humbling her, as here; we will in charity thinke, that the ſame miſery befell her in the City: for it was the Kings ſonne, who might eaſily bring her to ſuch a roome in an houſe as might cauſe that her crying voice might not be heard, or ſhe might be loath to cry, knowing what hee was, and that ſhe was a ſtranger. But if it were ſo, I am fearefull that her more light carriage than was fit, gave occaſion to the young man of ſuch fancies, and imboldened him to offer ſuch a kinde of violence as he thought would not be reſiſted.

Let maides take heed leaſt their wanton eye and over-light countenance and promiſing lookes doe not enflame the beholder, and offer ſuch violence to their corruption, as it were to make them offer violence to them; and take heed much more, that they be not allured to ſuch an evill, as nothing but the violence of the doer can free them from the imputation of a grievous ſin, if they ſuffer. Let their care be to keepe themſelves out of places inconvenient; what did *Dinah* with this young man in ſo ſecret a place, as might encourage him to offer force? Sure he would not have forced her in the midſt of the ſtreetes, he was not ſo debauſht and brutiſh, as to compell her in an houſe before many. Nay, ſcarce any man ſo lewd, that hee will attempt ſuch a thing, but when no perſon is preſent. If ſhe were raviſhed, yet ſhe was ſomewhat guilty of her owne rape, becauſe ſhee would be enticed to goe into an houſe with a ſtranger. Had ſhee beene of his long acquaintance, had hee beene a ſuitor to her before with the good conſent and allowance of both Parents, had ſhe beene allowed to ſet her minde upon him, ſo as to intend to become his wife, then it had not beene ſo blame-worthy, to have ſo farre truſted her ſelfe with him. But when her buſineſſe was nothing but to ſee and be ſeene, to ſuffer her ſelfe to be led by a ſtranger into ſuch a place as might give him opportunity to do her violence, was a ſigne that her carriage was ſcarce modeſt, not at all diſcreet.

For

For to excuſe her by her age, ſeemeth no juſt excuſe, ſeeing it appeareth by the young mans ſuit for her afterwards, that ſhee was now marriageable. Now therefore let her example make you maidens civill, and ſober, and modeſt in your carriage, and ſo prudent, diſcreet, and baſhfull, as not to venture your ſelves into the company of young men at ſuch places and times, as may produce as bad inconveniences to you, as this that befell *Dinah*.

And ſo much for this daughter, for after this we heare no more of her, but that her brethren tooke her out of *Hamors* houſe after they had committed the execrable murder, whereof we ſhall have cauſe to ſpeake after.

The ſonnes. Their common faults.

Now come we to the ſonnes, and firſt, I will handle the things that were common to them all, *viz.* their ſinnes, their good deeds, their miſeries, their benefits.

1. All of them were bad except *Ioſeph* and *Benjamin*. Gen. 37. 2.

Firſt, it is common to them all ſave *Ioſeph* and *Benjamin*, that they were men of no goodneſſe nor conſcience; They had a good Father and Grandfather, and they profeſſed a good religion, but their converſation was naught and ſcandalous, ſo that *Ioſeph* being young could not in his conſcience chooſe but acquaint his Father with their evill deeds.

O this is a grievous thing, that children which have godly education by godly Parents, and have knowledge of the true God, and are members of the true Church, ſhould be yet of manifeſt ill behaviour, ſhould runne into palpable and groſſe naughtineſſe openly, to the torment of their Parents hearts, and diſgrace of true religion.

Be not ſome of you youthes (whoſe Parents, though they muſt not be compared to *Iacob*, yet are ſuch as have feared God, and affoorded you the beſt helpes they could to vertue and piety) as lewd and ſinfull in your carriage as *Iacobs* ſonnes. Yes, yes, ſome of you are as guilty of evill demeanour as theſe youthes, though you have the ſame furtherances to goodneſſe. Now for the living Gods ſake, whoſe name you take upon you, for your owne ſoules ſake, which elſe will one day rue this naughtineſſe and rudeneſſe, and for your Parents and friends ſake, that are aſhamed and vexed with your ill report, be intreated at length to conſider how great a wickedneſſe it is to live naughtily, when God hath vouchſafed you ſo many meanes to make you good, and turne you from your evill wayes, and frame you to ſuch a converſation as will beſeeme and comfort your ſelves and your Parents.

O let not a *Iacobs* ſonne be a drunkard, a gameſter, a wanton, a night-walker, and ill company keeper, a quarreller; let not ſuch nettles grow upon a garden, learne to ſhunne what was loathſome in the ſons of *Iacob*.

2. They all beguiled *Hamor* the Sichemite. Gen. 35.

But ſecondly, they were all guilty of beguiling *Hamor* and the Sichemites with purpoſed fraud and guile, yea, and with pretending conſcience

conſcience and reſpect of religion : You know the ſtory it ſelfe, *Shechem* after he had defloured *Iacobs* daughter, continued yet to bee ſtrongly enamoured of her, and ſued for her to her Father and Brethren, offering any dowry. They would ſeeme to be hindered from granting the ſuit by religion ; They were circumciſed, of the true religion, a religion ſleighted and neglected in Canaan, and it was not a ſafe thing in conſcience, and would be a reproach to them to make marriages with perſons uncircumciſed, but if they would embrace their religion, and teſtifie it by being circumciſed, then they would willingly condeſcend ; Now all this talke of circumciſion tended but to bring the Sichemites to ſuch a caſe, that they might the better accompliſh revenge.

O miſerable fault, to cover hatred with deceitfull words, *A Potſheard covered with ſilver droſſe.* To ſpeake one thing and meane the contrary, to pretend a good purpoſe to cover a bad, and the more eaſily to effect it by covering.

Here was a mixture of impiety, in making religion a cloake to revenge, and of fraud in harbouring and intending, and yet diſguizing revenge.

Deceit is a great ſin. Prov. 6. 10, 18. & 26. 26.

So dealt *Abſalom* with his Father *David*, and the ſhame of ſuch ſhall breake forth in the Congregation, hee is a foole, though hee thinkes himſelfe wiſe.

Now I beſeech you take heed of deceit and guile, the deceitfull ſhall not live out halfe his dayes. To hate, and yet diſſemble with his lips, laying up deceit within him, is a loathſome thing. It is a part of the deſcription of an unſanctified man, *With their tongues they have uſed deceit* ; Nature teacheth men to blame this ſin in others, therefore nature gives light enough to diſcover it in ones ſelfe. Shame it therefore, and hate it : It is bad to have uſed this fraud for covetouſneſſe or ambition ſake, to get wealth or honour, by overreaching others ; but it is worſt of all when it is joyned with revenge and with bloodineſſe, that a man make himſelfe a bloody and deceitfull man. It is naught when only good will is pretended, but when religion is made the cloake of cruelty and villany, this is to abuſe the nobleſt thing in the world, by making it a drudge to the baſeſt.

Rom. 3.

Now if any of your conſciences be guilty of abuſing pretences of religion for the compaſſing of revenge, of goods, of luſt, of any other villanous end, he hath ſinned the ſin of *Iacobs* ſons. Let him be induced to repent, and let us all be induced to abhor ſo great a wickedneſſe ; he that doth compaſſe any unlawfull end by deceit, makes the ſin twice as grievous as elſe it would be : He ſhews that he commits it with almoſt a full conſent of will, he makes his reaſon a ſlave to his appetite, and ſerves ſin willingly, moſt willingly and deliberately.

Let us love true, plaine, and juſt dealing, and abhorre couſenage and falſhood.

Another

3. They all consented to the murder of the Sichemites.

Another fault of *Iacobs* sonnes was this, they all so farre ingaged themselves into the murder of the Sichemites, that they consented to it, for they all joyned to spoile the goods of the Sichemites, they all played the robbers in revenge, it was not so much covetousnesse as revenge that made them spoile the City.

O how vile a sinne is this revenge! one had done them wrong, they revenge it upon a whole City: one had injuried them in one sister, they wrong a number in many sisters and goods besides: here is injustice and malice both in a very high degree. They are said to have beene grieved but with a carnall griefe, and to have beene wroth, but with a carnall wrath, for the folly committed by *Shechem*, and that it was a carnall wrath is manifest; for loe, it makes them seeke to revenge themselves by a most excessive and a most unjust course.

I call upon you to crucifie this humour of revenge, it is evidently blamed: *Avenge not your selves, but give place unto wrath*; *Recompence not evill for evill*: *Be not overcome of evill.* Returne not evill to him that hath done thee evill; if any thing may disgrace private revenge, this example may; for you see, when men thinke good to take upon them to revenge their owne quarrels, they know not how to observe any equality or moderation.

And now I require you all, as you will prove your selves true Christians, and ever have the comfort of being Christs sheepe, follow him in not revenging wrongs, for hee gave you an example: S. *Peter* saith of this vertue, when hee did not render reviling for reviling, nor threatening words neither, for evill deedes. If you harbour revenge, you forgive not, and if you will not forgive, you shall not be forgiven.

Morall Philosophy teacheth us not to wrong or hurt another unprovoked, but it tolerates it when wee are provoked by wrongs; but the perfection of Christian religion is this, that it teacheth, and where it is in truth, enableth not alone, not to recompence wrong to a wrong doer, but also to doe good against evill.

Shunne you this wickednesse, and follow not the wickednesse of *Iacobs* sonnes, but take heed of wronging any in their goods, for revenge sake.

4. They hated their brother *Ioseph*.

Another fault of these young men, they hated their brother *Ioseph* out of envie, and could not speake peaceably to him; and when God by dreames foretold his preferment above them, they envyed him and hated him yet worse; yea, all but *Reuben* resolved to kill him, and to see what would become of his dreames, and mocked him with the name of This dreamer; and all but *Reuben* too consent to sell him for a bondslave, and accordingly doe it, and when in that anguish of his soule hee besought them, as themselves after confesse, they would not heare him.

Ah!

Ah beware you of theſe ſinnes of envying, for that will bring forth a deſire to murder or as bad as to murder and harden one to all cruelty that no intreaty ſhall ſoften. Take heed, take heede of theſe vices, Envy, murderouſneſſe, deriding, hard-heartedneſſe, cruelty. They bee fearefull vices, transforming a man into a Divell.

If any of you have beene over-ruled by them, let him not deferre to bewaile and confeſſe them before God, and let us all oppoſe theſe vices, if they aſſault us, by holy meditations and prayers; betray not your ſelves into the hands of ſo horrible vices, for want of reſiſting them earneſtly, conſtantly and by ſpirituall meanes. Eſpecially ſuffer not your ſelves to bee tranſported thus againſt a brother, to hate a brother or neare kinſman, to thinke on murthering a brother, to neglect the cryes of a brother and bee inexorable againſt a brother, intreating not to be murdered, to caſt him into a pit and ſell him for a ſlave or to doe ſuch kinde of injury to a perſon ſo neare by bonds of Nature, O what an unnaturalneſſe is it, and what a great height and dominion of Vice doth it proove! Religion may bee abſent from an heart in which yet ſome reliques of good nature doe remaine, but hee hath quenched all ſparkes of all goodneſſe in him, that can behave himſelfe ſo miſchievouſly to one, to whom neareneſſe of bloud obligeth him. None of theſe were bretherento *Ioſeph* by the mothers ſide, but alone by the Fathers, but an halfe brother is ſoe nearely joyned, that that name ſhould have beene ſufficient to have kept them backe from ſuch wickedneſſe.

Pray to God to preſerve you from unnaturallneſſe, and if any of you have trampled theſe naturall bonds under feet; let him addreſſe himſelfe to moſt hearty lamentation, or elſe the God of nature will ſharpely puniſh the ſleighting of naturall bonds. It is a diabolicall fury of ſinne that cauſeth a man to breake aſunder theſe bonds of braſſe and iron.

5. They lied & couſened their old Father.

But yet as bad or worſe then this, they lyed and couſened their old Father to make him beleeve, that *Ioſeph* was killed by a wild beaſt, as the Story ſhewes, *Gen.* 37.31. Indeed *Reuben* was not conſenting to the ſelling of *Ioſeph*, but it may ſeeme that he was willing to hold his peace, and to conceale their fact, which hee thought could neither bee prevented nor redreſſed by revealing, and it may well be that they did not acquaint him with their ſelling of *Ioſeph*. But loe they all agree to colour their ſinne to their Father and bring him into ſuch a conceit as filled his heart with extreamity of anguiſh: Evill children they were that would cover their fault by telling ſuch a lie unto their Father as they needed not to have told; for their ſinne would not have been the more revealed, if they had ſaid nothing then to counterfit ſuch a thing, and *Iacobs* greifes perhaps would not have beene ſo great if there had remained any hope of his ſonnes life. But it is like that they were

desirous to put him into a conceit of *Iosephs* death, for feare least hope of his life might put him upon such an enquiry as might finde him out againe, and so discover their lewdnesse, for an ill conscience is alwaies full of feare and suspition, and will conjecture such waies of discovery as no man else can dreame of.

Hath any of you lied to a Parent and sought to conceale their naughtinesse by falsehood? See this wickednesse with remorse, and now take heed of abusing your Parents with tales; yea I beseech you beware of running into grosse sinnes, which will alwaies hazard you to lying and falsehood for the covering of them.

See here how one sinne begets another in these men, envy doth breede an intention of murder and a wrongfull act as bad as murther, to sell a Brother for a slave. This wickednesse brings on lying to hide it, and that in such a sort as had well nigh killed their owne Father with griefe. Feare to sinne, for it will so intangle you being once in that you shall not know how to get out.

The use of all. But one use we must make of all this discourse, to see how bad our owne natures be and to be wondrous thankfull, that God hath not so farre left us to our selves, as to be drawne to such enormous offences. He that can looke upon the worst men that have beene and the worst deeds, so as to accuse himselfe of the same bad nature, and to confesse himselfe obnoxious to the same crimes, and therefore labours to be more humble in himselfe, because of the badnesse of his nature, and to be thankfull to God for the goodnesse he shewes in restraining that bad nature, he makes a singular use of other mens sins. But if we heare or see other mens faults onely to brag of our selves, that we have not so offended nor will not so offend, it is a testimony of much blindnesse and unacquaintednesse with our selves, and may justly cause the Lord to make us know our selves by giving us over to our owne selves in like manner.

Their common goodnes 1. They all strove to comfort their Father in his great sadnesse. But now a word of the common goodnesse of all, first to their Father, they all gathered together to comfort him when he was in his great and exceeding sadnesse. This was well done, though they had wronged him in being a cause of his sorrow, yet it may seeme they were greatly troubled to thinke of their naughtinesse, and were carefull to to use all meanes of restoring him to contentment againe. But ah what bitter accusations must those their words reflect upon their owne selves which they used to comfort their Father? How could they choose but almost bewray themselves by blushing one while and paleness another through the cheekes of their owne consciences, when ever they heard him, as often no doubt they did heare him name the name of *Ioseph*? But howsoever, it was commendably done that now they sought to asswage his sorrowes. All good children should strive to minister matter of comfort to their grieved Parents, and it is an hainous and unnaturall hardnesse to doe otherwise.

2. They were dutifull to him in going down to *Egypt* and not taking *Benjamin* with them. Further, they were all dutifull to him in going downe to *Egypt* and not taking *Benjamin* with them secretly or against his will, and shewed much

much love and honour in burying him and lamenting him, and ſhewed themſelves carefull of their families and very penitent to *Ioſeph* at laſt, and called to minde this ſin in their troubles at *Egypt*, and declared by their ſubmiſſion to *Ioſeph* that they had truly repented, beſides in their behaviour to *Ioſeph* before they knew him, they ſhew lowlineſſe and good diſcretion. So in one word they grew better and better as fruits by time grow ripe and mellow, and at laſt unfainedly repented and all turned godly men.

O that you which have beene rude, wilde, debauſhed in youth, would be carefull now in your more ſtayed time to be truly penitent and become truly godly. There is a kinde of amendment by age which is not ſufficient to ſalvation, though it ſomething recover the credit. It is to lay aſide the practiſe of ones groſſer faults, and to frame to a civill carriage and to a creditable behaviour, though ſtill the heart remaine vaine and earthly, and bee not humbled duely by the ſight of theſe faults which were formerly committed. Such a kinde of morall amendment is better then none, but I pray you that be old, doe not ſatisfie your ſelves with that, but mend throughout. See and lament your badneſſe as well as your bad lives, lament and bewaile in ſecret and frequently the former diſorders. Be baſe in your owne eyes becauſe of them, and labour to get them pardoned, and your corrupt natures healed, and to ſhine in piety and holineſſe and all goodneſſe ſo much the more by how much your youth was more ſinnefull. All you that have beene grievous ſinners in youth take this counſell, learne this leſſon of *Iacobs* ſonnes.

And you young men that have too too much broken forth, O take your ſelves to taske betime, and begin to amend betime. Let your Parents have the happineſſe to ſee you reformed in their life time, to behold your change, that they may rejoyce in your reformation, and bleſſe God for his goodneſſe in hearing their prayers and granting their deſires, and you may cauſe them to live ſo much longer and more cheerefully, by ſeeing ſo happy and deſireable a ſight. It will add a new youth to an aged Parent, if he may ſee his much offending children returned quite backe to the waies of God and goodneſſe, moſt comfortably will they leave earth and goe to Heaven when they leave their children in ſuch plight as they may hope to meete them there at laſt.

But let us looke into the benefits which the Lord beſtowed upon them.

3. Their benefits.

Firſt, they had a godly Father and Progenitors and were themſelves members, yea and pillars of the Church of God, of them came a moſt populous and flouriſhing nation, in whom the viſible Church continued then, when all the nations of the world beſides did lie in darkneſſe.

1. They had a godly Father and themſelves were pillers of the true Church.

A greater mercy then this the world cannot have, to be the Church of God to have the Church continue in a mans poſterity,

this is a ſingular favour, and God pleaſed to take all theſe ſonnes and to make them heires of his promiſe; *Iſaac* had but two ſonnes, *Iacob* and *Eſau*, God tooke *Iacob* and refuſed *Eſau*, *Abraham* had but two ſonnes, God caſt out *Iſhmael* and gave the bleſſing and promiſe to one alone even to *Iſaac*; but ſee the great favour ſhewed to all theſe, they be all taken into the Church, all partake of the bleſſing, all are made heires of the promiſe. If we conſider their carriage, *Iſhmael* never committed ſo great and monſtrous a fault againſt the ſecond Table as *Iudah*, for he never fell into inceſt, but hee ſcorned *Iſaac*. *Eſau* never did ſo foule a fault as *Simeon* and *Levi*; but he deſpiſed his birth-right and hated *Iacob*. So God did not take theſe for their goodneſſe, but of his mercy, though they were of rude carriage hee ſuffered them not to deſpiſe and contemne the truth and ſo ſtill kept them within the Church. Furthermore, foure of theſe were borne of hand-maidens as well as *Iſhmael*, and yet the Lord rejected them not. This is the firſt benefit, we muſt learne to eſteeme it a choice mercy that God vouchſafeth us the ſame, in making us members of his Church, and in planting the true Church amongſt us.

2 God ſaved them all from a great danger.

Further, God ſaved them all from a great danger, over-awing the *Canaanites* that they did not purſue and deſtroy them for that inſolency they ſhewed at *Shechem*.

It is a great mercy if God repreſſe the wrath of men towards any, ſo that when they have both provocation and power, yet they be reſtrained from taking vengeance; God hath the hearts of men in his hand and can if he pleaſeth and often doth over-rule and over-awe them in this manner.

3. They had ſtore of riches.

Thirdly, they had riches and wealth in abundance, this is a common benefit, learne not to over-eſteeme it nor abuſe it, and be confident that if we feare God, he will not denie us neceſſaries.

4 *Ioſeph* nouriſhed them in the famine.

Laſtly, they had a good friend ſent downe to *Egypt* to provide for them, that their families and themſelves might not periſh by famine, and he forgetting all their cruelty and injuſtice tooke care of them and their children, comforting and ſuccouring and countenancing them even after their Father was dead, ſo that they lived moſt comfortably during his life. This is a moſt remarkeable favour, that God provides long before for the helping of his people out of diſtreſſe, and that by ſuch waies as they could never gueſſe, of advancing ſuch perſons, as they did leaſt conceive ſhould be helpfull to them, and inclining their hearts to doe them good, of whom they could leaſt expect kindneſſe. But ſee the folly of man that is often bitter againſt thoſe things, by which God intends their great welfare, as *Iſephs* Brethren againſt his preferment, without which they had periſhed.

Their croſſes.

Now for their croſſes we reade of few, they were in danger from *Eſau* when they were children, yet not ſo young but that they had ſome ſence of it, but that was ſoone over and they were never the better

better for it. They were in danger at *Shechem*, but that they considered not of, and God saved them afore they were aware. But the famine pinched them and their family, and their rough handling in *Egypt* crushed them, so that they were tamed with it and throughly brought to repentance. It is a great goodnesse of our heavenly Father to heale the soules of his people by fatherly chastizements and by blowes to leade them to repentance.

1. In danger from *Esau* when children
2. In danger at *Shechem*.
3. Felt a famine and were roughly handled by *Ioseph*.

We must be thankefull to God for our escaping of famine, rough usage, and other like crosses, but specially wee must beseech him that what crosses hee sees fit to inflict, may bee sanctified unto us to bring us to repentance, to revive in us the remembrance of sinnes past, and humble our hearts for them; farre better is it to have medicinable crosses then to live at ease without crosses.

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THE TWENTY THIRD EXAMPLE. OF REVBEN, SIMEON, LEVI, IVDAH.

SOmewhat must be spoken of *Iacobs* sonnes in severall, so many of them as the Scripture sets forth unto us in respect of any speciall thing done by them. These are *Reuben, Simeon, Levi, Iudah, Ioseph.*

Reuben.

First for *Reuben*, wee note his bad deeds, his good deeds, his crosses and benefits.

1. His faults. Gen. 35. 22.

First for his bad deeds. Besides what was common with the rest, He committed incest with his Fathers Concubine,

1. He committed inceſt with his Fathers Concubine. Inceſt is a great ſin.

bine, *Bilhah* the maide-ſervant of *Rachel*, whom *Iacob* had taken to himſelfe at the inſtance of his wife, her *Reuben* defiled.

Inceſt is a great ſinne, it defileth the Fathers bed, it is a wrong to himſelfe and the party with whom hee offendeth as any ſinne in that kinde, and it is much againſt nature ſhewing a moſt violent and brutiſh rage of luſt, treading downe all conſiderations even of the lawes and rules of nature it ſelfe, in diſcovering the Fathers nakedneſſe, and wronging ſo deare a perſon in ſo high a degree, and in a thing ſo neere unto him. *Paul* ſpeaketh of it as of a thing not ſo much as named among the Heathen, and was greatly grieved that it was committed and not duely puniſhed among the *Corinths*. *Abſalom* committed it with an high hand and extreame wilfullneſſe and preſumption, even upon ten of his Fathers Concubines one after another, and that openly and of purpoſe to vexe his Father and make the jarre betwixt them irreconcileable, the law plainely forbad it.

1 Cor. 5.

Now how comes it to paſſe that men run into ſuch groſſe ſins? Anſwer, Firſt, God pleaſeth to leave men unto themſelves and permit their breaking forth into ſuch horrible crimes, to make the wickedneſſe of mans heart knowne, to humble the offendours and make way for the demonſtration of his mercy, or elſe to ſhew his juſtice in puniſhing one ſinne with another, and in puniſhing all at laſt with much ſeverity, and to warne others by the example of the offenders, and therefore this Gods permiſſion is not to be blamed or murmured at: for he is ready to forgive ſuch enormous evills to the penitent, as he did alſo pardon *Reuben*.

Againe, the Divell out of the filthineſſe of his owne nature and his moſt outragious wickedneſſe and deadly hatred of God and man, is ready to thruſt men out even into ſuch abhominations, becauſe the greater the offence the more it diſhonours God, and hurts the ſoule, name, and all of the offenders, which he delighteth in, and he hopes by one bad example to draw others to the like evill, and ſo to doe more miſchiefe to mankinde.

And for man, his corruptions are very ſtrong, and there is little or no feare of God before his eyes, wherefore by degrees he will waxe extreamely wicked, and runne into crimes againſt the very light of nature: for when any thing begins to corrupt it doth grow worſe and worſe, till it come to extremity; becauſe it is a kinde of eaſie motion to goe from bad to worſe, and eſpecially it is ſo in this corruption of the ſoule, becauſe every ſinne addes blindneſſe and hardneſſe to the minde and heart, and ſo cauſeth the ſinnes to ſeeme farre leſſe vile and miſchievous then they be, beſides all ſinnes doe flatter with a kinde of carnall and ſenſuall content, and ſo carry away the fancie and paſſions, and by them alſo the will to give conſent and to act the wickedeſt things.

Wee muſt learne firſt to ſee our vile nature and to feare and looke to our ſelves, ſtriving againſt leſſe ſinnes, that we may not be delive-

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red over to greater through Gods juſtice and the ſtrength of our luſts, yea to repent of leſſer ſinnes and ſtrive to get them pardoned and healed, and to cry earneſtly to God that he would keepe us, ſeeing alas wee be ſorry and ſimple keepers of our ſelves, thus we may eſcape groſſer evills: we muſt not therfore bragge, and cenſure, and preſume, but know our owne nature, pittie others and heedfully watch over our ſelves.

Againe, we are to be greatly thankfull to God for keeping us from ſuch notorious vices, for ſuch is his goodneſſe that he reſtraines the greater number from ſuch crimes, becauſe he will not have humane ſocieties too much diſordered and polluted, to haſten his vengeance on the world, this reſtraint is a favour deſerving thankes. O how often hath God in the time of our unregeneracie held us off from moſt foule evills that wee would have committed. Let us magnifie God therefore and not lift up our ſelves for ſuch preſervation.

And if any have committed ſuch vile ſinnes, let them be much humbled and make haſt to repent, knowing the goodneſſe of God who if we caſt downe our ſelves, is ready to pardon ſuch ſinnes and ſinners. Be not hardened, grow not impudent in ſinning, neither ſeeke to extenuate great ſinnes, but labour to be greatly aſhamed of them, ſorrowfull for them, and earneſtly ſue for grace to heale your natures, and willingly confeſſe them before God, if they breake out ſo as to proove ſcandalous before men alſo.

Now ſee *Reubens* particular good deeds.

2. His vertues. 1. He wiſely diſſwaded his Brethren from killing of *Ioſeph*.

Firſt, he turned his Brethren from their purpoſe of killing *Ioſeph*, not by earneſt oppoſition which would rather have exaſperated them and haſtened the execution of their evill plot, but by a kinde of artificiall diſcreet and gentle way diſſwading from the unnaturallneſſe, ſeeing hee was their Brother and propounding a way leſſe unnaturall in it ſelfe to ſeeme too, and yet not leſſe fit for their purpoſe, *kill him not with your hands, but caſt him into a pit and let him ſtarve there.* His meaning was not to let him periſh, but he knew that hee could not by force take him out of their hands now, yet he had good hope ſecretly and in their abſence to pull him out of the pit and deliver him ſafe to his Father.

You ſee here reſpect to his Brother mixed with tender love to his Father alſo, whoſe affection to *Ioſeph* hee well knew and could not but foreſee that which fell out after, how moſt heavily and indeed over-heavily he would take the loſſe of *Ioſeph*. So a good Brother ſhould pittie his Brother, being a man fit to be pitried and ſave him from wrong. A good ſonne ſhould pitty his Father and Parents, and ſtrive to prevent the things that will be grievous to them. Eſpecially the more any man hath once ſinned againſt his Parent as *Reuben* had, the more carefull hee ſhould be as it were to make amends for his former wickedneſſe, by ſeeking to doe them good the more afterwards.

And

And in oppoſing our ſelves to evill counſell and deeds, we ſhould learne of *Reuben* to uſe wiſedome and prudence, and when wee want power to doe a good thing openly, directly and by ſtrong hand, then to doe it artificially and indirectly and under hand, propounding to the contrivers of ſuch counſell ſome other way leſſe evill, which wee may be able to croſſe more eaſily. It is not a fault to ſeeme to yeeld to ſome ſmaller fault with a purpoſe and reſolution of preventing the whole matter, by making a ſhew of yeeldance to ſome degree or part of it, and here you ſee ſome appearance of evill is not to be diſliked, as *Salomon* alſo ſeemed to intend the dividing of the living childe, for the finding out of the true Mother. When for a little ſpace a man onely ſeemes to allow a fault, that ſhortly after hee may the better manifeſt his diſlike by effecting ſome good, this is not to doe evill that good may come of it, but to doe good in a prudent manner. Let us take care to hinder other mens faults and to doe it wiſely, that over-earneſtneſſe may not hinder our ſucceſſe.

2. He was fully minded to reſtore *Ioſeph* to his Father againe.

Secondly, as he ſought to prevent his death and hurt, ſo was he fully minded to reſtore him to his Father againe.

So we muſt intend and ſeeke out fit meanes of bringing our intentions about to do good unto thoſe men whom we ſo cauſeleſly purſued by ill men and to ſet them in ſafety and proſperity; eſpecially to thoſe that are neere unto us, and when wee may bring comfort alſo to others by procuring the ſafety of ſuch as are deare to them, as *Iudah* after would have beene a bond-man to *Ioſeph* in *Benjamins* ſtead, that he might ſend him home in ſafety which would have beene leſſe to his Fathers griefe, becauſe he was more able to looſe *Iudah* then *Benjamin*. When ſuch caſes fall out, we muſt take fit opportunities of doing good.

3 He grieved to ſee his hopes diſappointed, and *Ioſeph* taken out of the pit.

Laſtly, it grieved *Reuben* exceedingly when he found his hopes diſappointed and ſaw *Ioſeph* taken out of the pit, for then though he did not know what they had done with him, yet he conjectured that it was not for good that they had remooved him, and therfore he rends his cloathes, ſaying in a dolefull complaint, *the Lad is not yonder, and I whither ſhall I goe?* He could not thinke I ſuppoſe of incurring his Fathers anger for not preſerving *Ioſeph*, for he might well enough conceive that the matter ſhould never come to his Fathers knowledge, but ſorrow for his former fault by which he had grieved him very much, made him exceedingly heavie, that now a new croſſe ſhould fall out to poore *Iacob*, which he knew would cruſh him much more then his fault had done. So that conſciouſneſſe and penitent ſorrow for his former evill, made him much more loving now to his Father, much more deſirous to prevent his griefe, and much more diſcontented and troubled when he found himſelfe prevented of the thing he deſired.

All men muſt learne to be grieved if any occaſion fall out againſt their wills and knowledge, by which they be hindred from doing ſuch good as they intended. Indeed it can hardly be thought, that

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one did seriously purpose to crosse an evill plot, if the thing being of weight, he be not seriously troubled, that he is disabled from crossing it.

But the matter which I would most commend to the imitation of children is this: The more they have by their offences grieved their Parents already, the more carefull they must bee to shew their love and respect unto them afterwards by all meanes, and to take heavily those things which they know will grieve them. But most wicked and impenitent and graceleſſe must they be counted that still adde wrong to wrong, and persist in a continuall course of vexing and tormenting their Parents hearts by their misdemeanours, breaking forth still more and more.

Further *Reuben* did a good worke when hee sought to remoove his Father from his stiffenesse in resolving not to send *Benjamin* to *Ægypt*, and if it were possible to winne him to that which was so behoovefull for them all; yea and doing it with much earnestnesse too, saying, *Slay my Sonnes if I bring him not to thee again*; hee did not meane to expose his Sonnes to the danger of death by his Fathers and their Grand-fathers hand; for hee knew him to bee a farre more loving Grand-father, then that hee could finde in his heart to take such a fruitlesse and bootlesse revenge, but his meaning is to deale most effectually with his Father, to perswade him to a needefull thing and dissuade him from an harmefull peremptorinesse, as much as if hee had told him, that hee would use as much care and diligence for *Benjamins* preservation, as if the life of his two sons did lye at stake for him.

4 He sought to remove his Father from his stiffenes in refusing to send *Benjamin* into Ægypt.

It is a good thing even very vehemently to strive to remoove our friends from ill and unreasonable resolutions, and this may well bee done even to Parents and Governours, so that still wee observe such a manner as may not discover any dis-regarding or sleighting of them. Let no man therefore abstaine from doing such a good office to his Governour though it seeme not so pleasing for the time, for at the last it shall so commend it selfe to him that finds the benefit of it, as that dislike will bee turned into favour, onely so that an over-rough manner of doing doe not adde to the bitternesse of the thing, as it did in *Ioab* when he perswaded *David* to go out and speak unto his servants.

And let not Governours bee offended with their Inferiours for taking upon them so farre. It is no transgression of duty, even earnestly strive to dissuade or perswade a Ruler in such things. It is weakenesse enough in a Governour on such an occasion to say, nay, but to chafe and bee angry is a double fault, wee finde noe such distemper in *Iacob*. This is the good of *Reuben*.

His crosses. His Father minded him of his incest on his death-bed.

His afflictions, so farre as is recorded, were not many, indeed none but what was common with his other Bretheren, except we may

may count that a crosse, that hee was suffred to sinne so farre, and doubtlesse it was a corrasive to him all his dayes after, and that his fore-mentioned griefe, as it was in some sence an act of vertue, so it was a suffering of evill. For to be grieved for some misery like to befall our friends is a great misery to him that so grieveth.

But one crosse hee had, that his Father did minde him of his fault on his death-bed before all his bretheren, and did then and there dis-inherit him, he tooke it well, and made no angry reply.

It is an affliction to bee dis-inherited or otherwise deprived of any benefit which else wee should have had; because of our sinnes: And wee must learne when such a crosse is laid upon us, to beare it quietly and fruitfully too, I meane so as not to breake forth in anger and discontent against him that doth withdraw such things from us, nor yet to passe it over sleightly and carelesly as not regarding the hand of God, but to accept it as a just punishment of our faults, and make it a meanes of renewing and increasing our Repentance.

3. His benefits hee had divers sons.

Of the benefits of *Reuben* besides the common, we read of his fruitfullnesse, for hee had divers sonnes when they went downe to *Ægypt*, and so hee made one of the twelve Tribes. Wee have noted this mercy afore in others; let us take heed that the commonnesse of this mercy make us not disvalew it. A benefit is no whit lesse to be esteemed, because the Lord vouchsafeth to communicate it to many, and it is nothing but our folly that takes occasion to sleight such favours.

Simeon and *Levi* their sinne double,
1. The murder of the *Sichemites*.

Now I come to *Simeon* and *Levi*, we have their speciall sin and the punishment of it noted.

The sinne is double. First, They were the Actors of that bloudy and ragefull murder and spoyle committed on the *Sichemites*, in killing *Hamor*, *Shechem* and all the Males. *They drew their swords and went in boldly on the third day when all were sore, and slew all the men they met withall.* *Iacob* doth curse their rage and anger, and doth abominate the same.

It is a grievous sinne to kill men in a wrathfull passion, without just warrant and calling from God, indeed to kill one particular person is sinne enough, and calleth for the Sword of the Magistrate to cut of the sinner, how much more to fill ones hands with bloud, and kill as here a whole city or towne.

Murder is a great sinne.

Murder is a sinne against the light of Scripture and of Nature, against the Lawes of GOD and every well ordered Commonweale, a grosse sinne and palpable, a mischievous sinne, wronging the Person murdered in his life, the pretiousest thing hee hath, with an irrecoverable wrong, wronging his Friends, wronging the Common-weale, and wronging GOD extreamely in presumptuous incroching upon his prerogative, to be the taker as hee hath beene the giver of life.

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O be thankfull to the living God, that hee hath kept you from this red and crimſon ſinne, eſpecially if any have beene ſo inflamed with rage as once *David*, that he hath even deſired, and reſolved, and intended, and attempted to commit murder, as it fell out to *David*, and he hath kept him from it, either by preventing the occaſion, or ſome counſell comming betwixt, or ſome diverting of the blow or the like, O let him be thankfull that he hath eſcaped the fact of murder, as well as be humble, that he hath deſired to commit the fault. Wee muſt not aſcribe to our ſelves the immunity from groſſe ſinnes, and pleaſe our ſelves in our eſtate becauſe of it, but we muſt give God the glory, and loath and abaſe our ſelves and our bad nature, that ſhould fall into them if wee were left to our ſelves, chiefely if nothing have ſtopped us from them but want of opportunity.

And now ever mortifie anger and wrath, and revengefull boyling of heart, for he that nouriſheth wrath, malice, envie in his ſpirit within, ſhall at laſt be carried away ſo farre with that inward diſtemper, that if occaſion offer it ſelfe, he ſhall flame forth into the groſſe act of murder. All corruptious being fed in the heart within, doe gather ſuch ſtrength, that if there be fitneſſe of occaſion they will breake out indeed: O bring not your ſelves into ſuch a temper, that the Divell ſhall have you in readineſſe to make murderers of, if ever hee can fit you with time and place and other circumſtances.

Beware of blouds, beware of blouds, this ſinne teares the conſcience in an hundred peeces when once it is made ſenſible. This ſinne leaves a deepe ſtaine, it begets grievous horrors, and makes the ſoule ſtill fierce in pronouncing evill againſt it, after it hath beene fierce in doing ſo great an evill unto others. Pray to God to preſerve you from it, and get meeke, gentle, quiet, patient ſpirits, which may keepe you from being provoked with wrongs.

And if any of you have tranſgreſſed in this kinde, though not in ſo high a degree, let the example of theſe two incourage him to repent, and make him flie to the throne of grace, that God would worke in him true repentance, and both pardon and heale him. You ſee two young men here drowned in a river of bloud, moſt innocent bloud, by them moſt cauſeleſly and groundleſly ſpilt, you ſee them yet pardoned. Nay they were ſtained with their brothers bloud, whom they conſented to kill, and actually ſould for a ſlave, and yet they be pardoned. Runne to God, hee can pardon many murders as well as one angry word, and will doe it if you ſubmit and convert. He that judgeth himſelfe for his ſinnes paſt, reſolving thoroughly by Gods helpe to reforme his heart and life, and takes boldneſſe to aske remiſſion and ſanctification at Gods hand in Chriſts name, ſhall be pardoned, although the guilt of the bloud of God the ſon did ſticke to his fingers.

But another fault they committed, when their Father in the bit-

2. They shewed no repentance when their Father told them of their fault.

terneſſe of his ſoule and his great feares told them of their fault and their danger, they ſhewed no repentance, no feare at all either of God or men, but returned him a ſurly kinde of fooliſh excuſe, ſaying, *ſhould he abuſe our ſiſter as a whore.* If you frame this anſwer into a due forme of reaſoning, and apply it to the juſtifying of their murder, for to that purpoſe they alledged it, it muſt runne thus. If any man wrong us notoriouſly wee may and will kill him, and there is no cauſe of reprehending us, but hee hath done ſo, for he hath abuſed our ſiſter as an whore, wherefore we doe not deſerve to be reprooved for killing them. Firſt if they had ſlaine onely the raviſher, it might ſeeme to have beene juſtified by this reaſon had it beene good, but *Hamor* and the other Citizens knew nothing of this abuſe, at leaſt they were not guilty of it, none of them had abuſed their ſiſter. Secondly, who ever made this law, that a man greatly wronged ſhould kill him from whom he had received wrong; ſo their reaſon is naught, and if it were good, yet would it not reach farre enough to juſtifie their deedes.

Here we have two faults, to anſwer their Father ſurlily, and impenitently juſtifying the fault in a kinde of angry muttering at the reproofe; this is a common fault amongſt inferiours, if they be reprehended, they goe away grumbling ſome ſorry excuſes or other being angry within, and ſhewing it as farre as well they dare by mumbling out ſome fond words, ſo as they cannot be diſtinctly heard. This is a kinde of replying to Governours and is a ſinne, ſhewing that there is no ſparke of true repentance for the fault, at leaſt that then that ſparke is even raked up. But if after the heate of paſſion that carried one to commit the fault, a man be told mildly of his fault, and then mumble out ſuch fooliſh excuſes, ſure he is not penitent, and in very deede ſuch mutterers would have their mouthes ſtopped and ſtomacke taken downe with ſmart and blowes. This ſhewes a ſleighting of the Governour as well as not repenting of the fault, I pray you inferiours now you are quiet, conſider how undecent a thing it is, and how ill beſeeming your places: that you may blame it in your ſelves, and condemne it for the future, and ſeeke to get it pardoned. And now learne to doe better, give ſuch an anſwer as theſe young youthes ſhould have done but did not, that is, confeſſe your offences, humble your ſelves, reſolve upon, and unfaignedly promiſe amendment, and pacifie the anger at once of God, your Governours, and your owne conſciences.

And ſee in them a ſecond fault in this one anſwer, a bearing out of themſelves in their ſinnes without feare, ſhame or remorſe, and that upon ſo fond a pretext as this, that they had received a wrong firſt. To continue heardned in a ſinne, ſuch a ſinne, not to be able to ſee the hatefulneſſe of it, not to feele the weightineſſe of it, not to feare the juſt judgements of God and due puniſhments of men, but in ſteede of ſorrow to ſhew ſtiffeneſſe, as much as to ſay, if it were to doe againe I would doe it, and I am not ſorry that I have done it, this

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is a great badneſſe, and to beare ones ſelfe thus in ſinne upon meere falſe conceits, that have no probability of truth in them, argues a moſt blinde minde and a ſtupid conſcience, and makes the ſinne much more offenſive to God, as ſhewing that the mind is not carried to ſinne on a ſuddaine temptation, but gives it ſelfe to ſinne out of the place it hath given to the beleefe of falſe principles, as theſe had concluded with themſelves, that it was reaſon to kill him that abuſed their ſiſter, and therefore deliberately had reſolved to doe it. Let us take heede to our ſelves, that we be not thus hardened by the deceitfulnes of ſinning.

Their puniſhment. They loſt part of the birth-right.

Now the puniſhment of this ſinne is this, that they were minded of it by *Iacob*, and had not that part of the birth-right ſetled upon them though the next in age that *Reuben* had forfeited, but were ſcattered and divided in *Iſrael*, and made to be two of the ſmalleſt and meaneſt tribes, not fit either to command and rule, or elſe to have the double portion, becauſe of their ſmall number. God did afterward turne this to *Levi* to a bleſſing, but in it ſelfe it was a puniſhment. God cauſeth that for murder and ſuch inſolencies toward the Father, the whole poſterity after them doth fare the worſe in earthly things for their fault, and juſt it is that he ſhould doe ſo, for hee lookes upon Parent and childeren, as upon roote and branch, making but one common bodie where each is a part, and therefore in ſmiting the roote doth bring miſery upon the branches too, and contrarily. O let us take up this argument to fortifie our reſolutions againſt ſinne, ſhunne earneſtly the doing of thoſe evils which may provoke God to ſcatter and diſperſe thine ofspring after thee.

Levies death.

And ſo much of *Simeon* and *Levi*, onely we have mention of *Levies* death too, how long he lived and then he died, *Exod.6.15.* that he lived 137.yeares.

Iudah.

Now of *Iudah* in ſeverall, conſider his faults and vertues, benefits and croſſes.

His faults. 1. He left his Fathers houſe.

His faults were theſe beſides what was common in the matter of of *Ioſeph* and the reſt. Firſt, that he ſeperated himſelfe from his Fathers houſe, and went and lived with a certaine *Cananite* called an *Adullamite*, becauſe he lived neere a place called *Adullam*, and out of I know not what occaſion, there grew a great and inward friend with him. This was *to get out of Gods bleſſing into the warme ſunne*, to leave the family of *Iacob*, and table with *Hiram*, this was to excommunicate himſelfe out of the Church what in him lay, and to bid adue to God and all his ſpirituall bleſſings.

It muſt be noted as a great fault, for any worldly reſpect whatſoever, voluntarily to transplant a mans ſelfe out of the viſible Church into a profane and unhallowed place where the Church is not. There where you have Gods Word, Gods Sacraments, Gods Name and Gods people, and finde your ſelves ſpiritually edified, there abide though it be with ſome inconveniences to your eſtate, and be willing rather to ſuffer outward dammage then inward, ſhew more love

of goodneſſe then *Iudah* did when he was a prophane young man. After you ſee he returned home to his Fathers houſe, it had beene better not to have departed thence at all.

2. He was led by his eye in marriage.

A ſecond fault, being there he is led by his eye to marry a *Cananitiſh* woman. It is likely without conſent or privity of his old Father, it is ſcarce like he would goe to him to aske counſell, whoſe family he had forſaken.

Beware young men of erring with *Iudah*, and marrying your ſelves to prophane and idolatrous perſons of your owne heads for ſiniſter reſpects, leaſt the Lord puniſh you as he did *Iudah*. The youth of *Iudah* doth a little excuſe, for he was very young when he had his firſt childe, as appeares, becauſe his childe by *Tamar viz. Pharez*, had two ſonnes at the time of their going downe to *Ægypt*, when *Ioſeph* was but 39. yeares, for he was 30. before the yeares of famine came when he ſtood before *Pharaoh*, and there had beene 7. yeares of plenty paſt after his preferment and two of famine. Now *Iudah* was *Iacobs* fourth ſonne, borne about the fourth or fifth yeare of his being in *Padan*, and *Ioſeph* the laſt borne there about the 14. yeare, ſo there was ſome 10. yeares ſpace betwixt that, therefore *Ioſeph* being 39. he could be at moſt but 49. *Tamar* by whom he had *Pharez*, was married to two of his ſonnes and ſtaied till the third was marrigeable, that could not be leſſe then ſome 18. or 19 yeares, and *Pharez* could not be thought to have two ſonnes, but that he muſt be ſome 18. or 19. yeares, which make ſome 32. at leaſt, therefore *Iudah* when he married muſt be no more then ſome 18. or 19. yeares. His youth therefore I ſay extenuates his fault, but let none of your ages be blemiſhed with ſuch a fault, as was too blameworthy even in the greeneneſſe of his youth.

3. He committed inceſt with his daughter in law.

Thirdly he ſinned in committing as he thought whoredome with a profeſſed harlot, but it was indeede inceſt with his daughter in law, who of purpoſe lay to intice him in the habit of a harlot, by the way where ſhee knew he muſt goe; This is a filthineſſe, that a man ſhould ſuffer himſelfe to be ſo farre inſlaved to luſt after a disguiſed harlot by the way, as to ſolicit her, and hire her, and abuſe her. He was at that time a widdower, and the time of mourning for his wife was paſt, and now he made no great conſcience of ſingle whoredome, but *God will judge whoremongers, and whoremongers ſhall not inherit Gods kingdome.*

Heb 13 4.
1 Cor. 6, 9.

If there be any amongſt you as bad as *Iudah*, that makes little conſcience of avoiding whoredome if he may doe it cloſely and without knowledge, and hath abuſed his wealth to hire an object for his unlawfull luſt to worke upon, he muſt ſee his fault in *Iudah* and repent of it.

And you muſt all be exhorted to arme your ſelves with a reſolution of flying fornication, and of watching over your ſelves, and ſo carefully reſiſting the firſt motions to evill, that you may not be ſo eaſily drawne away and enticed. And ſuch as God hath made of a

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better temper, then that ſuch an object would ſo ſoone intangle them, and hath not intangled them, muſt acknowledge Gods favour in preventing them from ſuch evills, and take heed to themſelves that they allow not others as bad, revenge, quarrelling, drunkenneſſe, deceit or the like.

Another fault of *Iudah* was, that he diſſembled with his daughter in Law, making her beleeve ſhee ſhould have his ſonne *Shelah*, if ſhee would ſtay a little till hee was growne up, but never meant to performe it, nor did not goe about to accompliſh the marriage when the young man was growne up, which cauſed her to thinke of a ſharpe and lewd revenge, even to draw him to doe that unlawfully which his ſonne ſhould have done lawfully, raiſe up ſeed to his brother, a cuſtome which was then in uſe amongſt them I know not on what ground, but it ſeemes to be from God, becauſe he did eſtabliſh it by *Moſes* Law after. 4. He diſſembled with his daughter in Law.

You muſt learne to take heede of counterfeiting and deceiving, making promiſes alone for ſhifts and delaies which you minde never to performe, but alone to ſerve a preſent turne eſpecially in matters of ſome weight. This is flat lying for to ſpeake otherwiſe then my meaning is, to goe againſt the minde and to utter falſehood of ſet purpoſe, as much as any other made lie can be thought to be, yet nothing more common then this, men for an advantage will promiſe and ſay any thing which they never meane or thinke to make good, how can hee ſay hee is a true *Iſraelite* in whom there is ſo much guile? How can hee ſay that hee ſpeakes the truth that is in his heart? yee falſe promiſing double tongued men, ſee how you be diſhoneſt and unjuſt, and falſe men, and learne to bewaile and amend this wickedneſſe. Now promiſe nothing but what you fully intend, and know that upon good reaſon you may intend to performe, and when the promiſe is made, give it ſeaſonable accompliſhment. Wee muſt reade Stories and Scriptures to ſee and amend, not to excuſe the like faults in our ſelves.

But *Iudah* ſhew'd a fault or two more in dealing with *Tamar*, when her big belly ſhewed what ſhee had done, hee forgat his owne naughtineſſe and would have had her burnt. What authority he had in that place I know not, whether he had made himſelfe a member of that towne of *Adullam*, and had gotten to be a Ruler, but ſhee was accordingly brought forth to be burnt, and then ſeeing the ſignes hee could not deny them, and then blames himſelfe, and the ſentence of burning grew cold, becauſe both or neither it ſeemes were to be burnt. But before hee knew his owne guiltineſſe, hee was glad to have an occaſion of being rid of her, that his ſone *Shelah* might ſcape her. 5. He forgat his owne naughtineſſe, & would have had *Tamar* burnt.

Loe what raſh cenſurers wee are like to be of other mens faults, and willing to have them puniſhed, in the meane time forgetting our owne as great offences; Let us learne to be more moderate, and to have the wiſedome to looke upon our owne offences before they

be brought to our mindes by ſuch tokens as made *Iudah* confeſſe his fault.

6. Repented not of his whoredome, but ſought to redeeme his pledge.

Againe, when *Iudah* had committed whoredome, he goes his way never repenting, but all his care is to redeeme his pledge by ſending the kid, which either was of leſſe worth or at leaſt not ſo apt to bewray him, and when the woman could not be found, and that his friend returned aſhamed to make ſo infamous an inquiry, hee ſaid, *let her take it leaſt wee be laughed at*, ſo the ſinne did not much moove him if he might eſcape the reproach.

It is thus with moſt men, ſuch a ſleepie conſcience they have within them, that if they beare out the fault with ſecrecy, they be not grieved for it, onely reproach by having the buſineſſe knowne would make them ſtartle and be troubled; O if any be ſo affected, he ſhewes that no feare of God is before his eyes.

Let us labour at leaſt to have ſo much truth of goodneſſe left in us, that if we ſhould fall into any groſſe ſinne though never ſo ſecretly and without knowledge of it to any, yet we might be affected with ſorrow in regard of the offence done to God, and ſo fall downe before him and lament it, and confeſſe it, and repent of it before him, and renew our purpoſes of amendment and ſue for pardon and helpe, which till wee have done wee are not recovered out of the ſnare of the Divell, but ſhall be carried into the ſame ſinne againe and againe, ſo often as he can preſent us with occaſions. He that can let ſinne goe lightly away if no naturall evill follow from it, is either deſtitute of all graces or hath his graces much abated and infeebled by the prevailing of corruption.

His vertues. 1. He returned at laſt to his Fathers houſe.

Hitherto of *Iudahs* faults, now his particular good deeds.

Firſt, he returned at laſt to his Fathers houſe, and dwelt there with his Brethren as a member of his Fathers family againe, when hee made his returne I know not, but that hee did it is moſt certaine.

If any have departed out of the Church and ſociety of good men, let him learne of *Iudah* to turne backe againe the better way, and to come home to the place where God dwelleth. *David* was grieved, that hee was forcibly driven out of Gods Inheritance, and wiſhed nothing more then that he might have liberty to dwell in Gods Tabernacles. Let us if we have baniſhed our ſelves from ſuch habitations be carefull to returne with ſpeed from our voluntary wandring.

2. He was ſomewhat humbled for his ſinne.

Secondly, *Iudah* ſhewes himſelfe ſomewhat humbled for his ſinne with *Tamar*, for ſeeing the tokens he had left with her, and knowing his fault, hee confeſſeth his fault and ſaith, *ſhee is more righteous then I*. For *Shelah* was growne up and was not given unto her.

So muſt wee doe, if wee have ſinned and beene an occaſion of others ſinnes, let us juſtifie them above our ſelves and condemne our ſelves more then them, and not bee poſſeſſed ſo with the

the partiality of ſelfe-love, as ſtill to ſtand in our owne light, denying the fault or laying the blame upon another. True repentance will be ready to blame it ſelfe, but an impenitent heart is witty to caſt the blame ſtill from it ſelfe upon another.

Againe, it is ſaid, *hee knew* Tamar *no more afterwards*, and wee reade not of any other wife or childe he had afterwards, ſo that he forbare her becauſe ſhee was his daughter in Law, and forbare to take another wife voluntarily, it is like, in humiliation for this unbridled fact he had committed.

If any have ſinned in unlawfull deeds of this kinde, his care muſt be with *Iudah* to offend ſo no more, and to be ſo humbled with his former offence, that the conſideration of it may make him temper himſelfe for the future.

Further, *Iudah* carried himſelfe well towards his Father, for hee was earneſt to get him ſend *Benjamin* with them to the Governour in *Egypt*, and at laſt prevailed by interpoſing his faithfull promiſe to bring him backe againe, as you reade in the Story.

2. He carried himſelfe well to his Father.

Gen. 43.

It is a good thing in an Inferiour to turne away his Superiour from ſtiffeneſſe in an indiſcreet purpoſe, and he hath performed a worthy office, that hath ſo farre prevailed with his ſuperiour for the good of himſelfe and of others, wherefore doe this good deed with humbleneſſe and diſcretion, as occaſion ſerveth.

The laſt good deed of *Iudah* and moſt commendable, was his faithfull keeping of his promiſe with *Iacob*, in offering himſelfe to be a bondſlave in *Benjamins* roome, whoſe abſence he knew would even kill his old Father, ſo that hee was content to take the puniſhment of anothers fault upon himſelfe, rather then falſify his word of preſenting the Lad againe unto his Father. How was love and faithfullneſſe joyned both in one act?

4. He faithfully kept promiſe with his Father.

We muſt learne to practiſe even ſo, to love a Parent ſo, as if it be poſſible to prevent his griefe with our owne ſo great a miſery as perpetuall bondage during life.

How much are they to blame that occaſion their Parents miſery by their wilfull ſinnes, and can well enough be content to ſee their Parents goe mourning to the grave, even for their incorrigible naughtineſſe. Sure the affection of good children is farre otherwiſe.

And now children, have a loving pittie to your Parents, and frame your ſelves rather to ſuffer any miſery then the ſight of your Parents pining away in griefe, eſpecially then the procuring of it by your owne miſdemeanours.

Againe, he ſhewed here great fidelity for having given his Word to his Father, that he would bring *Benjamin* againe to him, he preferres the performing of his promiſe before his owne liberty, and would rather keepe his promiſe with his Father then live at home with him in freedome.

Let us learne to ſhew the like care in keeping our promiſes, even to

doe what wee have ſaid chiefely in matters of weight, though wee cannot doe it without great inconveniences to our ſelves, let us keepe promiſe though it be to our hurt.

5. He did couragiouſly beare an evill accident.

Againe, *Iudah* makes a moſt pithy and rhetoricall ſpeech to *Ioſeph*, for affection will make a reaſonable wit to doe the office of a good Orator. This was a commendable thing in *Iudah*, to beare ſo ſudden and terrible an accident with ſo much ſtrength of minde, that he could apply himſelfe to take that courſe which was fit and behoofefull, notwithſtanding his griefes.

Let us labour to be of ſo well compact a ſpirit, that extremity of ſudden blowes may not diſable us from carrying our ſelves diſcreetely even in ſuch unexpected accidents. This is a giſt that we muſt beg at Gods hands, and the beſt way to get it, is as *Iudah* did, to ſee God in it, and be humbled before him for our ſins that procured it. And ſo much for *Iudahs* particular good deeds.

His croſſes.

1 He had two very wicked ſonnes.

Now his croſſes were, firſt that he had two ſonnes ſo wicked, that God himſelfe could not brooke them, but even ſlew them for their extreame wickedneſſe.

It is a croſſe that hath befallen many a Father to have very lewd children; Labour what you can to prevent it by being good your ſelves, and carry not your ſelves ſo wickedly as to pull this croſſe upon your ſelves, as *Iudah* did in running to *Hiram* and marrying a *Canaanitiſh* woman; for what could he looke for but that the ſonnes of ſuch a woman and brought up in ſuch a place ſhould proove wicked? And if it doe befall any of you or have befalne you, be indeed humbled by it, but not put quite out of heart. Let it helpe to make your ſelves better if your children be wicked.

His daughter in Law drew him to inceſt when he intended fornication onely.

Another croſſe was, that his daughter in Lawes diſcontent drew her to proſtitute her ſelfe to him in the diſguize of an Harlot and ſo drew him to inceſt, when he thought but to have committed fornication.

* It is a miſery to be drawne into a more grievous ſinne then one intended to commit; Let us reſolve to commit none at all, that ſuch an addition of faultineſſe may not be put upon our ſinnes beyond our owne knowledge, and if it have befalne us, let us learne to be humbled very much. It is juſt with God to give a man over to a worſe ſinne then he thought of, that is bold to take liberty to commit ſome ſin which he ought not to have done.

3. His ſinne brake forth to his ſhame.

Laſtly, God did cauſe the ſinne of *Iudah* to breake forth to his ſhame, as you know, though hee feared the ſhame more then the ſinne.

And this is ſurely a great puniſhment to make ones evills knowne which he hoped ſhould have beene kept ſtill in ſecrecy. And a juſt thing it is with God to diſhonour a man before men, when hee will diſhonour God by ſinning boldly in ſecret.

And if God have buried any mans faults in darkeneſſe, let him bury them by repentance, elſe they ſhall breake out more reproachfully

fully at laſt day to his utter confuſion. But if God have caſt the dirt of any mans ſin upon his face, and layd his groſſe crimes open to all the world, he muſt make this uſe of it, to be more humbled before God, and improve the griefe that ſhame and reproach will ſtirre in him, to the more hearty bewailing of the ſin that deſerved it, otherwiſe to be greatly grieved, for the ſhame is nothing elſe but a carnall and unſanctified ſorrow.

His benefits.

And ſo much for *Iudahs* croſſes. Now his particular benefits are theſe.

1. He had very good naturall parts.

Firſt, he was a man of very good naturall parts, and it ſeemeth excelled his bretheren all but *Ioſeph* in theſe naturall abilities as is probable, becauſe *Iacob* truſted *Benjamin* with him, whom he would not truſt with *Reuben*, and ſent him before to *Ioſeph*, and it is moſt cleare by his excellently diſcreete and wiſe Oration, that he made to *Ioſeph* on the ſuddaine when they were brought backe againe with the cup.

To have wit, good ſpeech, good audacity, and other like naturall parts, is a great favour of God. Thoſe that have them not are to ſeeke for ſo much the more grace, that the preſence of the more excellent may ſupply the want of the meaner. A leſſe wit with more grace doth availe more to happineſſe here in the world then a farre greater wit without grace.

Againe, thoſe that have theſe good abilities, muſt take heede of marrying themſelves and defiling them by being proud of them and abuſing them, but muſt walke humbly, as knowing that they be but common benefits, ſuch as the wickeddeſt enjoy, and things lent by God for which they muſt anſwer. Therefore they ſhould employ them vertuouſly and for good purpoſes, that ſo they may have the true credit and comfort of them. Ah if theſe be ſanctified, how great a luſtre doe they receive from grace, elſe the Divell hath more of them then any man alive, and yet remaineth a hatefull and a curſed creature.

2. Hee had a part of the birth-right ſetled upon him.

Further, *Iudah* had a part of the birth-right ſetled upon him, with a rich countrey and the Principallity of *Iſrael*, that out of his loynes ſhould come the Kings of *Iſrael*, and the *Meſſiah* himſelfe the King of Kings ſhould be borne. For though he committed divers great faults, yet none ſo over-groſſe and palpable as were thoſe of *Reuben*, *Simeon* or *Levi* his elder bretheren. Indeede his fault fell out to be inceſt, but it was unwittingly, for in his purpoſe it was ſingle whoredome not inceſt. God then ſaw it fit to ſettle a part of the birth-right upon him notwithſtanding his ſinnes.

It is a great kindneſſe of God to paſſe by ones unworthineſſe, to give him ſuperiority in bleſſings, though his ſinnes may ſeeme to deſerve the loſſe of them. And though none of us can have that priviledge of being progenitors to the *Meſſiah*, yet God doth often grant riches and a flouriſhing eſtate and dignity above others, even to thoſe that well-neere equalled others in wickedneſſe. This benefit muſt be obſerved with humble thankfulneſſe.

THE TWENTY FOVRTH EXAMPLE.

OF Shechem, Hamor, Hiram, Er, Onan, Tamar, the *Midianites*.

NOne other of *Iacobs* ſonnes (*Ioſeph* alone excepted) have any great matter rehearſed of them in Scripture. The order of our ſtory requireth therefore, that we ſhould proceed to tell you what we read of him, but becauſe his life is related at large in reſpect of the great things wrought by him, I will therfore handle other of *Iacobs* contemporaries and of his too, before I come to ſpeake of him, and I will begin with thoſe with whom *Iacob* had moſt to doe.

Potipher and his wife.

First, we have *Shechem* comming in an evill time to diſquiet the peace of *Iacob* now returned and ſetled in the land of *Canaan*, and in him you muſt note, Firſt, what was good, Secondly, what was naught. Thirdly, his proſperity. Fourthly, his adverſity.

Shechem.

His

His faults. 1. Hee looked luſtfully on *Dinah*. Gen. 34.

His bad deedes come firſt to be noted, and that was firſt, he gave his eye liberty to wander with a luſtfull wandring. It is ſaid, *hee ſaw Dinah and tooke her*, the Divell and ſinne prevailed againſt him by the diſordered uſe of his ſence. He gave himſelfe leave to gaze over-earneſtly upon her beauty and other good parts, wherewith the eye is uſually taken and the heart inflamed.

Let us learne to repreſſe an evill and a wanton looke, and to keepe the Divell from poſſeſſing himſelfe of this window as it were of the ſoule, to be maſter of this conveighance, by which ſo much comes in and goes out of the ſoule. The eye muſt be looked to with diligence, by him that would not be ſurprized with luſt, hee muſt turne away his eye from beholding this vanity, the beauty of a woman: he muſt as *Iob* make a covenant with his eye, that it let not in luſt and wanton deſires, he that mortifieth not as other of his ſenſes ſo this, ſhall never be thoroughly maſter of himſelfe, nor get any notable victory againſt his corruptions. You are not ignorant of our Saviours command, *to pull out the right eye if it offend.* This is one way of pulling out an eye, to bridle it from looking upon ſuch objects as may ſtirre up luſt and other evill deſires in the heart, and that the eye may be thus bridled, the heart muſt be over-awed with the feare of God, and ſo ſetled in a firme, ſtedfaſt and full reſolution of not ſinning in any kinde or degree, and in an earneſt indeavour to loath and deteſt ſinne, not alone to leave it. Hatred hath ſuch a power over the whole man, that it will not ſuffer the eye without ſome inward riſing to fixe it ſelfe upon the thing hated, or any thing that hath a fitneſſe that way. Let all good Chriſtians get the heart ſo armed, and the eye will be ſufficiently defended. Here now is his firſt fault, he looked upon a woman to luſt after her, and did not checke the deſire, nor refraine the wandring eye. Take heede of the beginning of his offence, if you would not come to the end of it.

Job. 31. 1.

Mat. 5 29.

2. He enticed or forced her to naughtines, or both.

The next fault is, he either forced or enticed, or as it is likely, partly by perſwaſion and partly by ſome kind of violence brought her into a fit place for his purpoſe, and ſo his luſt made more head-ſtrong by fitneſſe of the opportunity, committed the act of fornication and folly with her, and as it was after ſaid, *wrought folly in Iſrael.* His ſinne was the ſinne of fornication, and it is like enough we may call it a rape, he forced a maiden. I am rather induced to thinke it was done moſt by force, becauſe that the maiden made the thing knowne to her Father, who (had it beene done by her free conſent) ſhould not (it is likely) have come to the knowledge of it by her meanes, nor could by any other, ſo then he forced a maiden. It may well be that by faire and curteous carriage he wan her into a houſe, and then by ſtrength mixed with perſwaſion, wanne her to his will. And in him you ſee the right progreſſe of this ſinne, when the deſire hath over-wonne the will and gained conſent, then doth the heart ſeeke the opportunity of time, place and like circumſtances, and by the fitneſſe of theſe Satan is ſo tempted to tempt, and the coales of luſt are

ſo

so blowed, that it flameth forth and carries a man or woman or both to act wickednesse.

If therefore any man would escape the foule acts of this sinne, he must oppose himselfe to the first desires, and crosse them by following the Apostles command, *flie fornication.* This sinne must be run away from, the onely sure and most safe way of escaping it is to run from it. If *Shechem* finding these desires boyling within his heart by meanes of the fire that lighted in at his eye, would have opposed wise and vertuous thoughts, and so gotten himselfe out of the company and sight of the Maiden, his desires had not drawne him to that which brought him to destruction, but he presently fell to plot and contrive how he might get the Maide into some house and lonely place, and ceased not till he had so farre gratified his inordinate passion, and then loe he was not at his owne command to forbeare the lewd action. 1 Cor. 6. 18.

You have heard *Shechems* fault, next see what is commendable in him. Though hee had done the Maiden this wrong to devirginate her, yet he continues to affect her, whereby it is probable that hee found her so chaste as that shee did not willingly consent unto the fore-mentioned evill act. But howsoever hee continues to affect her and desires to repaire the wrong hee had done so much as it might be repaired by making her his wife. This is a matter worthy some good commendation, that his heart is not estranged from her now when he had given his evill desires some satisfaction, but he proceeds to seeke her in the way of Matrimony. The Law appointed too, that if any had inticed a Maiden, hee should marry her and not be divorced from her during her life, unlesse her Father would not grant consent and then hee should pay a fine in money. 2. What was good in him, 1. He continued to affect her when hee had defloured her. Deut. 22. 28, 29.

Another thing praise-worthy in him is, he takes the right way to get her to wife by acquainting his owne Father with his owne affections, and imploying him to her Father to mediate and make up the match. All you young men and women, learne the right, due, and honest course of proceeding in Matrimony, if you like any person and would faine bestow your selves upon them. Acquaint your owne Parents first, and let their consent be obtained, that they may also be your suitors, and so you may proceed with free consent on all hands. This way of proceeding gives honour to Parents, brings comfort to children and yeelds obedience to God and followes the rules of right reason. So did *Sampson* too in his love, Heathen men you see here, and in *Sampson Israelites* that were wise, and would goe on fairely, tooke this course. Let them that have beene more prepostorous blame themselves, repent, and learne to follow good examples, all you that are yet to marry. 2 He acquaints his Father with his love to her and intreates him to speake to her Father for him.

Furthermore, it was well done of the young man and his Father too, that they stood not over-much upon matter of portion, but bid him aske dowry enough. I know that a wise care must be had this way, 3. He stood not over-much upon matter of portion,

that the married couple may not want convenient meanes of maintenance: for to marry without regard of thinking how to live when they be married, is so great a folly as doth shew him to be quite bereft of all good understanding that doth it, but yet money must not be the maine matter, as if one went to chaffer and buy and sell when they goe to make marriages.

4. He would have all things agreed upon before marriage.

Another thing was commendable in this young man and his Father, they would have all matters agreed upon concerning dowry and other like conditions, and themselves having agreed upon conditions are carefull to performe them, indeed they were necessitated, for they could not have the Maiden upon other termes. So it is good for Parents and all, to make some plaine and setled agreement of all worldly matters, that there may not fall out any interruption afterwards, to the tormenting of the young peoples mindes with actuall breaking or feare of breaking.

5. He was constant in his love to the end

Againe, this young man was constant in his love to the end, and was fully setled and bent to marry the Maiden here. No man should enter into termes of marriage in sport or jest, but should proceed seriously and setled in that businesse, especially they who have once made a serious promise of marriage either to other with mutuall knowledge and consent of Parents. I suppose that promises being not limited with any unperformed condition, they are bound in conscience to proceed unlesse a great and very just let fall out, and I can scarce be made to thinke that they may breake off in such case with mutuall consent. My reason is, God calleth the betrothed Maide his wife that hath betrothed her, and to mee it seemes, that betrothing is nothing but a serious promise of future marriage, and that nothing is essentiall to it but the fitnesse of persons for age, and the freenesse of undeceived consent in respect of the persons, and consent of Parents mutually, who else may make voide a promise made to man, seeing they make voide a vowe made to God. If any of you therefore be guilty of inconstancy in such case, and of flying from such promises, at least let him be humbled, and consider well with your selves what you doe before you betake your selves to others.

What betrothing is?

3. His benefits. He was his Fathers heire who was a great man.

Hitherto the young mans vertues, now his benefits.

He was his Fathers sonne and heire, and his Father was the Prince of that City, he was a rich man and honourable in the place where hee lived, even the principall person of the house. This is a benefit indeed, if he that hath it use it orderly, so as to walke worthy of that place and eminency, and to get and exercise so much more vertue; but if it make him proud, bold to doe evill, as here it may seeme it did and very often doth, then it were better be the meanest of the family, and of the towne. You that be heires to wealthy Parents and likely by them to be wealthily left, O stand not upon these termes so as to lift up your hearts to swell, but carry humble hearts, and labour to add grace and vertues to your places, else they shall

ſhall proove but as an high gibbet to bring you to more diſgrace in this world and torment in the next.

The miſery of this *Shechem* was, hee prooved an occaſion of the bane and overthrow of his Father and his whole Family, and of the whole City, and that by falling into the hands of bloody and deceitfull men. O pray to God to keepe you from having occaſions with ſuch perſons, and being faulty of ſuch crimes. Beware of groſſe ſinnes and wrongs, for you know not what ſharpe vengeance may lie in waite for you afterwards. Sinne is not all paide for in an inſtant, God doth ſometimes call ſinners to a ſevere reckoning even in this life beſides that which is to come.

His croſſes.
1 He prooved an occaſion of the overthrow of his Father and his whole family and the Citie.

So much for *Shechem* the ſonne.

Now for *Hamor* the Father, I have one fault to note, he is ready to imbrace a religious adjunct, not for religion ſake but for ſome by end, even that he may get ſuch a wife for his ſonne as he deſireth. He imbraceth the religion for the womans ſake, not the woman for the religions ſake, Father and Sonne concurre in this fault.

Hamor.
His faults.
1. He was willing to be circumcized for a by end.

A common fault it is, religion is made of the by, it ſerveth ſome other Miſtreſſe. It is a ſtalking horſe for policy on both ſides. Wickedly doe *Iacobs* ſonnes ſeeme to ſtand on religion for their ſecret ends, and it was not well done of them to take a religion up for meere private ends: but ſuch is the cuſtome of the men of this world, they can embrace any ordinance for their profit and any religion. O looke that you bee intire in imbracing Gods Ordinance and Gods Truth, take heed that ſiniſter ends doe not marre and deſtroy your ſeeming religiouſneſſe, and make that you ſhall ſeeme to God not the better men but the worſe Hypocrites.

Againe, ſomething was ill done of him, we ſee no ſharpe correction nor reproofe of his ſonne for his wrong done to *Dinah*, and that provokes the maides friends.

2. He did not reproove nor correct his ſon for the wrong done to *Dinah*.

O how indulgent are Parents to their childrens crimes, ſcarce with a word will they checke them, at moſt but with a word for that which deſerveth many blowes, yea the ſtroake of death. This indulgence of theirs often makes children bold to ſinne, as in *Adoniah* and *Abſalom* is ſeene, and ſo doth make them at length correctors of their Parents, that ſhould have corrected them. Let Parents take heed to themſelves, that they ſhew not themſelves to love God leſſe then their children, by loving their children ſo much as to put out or ſmother the hatred of ſinne; and let Parents at laſt learne to make naturall affection give place to juſtice.

His vertues.
1. He is willing to ſatisfie his ſonne in point of marriage ſo farre as was fit.

You have his faults, his vertues are, 1. To his Sonne, he is willing to ſatisfie him in point of marriage ſo farre as was fit, and ſo ſhould all wiſe Parents be. If the affections of their children carry them not to matches too inconvenient, they ſhould gratifie them for feare of thoſe miſchiefes which often come by croſſing them, and that becauſe nothing is more likely to procure the welfare

fare of children, then when they be matched to whom they love; Unleſſe their folly be ſuch as to make too too fooliſh choiſes, let Parents learne to ſhew themſelves milde and gentle here if in any other thing.

2. He deales well with his Subiects, perſwading them to be circumciſed.

Further, he deales well with the *Shechemites* his Subjects, whom he ſeeketh not to force but to perſwade to accept circumciſion. In things of this nature a good Prince muſt not compell but allure Subjects, and let them ſee reaſon rather then feele violence: but his reaſon is taken from the profit of the people. That is the wiſeſt argument which will moſt prevaile with him to whom it is uſed, and ſo it ſped accordingly.

3. Hee dealt well with *Iacob*, plainely ſeeking his daughter and yeelding to equall conditions,

Further, he dealt well with *Iacob* too, for in all plaineneſſe he ſeekes his daughter for his ſonne, and is willing to yeeld to any equall conditions. Plaine dealing is commendable in an Heathen, how much ſhould it be commended to us Chriſtians?

3 His proſperity.

1 His ſonne was indifferently good.

Now ſee his proſperity. He had a ſonne indifferent good, that at leaſt ſought his conſent and ſhewed himſelfe orderly, though at the firſt he had beene rude. It is a comfort to have a ſonne not altogether rude and miſgoverned, that if he over-ſhoote himſelfe in ſome things, yet will keepe his order and reforme himſelfe. Be you ſuch children, O ye ſonnes and daughters, and be thankefull ye Parents that have ſuch children.

2. His Subiects were good.

He had alſo good Subjects that would be perſwaded by him, and ſuch Subjects let us learne to be, ſo that we uſe prudence as well as ſubjection.

4. His croſſe. Himſelfe and all his Family and City were murthered.

But his croſſe was great, he was over-reacht by crafty heads, and himſelfe and all his Family and City butchered by bloudy hands. O how could you brooke ſuch a croſſe? and why will not you ſtand prepared to looſe life, goods, children, friends and all? ſeeing you perceive in the *Shechemites* how ſoone all theſe may be loſt, even then when you thinke your ſelves ſecure; and why doe you not thanke God for preſerving you from ſuch both craft and outrage hitherto?

Hiram.

Hee was a good moſt ll friend.

His friendſhip was 1. Laſting.

Now I proceed to ſpeake of ſome others. The *Adullamite Hiram* is a better friend then a man, indeed a good friend but a bad man. His friendſhip appeares to be morally good in its kinde, becauſe firſt it was laſting, ſecondly, it was ſerviceable, thirdly, it was ſecret. Laſting, for it continued to *Iudah* ſo long, till his third ſonne was marrigeable and began before his marriage. You cannot conceive it under ſome twenty yeeres ſtanding, though you ſhould thinke that *Iudah* married about ſixteene or ſeventeene yeares of age. Friendſhip is like wine, the elder the better, the longer it laſteth, the more it is to be praiſed. Learne to be durable friends, let not a yeare or two ſee you changed and eſtranged, but be like Chriſt in that reſpect, whom you love love to the end, unleſſe they doe even too too unfriendlily caſt you off, and breake the lawes of friendſhip. And thoſe that have beene fickle friends, let them be aſhamed, for it is

too

too too evident, that they were falſe, ſeeking themſelves alone and not their friends.

Againe, his friendſhip was ſerviceable, ſtooping to ſomewhat a baſe office to helpe *Iudah* out with his whoredome as ſecretly and undiſcernedly as might be. Indeed a true friend muſt be ſerviceable to his friend not alone with his coſt and labour, but ſometimes alſo with a little blemiſh, not by helping him to ſinne, nor lying, or ſo forth, but by doing what may honeſtly and lawfully be done; for the ſecret carrying of his faults and ſaving him from blame, even carnall friends are forward enough this way; take heed that you denie not good offices to your inward acquaintance, and take no leſſe heed that you gratifie them not with bad. 2. Serviceable.

For here you ſee the ſecrecy of this *Adullamite*, no body knew by him of that fault which he himſelfe knew onely by *Iudah*. Nothing becomes a friend better then ſecrecy of his friends faults, and he that hath once played the blab in this kinde, hath no wrong if hee be never truſted after. Nay verily, this may ſeeme a moſt juſt cauſe of dividing friendſhip, therefore ſo farre as may be without ſinne againſt God and againſt the Countrey and Superiours, every friend muſt affect this truſtineſſe. Surely had not *Iudah* found him faithfull in this kinde, hee would never have ingaged himſelfe ſo farre? 3. Secret.

So was *Hiram* a good friend, but yet he was not a good man, for we finde not that he did rebuke *Iudah* for his fault at all, which he muſt have done if he had beene as good a man as a friend. And doe you learne to add that to other good fruits of friendſhip, even to reprehend them for their faults, though you doe not divulge them, that ſo friendſhip may not be a mutuall infecting of one another but a mutuall healing. Yet he was a bad man.

So much for the *Adullamite Iudahs* friend, now for *Er* and *Onan Iudahs* ſonnes. *Er* and *Onan*, the firſt was ſo wicked that God cut him off.

The firſt of them was ſo wicked a man, that God in his juſtice would not let him live to ſtaine that good family; O let him be a a warning to all you children that you proceed not to ſuch a height of wickedneſſe in your bloſſoming bud, as to force God to deſtroy you before the midſt of your daies. How ſure is his puniſhment in Hell whom God in his juſt wrath would not ſuffer to live on earth?

And O yee Parents be thankfull if God have not croſſed you with ſuch wicked children, ſo notoriouſly, ſo unſufferably naught, or if hee have, learne to prepare for ſome untimely end of theirs, for often the Lord doth ſo at once correct the Parent and deſtroy the childe.

And take heed that you take not that courſe to bring the ſame evill on your children, even to have God give them over to naughtineſſe and deſtroy them for it. How is that you will ſay. Marry not ſinfull wives, Idolatreſſes and the like, be not inward with bad men, live not in bad places. What could *Iudah* looke that *Er* ſhould ſee other

in the Family of *Hiram* and in that place and from that Mother and Grandfather but that which ſhould make him very wicked? Had he lived in *Iacobs* family, and taken a better wife he might perhaps have had a better ſonne; let us not make our ſelves guilty of our childrens naughtineſſe by chooſing bad yoake-fellowes, bad friends, bad places of habitation.

Onan was alſo wicked and cut off by God in his youth.

Now as for *Onan* he was alſo a wicked man and cut off by Gods hand in his youth.

So much of *Iudahs* two ſonnes.

Tamar a very bad woman.

Now of his daughter in Law *Tamar*, who was a very bad and lewd woman it may ſeeme, elſe ſhee would never have invented ſuch a revenge upon *Iudah*, as to way-lay him in the habit of an Harlot where ſhee knew he muſt goe, and that of purpoſe to try if ſhee could intice him to commit folly with her, and you may be ſure that ſhee did uſe all the art ſhee could to draw him to this ſinne, ſeeing ſhee placed her ſelfe there for that purpoſe. Indeed ſhee handled him ſubtilly, that ſhee might be able to convince him, if hee ſhould (as elſe no doubt he would) have denied it. For he would never have beene made to beleeve that this woman was *Tamar*. Inſtead of hire ſhee askes his ſignet, ſtaffe and handkercheefe, tokens that were paſt all gaine-ſaying. Here is revenge and filthineſſe and fraud, and a number of naughts put together to make each other worſe. Why had ſhee not rather expoſtulated the wrong with her Father in Law and beſought him to give her *Shelah* her husband? If ſhee were aſhamed to ſpeake for a husband, why was ſhee not more aſhamed to entice her Father in Law by ſuch a trick? But herein marke the wickedneſſe into which revenge will draw them that harbour it, even to hurt themſelves that they may hurt another alſo, and take heed you women of following her in a fact of ſo much impudency; onely note Gods juſtice againſt *Iudah*, that would puniſh him by giving him up to this diſgracefull fact for his other ſinnes that were not joyned with ſo much reproach. So doth God oftentimes deale with men both good and bad, *Iudah* cared not to goe from his Fathers houſe, he cared not to deale falſely with *Tamar*, and loe now God will ſhame him for all by ſuffering him to be catched in *Tamars* trap. Beware that you fell not over your ſelves to ſuch ſinnes as the world doth not intertaine diſgracefully, leaſt God give you over to ſuch as will bring diſgrace.

The *Midianitiſh* Merchants. Gen. 37. 25.

We will proceed next to the *Midianitiſh* Merchants that bought *Ioſeph*, they were part *Midianites* part *Iſhmaelites*, an intermingled company and therefore are in the ſtory called by both names, here you muſt note a ſpeciall providence of God, over-ruling the journey of theſe *Midianites* to the ſaving of *Ioſephs* life, and conveighing him downe to *Egypt*: God hath you ſee ſtore of meanes to effect his owne purpoſes which men cannot finde out. He goes beyond our thoughts and beyond the intentions of thoſe which are his inſtruments, as a man makes his horſe ſerve his turne for the diſpatch of thoſe buſi-

neſſes,

neſſes, whereof the horſe is ignorant.

Therefore we muſt learne to truſt his promiſes, even then when our eyes can ſee no way how to have them accompliſhed, it pertaines to him that makes a promiſe to finde meanes of making it good. If another have given his word to pay mee money, hee, not I, muſt take care to provide it. We wrong God and take his office to our ſelves if wee be ſollicitous about the meanes. If hee give us any we may uſe them, but if none, wee ſhould trouble our ſelves no further but waite upon him and let him alone with his owne workes.

Againe, the *Midianites* and *Iſhmalites* for the whole troope conſiſted of both, were carrying the pretious things of another countrey into *Egypt*, that they might ſell them there, and ſo by commerce inrich themſelves and profit the whole world. It was well done of them that they employed themſelves in Merchandize, tranſporting by land the commodities of one place to another for the common good, and their owne convenient maintenance.

Merchandize is commendable.

Buying, ſelling, traffiquing, tranſporting of commodities from place to place are neceſſary actions, without which the inhabitants of the world could not partake of each others benefits, nor ſupply each others wants, and ſo ſhould not be knit together in ſo neere bonds; but by this meanes the ſeverall parts of the world or of any Nation, doe interchangeably communicate whatſoever neceſſary or delightfull thing they have either to other.

The more pitty it is to ſee men ſo beſotted with pride and vanity, that they thinke it a braver and gayer life to live idling at home and following baſe paſtimes, then to give themſelves to a commodious and ſerviceable imployment. But certainely, no calling nor paines in any calling can ſo much diſ-become a man, or reproach and abaſe him before God and men, that are not charmed with the ſame witchcraft that themſelves, then this of having no calling. Better a mender of ſhooes then have nothing to doe, better be the meaneſt member of the body, then a boyle or ulcer, ſuch as the idle man is.

But let men that profeſſe the name of Chriſtians, look to themſelves that they ſhunne the vices with which mans corrupt nature doth pollute trading and Merchandize in reſpect of many particular abuſes. Make not riches the end of your labour, ſo ſaith *Salomon*, *Labour not to be rich*, ſhunne all injuſtice in your dealing, ſhunne greedineſſe of gaine that makes one troubleſome to all about him, and uſe juſtice, equity, and moderation. Buy as if thou boughtſt not, ſell as though thou ſoldſt not. Uſe the world as not abuſing it, and then the following of an honeſt trade doth leade you as readily to Heaven as thoſe callings that carry a more glittering ſhew in the world.

Pro. 23. 4.

Further, we muſt conſider their buying of *Ioſeph*, here we muſt ſpeak a little of that cuſtome of buying and ſelling men, how it may ſeeme to have come into the world. It may ſeeme to have entered either by warre,

Buying and ſelling of men, the originall of it.

warre, or elſe by debt; In warre the conquering ſide, that had the conquered in their power, having ſaved their lives, did make their perſons abſolute ſlaves unto themſelves, making this law too, that the children which they ſhould beget (bond-men and bond-women mixing together) ſhould be alſo bond-men. So came the greateſt number of ſlaves, men yeelding themſelves in battell, made themſelves ſervants for ever. But it may ſeeme, that debt was another cauſe, when a man did owe more then he could pay, his perſon and his children became the creditors ſervants, that he might ſatisfie by labour what he was not able otherwiſe, ſo it came in.

Queſt. Is it juſt or not to buy and ſell and keepe ſervants?

The iuſtice of it.

I Anſwer, at firſt ſight, it ſeemes harſh to uſe reaſonable creatures like horſes, and to make merchandize of our owne fleſh; but God allowing his people *Iſrael* to have ſervants, and buy and ſell them of any ſaving their owne nation, doth evidently ſhew the lawfulneſſe of it; for it would not ſtand with his juſtice to allow them a thing unlawfull.

Againe, when S. *Paul* teacheth maſters how to uſe their ſervants, and doth not command to manumit them, it is evident that it is lawfull to have, and therefore alſo to buy and ſell ſervants. But it is a very commendable thing in Chriſtians, that they have as it were by a common conſent, laid downe this cuſtome of bond-ſervice, and left it to the Turkes and Pagans. So in this the Merchants offended not, but if they did by any meanes perceive that *Ioſeph* was a free-man, as no doubt they did by his manner of carriage towards his brethren, then they did greatly offend in buying and ſelling him. If it be a ſinne to buy ſtolne goods if one knew them to be ſuch, much more to buy and ſell a free man (if one have any probable reaſons to declare his freedome) as if he were a ſlave, but it is uſuall with Merchants to buy any thing that promiſeth gaine, without conſideration how juſtly it be come by of them that ſell it, of which be you tradeſ-men warned, for thinke you what you pleaſe of it, it is a fearefull ſinne, and makes you partakers of the ſame unjuſtice which was found in the ſeller.

So much of the Midianitiſh merchants that did bring *Ioſeph* to *Egypt*. Now of thoſe with whom he had occaſion to converſe in *Egypt*.

Potiphar. *Potiphar* a great man.

Firſt, his maſter that bought him, he was a man of principall place and command in *Egypt*, his name was *Potiphar*, his office was, Prince of the ſlaughterers, as the word ſignifies, as we would call him, *Captaine of the Gaurd*. Princes of old have had about them, even men that attended them continually, as to defend them, ſo to doe execution upon ſuch as themſelves appointed to die. Such men had need of a diſcreet, and prudent and ſtout man to be their Captaine; this office was put upon *Ioſephs* maſter; it may ſeeme by his carriage that he was a man of an indifferent good nature, we will note his faults, his good deeds, his croſſes and his benefits.

For

For his faults. First, it carrieth a ſhew of a fault at leaſt, that having gotten a truſty ſteward, and finding him both faithfull and proſperous, he gave himſelfe wholly over to his eaſe, and tooke account or care of nothing but of his diet. He would not appoint *Ioſeph* what proviſion to make for his belly, himſelfe would looke to that, to nothing elſe he would looke. So it may ſeeme he was as we uſe to terme ſuch perſons, a very belly-god, that tooke thought for nothing but good fare. If he had not beene too much given to his pallat, he would have left the matter of his tabling to him as well as other things, but that he which would brooke none other thoughts, would himſelfe have an eye to his meate, it is a very probable proofe, that he was too great a friend to his belly, and over-loved fine and dainty fare. A man of place might have found ſome higher and nobler buſineſſe wherein to have imployed his freedome from domeſticall cares, then about the kitchin: but ſuch an epicure was *Potiphar*, that his mind ſoared little higher then a beaſts doth, to pleaſe his tooth and pamper his fleſh with delicacies.

His faults, Chap. 39. 6. 1. Hee gave himſelfe wholly over to his eaſe having a good ſteward

And I pray you be there not many gentlemen *Potiphars*, that leave all other affaires at randome, and overſee nothing but that they may fare well. Men of great ſtate have little elſe to doe, and will have little elſe but to cram themſelves, and ſhew themſelves good trencher-men. Buſineſſes of any moment they neither doe, nor will know how to doe, but ſtuffe themſelves with good victualls, and to get them a ſtomacke is the maine matter of their life, that they may eate a better meale, and digeſt it better. Such as give themſelves to live in pleaſure on earth, and nouriſh themſelves as in a day of ſlaughter, are bidden by S. *Iames* to howle and weepe for the miſeries that ſhall come upon them, but for the moſt part they be growne ſo brawny-hearted, that they would but laugh at Chriſt himſelfe if he ſhould bid them weepe; yet if any amongſt you be ſuch that cares for no more but to give himſelfe over to ſports and feaſting, let him ſee how brutiſh he hath made himſelfe, and be ſure that Heaven is ſtill ſhut againſt *Diveſſes*, and Hell is ſtill open to receive them. Iames. 5. 1.

Next, I ſhould thinke it a reaſonable exhortation to you that be Chriſtians, that if you have leiſure or freedome from other worldly cares, you would beſtow your time better then this *Ægyptian*, in ſome profitable ſtudy, in reading chiefely the Scriptures, and in a large beſtowing your ſelves on exerciſes of piety, and then in other fit knowledge, or knowledges whereby you may be better able to doe your countrey ſervice with comfort to your ſelves, you muſt account with God for time. If an idle word muſt come under a reckoning, ſure other no leſſe idle waſting of time ſhall not be ſlipped over. Live as thoſe that know there is a God, that he will call them to judgement, that ill and unprofitable ſpending of time ſhall goe for a crime. No man forbids you good fare, and a convenient meaſure of recreation by lawfull ſports, but to make your lives nothing elſe but a chaining of breakefaſt, dinner, ſupper together, with the linkes

of

of divers kindes of ſportes, if this be not a ready way to Hell, I profeſſe I cannot find any in Scripture or in nature, that will bring men thither, doe you think that our Saviour ſpake the Parable of the rich glutton in vaine?

2. He beleeved his wives cunning ſlander againſt his ſervant,

But another fault of his was, that he beleeved his wives cunning ſlander againſt his ſervant *Ioſeph*, and was ſo wrath, that inſtantly he caſt him into priſon, very likely without calling him, or at leaſt patient hearing him to anſwer for himſelfe. Shee accuſed *Ioſeph* to have inticed her and offered to raviſh her, the man beleeves his wife, is in fierce wrath againſt innocent *Ioſeph*, and impriſons him.

It is a fault to receive a repor tor accuſation againſt any man with full beleefe, ſo as to ſuffer wrath to ariſe againſt the perſon accuſed, untill a man have well weighed the matter, and given the man accuſed leave to uſe all the good wayes of clearing himſelfe. And by how much the fault is the greater wherewith any one is charged, by ſo much eaſineſſe to beleeve it, and an over-ſpeedy intertaining of the accuſation is more blame-worthy, becauſe it ſhewes leſſe charity, for a common imperfection is very likely to be found in the beſt men, but we muſt ſee cauſe to ſuſpect him of great naughtineſſe, concerning whom we beleeve a grievous accuſation. It was *Sauls* fault alſo to be open eared unto falſe accuſers, indeed the conſideration of the perſon accuſing, a wife, her manner of doing it in ſuch a bold, and withall ſubtill faſhion, faigning her ſelfe to be ſo vexed at the indignity, that her ſervant ſhould offer ſuch a thing to her, and then the ſight of his coat in her hand left there, as others that came in at her cry would witneſſe juſt upon his going out. All theſe mitigated his fault, but did not wholly excuſe it; for hee ſhould have conſidered how faithfull *Ioſeph* had ſhew'd himſelfe, and how vertuous, and ſhould not have conceived that he would ſo ſoone have turned ſo deſperately evill, as to have offered violence to his miſtris.

Be you therefore humbled, if any of you have beleeved and beene angry with, and puniſhed ſo much as you could, another for a fault wherewith he was wrongfully burdened, if the end or iſſue make it appeare the party was innocent, though the perſon accuſing, and manner of accuſing may extenuate the fault of your credulity, yet it cannot utterly take it away.

And now learne to uſe both eares, afore you credit a report or accuſation againſt any whoſe courſe hath beene vertuous and commendable, though it come even from a wife or perſon very neere. Indeed a man whoſe knowne evill carriage doth give it ſelfe for a very probable argument of his guiltineſſe, hath no wrong if a probable though not all out true narration be beleeved againſt him, but it is a great fault to credit a lewd tale againſt a *Ioſeph*. Search thorougly into ſuch accuſers and accuſations, and be not angry at firſt, for that will hinder a man from being indifferent in ſearching out the truth of the matter.

You

You see *Potiphers* faults, see his good deedes.

His good deeds.

First, hee marked the Faithfulnesse of his servant, and his good successe in all things, and accordingly both loved, trusted, and preferred him in his house. It is a point of wisdome in any man to shew due love and respect to a faithfull and prosperous servant, as after the Governour of the prison did, and as *Laban* did before. To see this is a point of discretion, but to like and reward it, adds justice to discretion, vertue would be noted in the meanest condition, and where it is seene it is worthy to be honoured, especially in a servant, by whose vertues a mans estate is so greatly furthered. It is a wrong to ones selfe and to all masters, not to cherish good behaviour, by shewing good liking, and giving good reward. Therefore God commanded the masters to impart to their servants when they set them free, some good part of the substance wherewith God had blessed them under their labours. And *Salomon* saith, that as *hee that tendeth the fig-tree shall eate of its fruits, so hee that attendeth on his master shall come to honour.* It is a shame for the fig-tree if the gardener doe not fare the better for it, and an arrant shame for the master if a diligent servant reape not benefit from him.

1. He observed his servants faithfulnesse and good successe, nd loved and rewarded him for it. Deut. 15. 13, 14.

Prov. 27. 18.

If any of you masters have beene barren fig-trees to your faithfull servants, confesse it to be a fault of unjustice, and a kind of ingratitude, a fruit of niggardize and selfe-love, and a just cause to provoke God to give you such wicked servants, as may become a plague to such sorry and pinching masters. The Holy Ghost bids us *doe to servants that which is just and equall*; and to recompence a man well for his paines and fidelity, is a point of equity. Hee that will not requite a servant, doth but seeke himselfe, not exercise vertue, if hee seeme ready to requite his equals and superiours; he would be as slacke towards them as to his servants, if he did not either feare some losse, or expect some gaine from them; learne of Christ to be good masters, nay learne of *Potiphar*.

Col. 4. 1.

And if any of you have beene so much favoured by the divine providence, as to be provided of these household instruments, good and faithfull, and every way vertuous, let them afford them all encouragements by all good usage. You know how much it concernes an Artificer to get a good, and strong, and fit toole, no lesse needfull is a prudent, diligent and trusty servant. Consider now that which *Potiphar* could not consider, *that in Iesus Christ there is neither bond nor free,* the meaning is, that Christ will not respect men more or lesse in respect of grace or salvation, because of their being masters or bond-men: therefore seeing God will reward a servants graces, why should not masters reward their paines? Nothing but worldly-mindednesse will oppose this exhortation, and none but very worldly minded men will neglect it.

Gal. 3. 28.

Another thing to be liked in him is, that he did but imprison *Ioseph* and not take away his life in a rage, considering what was the crime and who the accuser.

2. He did not take away *Iosephs* life in a rage.

It

It is a good thing even in unjuſt puniſhing, yet to obſerve ſome moderation, ſo as not to proceed to capitall blowes, till time of reſpight have beene taken, to take more thorough notice of the matter. And it is probable that *Potiphar* had a little kind of pacification towards *Ioſeph*, becauſe he proceeded not after to greater ſeverity.

Learne you to put ſome time betwixt the accuſing and utmoſt puniſhing, that truth may have leaſure to cleare it ſelfe, and ſee how monſtrouſly cruell many of ours be, that will kill in a rage (and not onely be angry) for that for which their owne more ſober thoughts would account even a blow to be an over-meaſure of puniſhment.

Theſe are the faults and good deedes of *Potiphar*.

His benefits. Hee had an honourable office.

His benefits were very great but all temporall. Hee had an honourable office about the King, he had riches and proſperity in his outward eſtate, and that in abundance. Hee lighted upon a wiſe and faithfull and diligent ſervant, who being his Steward, ordered all his buſineſſes ſo well, that Gods bleſſing attended him in all things. So he had dignity and wealth, and an excellent ſteward.

You ſee that theſe common benefits are caſt upon Heathen men, and therefore be exhorted not to ſet your hearts upon them, nor to ſatisfie your ſelves in them, but to ſeeke the Kingdome of God and its righteouſneſſe, and to eſteeme of theſe things but as the vantage, not the principall bargaine, as moſt times men doe.

And ſeeing the having of theſe things doth not difference you from unſanctified men, let the uſing; uſe them not alone for your owne credit and carnall content, but for the common good, and for the releefe eſpecially of the poore Saints. Have them ſo as not to be puft up by them, not to truſt in them, not to account your ſelves one whit the better men or women for them; have them ſo as to be thankfull for them and ready to part with them, and the ſo having them will prove you true Chriſtians, and that theſe outward things are given you in favour, as a reward of goodneſſe and an inſtrument of it.

His croſſes, He had a lewd woman to his wife.

Now among theſe many benefits, this man had one heavy croſſe, but it was not heavy to him becauſe he did not know of it. Hee had a lewd woman to his wife, an adulterous woman, that was ſo impudent as to ſolicit his ſervant to commit folly with her, and then ſo graceleſſe as to accuſe him falſely to her husband, and ſo cauſe him to deprive himſelfe of one of the greateſt benefits he had, even an excellent ſervant.

It is the lot of many men to be croſſed in their wives, amongſt other croſſes, ſome have lewd women, impudent, falſe, crafty. They on whom God hath laid this croſſe, muſt labour to beare it quietly, they ſuffer none other things then many before have ſuffered and ſhall ſuffer hereafter. Croſſes muſt be made as eaſie as is poſſible

by

by the patient beating, chafing, raging, vexing will not diminish our misery but increase it. But those that have better wives, must learne to prize that jewell and to be thankefull, and to beare with common weakenesses, which no women nor men are free from, because the Lord hath not laid the worst crosse upon them by sending them yoke-fellowes of the vilest qualities. And so much for *Potiphar*.

Potiphars wife

Now for his wife, shee was a most wicked woman, of her good deeds we reade nothing, of her naughtinesse a great deale. These were her faults.

No good in her.
Her faults.

First, shee was a lewd, adulterous woman, not contented with her owne husband, but giving her eye leave to wander upon the comelinesse of a servant of her husbands.

1. Shee was an adulterous woman.

Secondly, shee was impudent and earnest in her filthinesse, would take no nay in her uncleane suite, but sollicited *Ioseph* againe and againe though he shunned her company, and at last watching her time to get him alone before he knew of it, she grew to that outragious boldnesse in lust, as to lay hold on him and offer him as much violence as a woman could offer a man, catcheth him by the garment, and is not ashamed to pull him to her, and intreate him to lie with her, holding him so fast that he had no way left to be rid of her but to leave the garment in her hand and get him out of the roome.

2. Impudent and earnest in her filthinesse.

Thirdly, shee was a most malicious woman, turning her inordinate love and lust into bitter hatred, and resolving to ruinate him by subtilty, whom shee was not able to overcome by enticements, for feare it may be that he should discover her wickednesse, shee prevents him with false accusations, and being fitted with a sudden occasion her naughty wit doth quickly apprehend it, finding himselfe gone, his garment left, shee cries out aloud, as if she had some force offered to her, and when company came rushing in at the out-cry, shee shewes his garments, and with a fained rage, saies, *hee hath brought in an Hebrew*, which name was odious among the Ægyptians, and so having laid a crafty foundation for her malicious designe when her Lord comes home, she shewes him the garment and accuseth him in the same fashions that he came in to her and offered to commit villany with her, but when shee cried he hasted away leaving his garment for haste. Here is lust, here is impudencie, here is wilfullnesse in lust, here is bitter malice and causelesse, here is subtilty and great craft, here is lying and great falsehood.

3. Most malicious.

O let all women and all men beware of these sinnes; beware of looking upon a handsome body and a faire face with a lustfull eye; beware of nourishing lustfull desires; beware of impudency and shamelesnesse; beware of alluring, enticing, almost compelling men to lewdnesse; beware of hating those whom you cannot win to be sinfull; beware of lying, false accusing, laying snares to intrap men in and crafty and bold bearing out of lies; and beware of going on still in sin and carrying it out with an high hand. This Ægyptian Lady that knew not God, might easily runne into such abhominations, and it is

no wonder that Satan could draw one of his owne ſlaves to doe this drudgery, but let none of thoſe that know and profeſſe to feare God proſtitute themſelves to lewdneſſe, malice, lying, and guile, take heed of giving your ſelves leave to be wanton; the woman that proſtitutes her body will ſoone become full of all other vices.

THE

THE TWENTY FIFTH EXAMPLE.

OF Pharaohs Butler and Baker, and Pharaoh himselfe and *the Ægyptians.*

BEfore I speake of *Ioseph*, some thing must be noted of a few more with whom he lived and had occasion of commerce. First, the Butler and Baker of *Pharaoh*, in whom wee may take notice. 1. That they were both Officers to a mighty King. 2. That they both did offend or seemed to offend their King. 3. They both were imprisoned. 4. That they both dreamed true dreames, somewhat like in appearance but quite contrary in signification. Lastly, that they felt the effect of their dreames, and that the Butler was forgetfull of *Ioseph* a great while but at last remembred him. So wee have their good deeds, their bad deeds, their benefits, their crosses.

Pharaohs Butler and Baker.

1. Their good deeds,

1. They bare their imprisonment patiently and cheerefully. Gen. 40. 7.

The good deeds of both are that so farre as wee see they bare their imprisonment patiently and cheerefully, for *Ioseph* witnesseth that they had not beene sad in former time, when he found their countenance heavy for want of an interpreter of their dreames, saying, *why are you so sad to day*, intimating that they wonted not to be so. There is a certaine naturall cheerefullnesse that will beare a man out in common crosses, such as imprisonment and make them merry, even though they lie by it, and be in some danger of death as these. This is a thing that lookes like vertue, but he that out of naturall wisedome is cheerefull is morally vertuous, he that is so out of the sight of God and the innocencie and quietnesse of his conscience, is religious. Labour to get so much grace as to prevaile more with your selves, then an Heathen man, even to beare all crosses with an undejected countenance, let not calamities make your lookes heavie. Indeed if we give our selves to grieve for our sinnes upon occasion of our crosses, it is commendable, but sadnesse at a crosse bewraies weakenesse of judgement, because it is a bootelesse macerating of ones selfe, and making himselfe more miserable then else the crosse could make him. It is true, God hath set griefe amongst our affections, that it might somewhat quicken us to shunne crosses and to seeke an issue out of them, and such quantity of griefe as is requisite for that end, may well be entertained, though it swell not so big as to write it selfe upon our cheekes and countenance.

But these two men whom imprisonment could not make to change countenance, yet became sad when they wanted interpreters of their dreames. It was one of the waies by which the Lord was pleased to reveale himselfe in those times, this was a divine dreame offered unto each of them by God of purpose to finish the thing he had intended about *Ioseph*, and hence they cannot be cheerefull till they know the meaning of the dreame.

To be heavie when we want fit meanes of making us understand that which much concernes us to know, is not blame-worthy. If these were sad for want of a fit Interpreter of dreames, how much more cause have they to be sad that want an Interpreter of Gods Word unto them? Did they as well know the neede of knowing the Scriptures, as these knew the want of an Interpreter, they would be sad upon a juster occasion. But it may seeme much that we meete with interpreters of dreames, yet it is likely, nay certaine, that there were some which undertooke that office, as there were that exercised other curious arts. I suppose that God who gave dreames to some, gave then to others the knowledge of interpreting of dreames, and hence the Divells imitating God did set his Idolatrous Priests a worke to doe the same thing, and hence the Interpreters of dreames among the Gentiles. It was not to be discommended but rather approoved in these men, that having had dreames, they would have sought to the Interpreters, and were sad that their opportunity served them not. How much more should we seeke to those that can teach us better things, and are ap-

appointed for that purpose and even be sorry that wee want such helpes?

But another thing commendable is, that they despised not *Iosephs* either youth or meane condition, but open their dreames. And indeed this is a thing which adversity will worke men even of high spirits unto, not to deny familiarity unto those that be farre meaner then themselves. It is a matter of necessity, for a great Officer in prison to carry himselfe affably and sociably to a poore youth attending in the prison, but to be affable to meane persons when preferment and liberty meete together, that is a point of morall vertue at least. It is more beautifull in a great mans carriage, then any jewell or multitude of jewels in his apparell; whosoever desireth to be had in good account, let him shew forth this vertue.

2. They despised not *Iosephs* youth or meane condition.

Another good act we have in the chiefe Butler, that when he was put in remembrance of *Ioseph* by the falling out of the dreame of *Pharaoh*, and the insufficiencie of the other Wise-men to interpret, then he did a good office to his King (though I cannot call it a good office to *Ioseph* as he did it) even to informe the King of it, and bring *Iosephs* ability to light, and make this gift of his serviceable to *Pharaoh* in this exigent.

They doe a good office to a King or any other man, who helpe them to men of commendable sufficiencies to doe any necessary service for them, and who certifie those with whom they live what benefits themselves have received by another, that others may receive the like benefit in the like necessity. All men should be so charitable to their neighbours, as to commend unto them the spring from whence themselves have dranke refreshing waters.

But see the faults of these men, first they both seemed to have committed some trespasse (some matter of treason likely it was, because the one died for it, and the other should have died had he beene found guilty) you see how dangerous a thing it is to commit trespasses against a Soveraigne King by any kinde of treacherous attempts or carriages, yea so much as in thought or word, for this is such a thing as indangereth the offendor both in liberty and life. Therefore *Salomon* warneth us not to meddle with seditions, and telleth us, *that the wrath of a King is like the roaring of a Lyon*, and that *whosoever sinneth against him, sinneth against his owne soule*. It may befall an innocent man to be suspected of this crime, as here it may seeme the Butler found by experience, but it is needfull that we carefully shunne the crime, though we cannot shun the suspition. *Feare God and honour the King*, let your hearts be subdued to his Majesty, and your tongues and much more your hands. Doe nothing by which you may sinne against him, or cause him to be wroth against you. Kings are a little Modell of Gods Soveraignty, he hath made them his deputies, S. *Peter* calleth them *the Supreame*, S. *Paul the higher Powers*. How ill speed had *Absalom*, and *Shebah*, and *Bigtam*, and *Zeresh*, and others that attempted against Kings? Learne to be duly subject unto them by whom the God of Heaven doth as it were keepe his

Their faults. 1. They both seemed to commit some trespasse.

Pro. 16. 14.

1 Pet. 2 17.

1 Pet. 2. 13. Rom. 13. 1.

possession of the world; Hitherto their common faults.

The Butlers speciall fault the forgetting of *Ioseph*.

Now the speciall fault of the Butler was forgetting of *Ioseph*, though *Ioseph* had besought him to remember him, signifying also the wrong that he had in being brought either as a slave into the countrey, or as a prisoner into that place, but the words of *Ioseph* vanished, and the chiefe Butler had quite forgotten him whom he left in prison, now that himselfe was gotten out of prison. So is the guize of men, when themselves have escaped crosses, they remember not to be helpfull to others that are in like calamity, yea though they have beene beholding to them in the time of their misery, and have found them instruments of great comfort in their misery. This is an unthankfull kinde of unmercifullnesse, it is a compound of two faults, want of pitty and want of gratitude.

I pray if any be guilty of this fault, let him not forget it now, but being put in minde of it by the hearing of a like offence in this Officer of *Pharaoh*, let him see it to be as bad a vice in himselfe, as at the reading of it he cannot choose but judge it in this Courtier. Had he seene so much serviceableness, so excellent skill in so hidden a thing as interpreting of dreames, and such excellent parts in *Ioseph*, and had himselfe found him so true an Interpreter, as that all things came to passe according to his word, and was he not worth once thinking of for a whole yeares space together? Sure he was glutted with his owne prosperity, that in all those daies could not find in his heart to cast one thought backe againe to the prison, and thinke of the wrong done to that so worthy a young man, who both ministred unto him in prison and foretold his deliverance out of prison.

This forgetfullnesse of a man to whom we have beene indebted in misery, is a testimony that selfe-love hath so abounded in him as that it hath choaked and consumed all charity. It is a most disbecomming vice, it causeth hard censures from every mouth that doth heare, he that hath practised it in himselfe cannot but condemne it in another, as *David* did his owne fault in a third person; forget not to blame your selves for having so forgotten.

And now be taught to use your memory vertuously to remember those that are in distresse and under injuries, and those that have suffered with you, and those that have beene instruments of comfort to you in the common sorrowes that befell both. Memory cannot be better exercised next after the remembrance of God and his benefits and our sinnes, then in remembring the miseries of others, with whom once our own selves were joyned in the same misery, and the kindnesses we have received of them in our miseries. And so much of the faults of these men.

Their crosse. They were both imprisoned.

Now of their crosses, they both were imprisoned, and sure imprisonment is a crosse. To be limited to one chamber, to be denied the common benefits that bruit creatures enjoy, drawing in the fresh aire, and a free beholding of Heaven and Earth, to want the benefit of ones friends company, and be so restrained, that neither he can goe to them

nor

nor they can come to him, to have one wall, one chimney, one window for his prospect, and either none or but a few and those disconsolate persons as himselfe to talke withall, this is a crosse I say so tedious, as none can judge of it but by experience, yet many persons both of high place and of great vertues have suffered it. Imprisonment is a crosse.

O now therefore let mee counsell you to be thankefull for liberty, and to praise God that hath not laid you fast in some place of custody, that hath set you at large and given you liberty to be with whom and where you would your selves, in your owne houses, or in your friends houses, or where you desire to be, where you have no doores locked upon you, no keeper to shut you in and let you forth, no controler to take you up with surly words, none to finde fault with you in that kinde, or to exact upon you. I say, thanke God for liberty and know the benefit by having, which would seeme great unto you if you wanted it.

And secondly, use your liberty well, keepe your selves from ill company and ill courses; runne not into places worse then prisons, then when you be out of prison. Moderate your selves in your freedome, that you may not be abridged of your freedome, especially take heede of running into such crimes, as should cause you to deserve imprisonment. Harmefull creatures are chained or tied up, so must harmefull men, let your behaviour be such, that you may not inforce Governours to lay you fast, let not Satan get you into his bondage, be not prisoners to your lusts, and in this sence also I may use *Peters* words, *Abuse not your liberty as a cloake of maliciousnesse, or as an occasion to the flesh*, the abuse of mercies doth forfeit them and addeth bitternesse to the want of them. If there be not a grosse fatnesse growne over the heart of a man, he will call to minde with anguish his unbridled walking in his liberty that now is bound to one place. Gal. 5. 13.

But howsoever, learne to prepare for imprisonment and for that purpose keepe friendship with God in your owne consciences, with whom you may comfortably conferre when the prison doores be shut and your other friends are kept out from you. And labour to get the knowledge of the Word of God, the meditation of which may be sweete unto you when solitarinesse would else cast you into your dumpes. He that can powre out his soule to God in prayers and in supplications and in thankesgivings, may make his prison comfortable to him, he that can heare peaceable answers from his conscience may sing Psalmes in the stockes, and he that can meditate of Gods Word can never languish with solitarinesse, when he lieth under lock and key and that himselfe alone also.

And another crosse is to the Baker alone, he lost his life violently, disgracefully, and it may seeme deservedly; for on the third day the King tooke them both out of prison, and then putting them to triall, hanged the one and acquitted the other, restoring him to his place. The Bakers crosse alone, he was hanged.

To die an unnaturall, and ſhamefull and violent death is a miſery, a croſſe, a puniſhment, death at what doore ſoever it carry a man out of the world, is grimme enough to looke upon, but to hale a man out of the world by violence and diſgrace, makes his approach more terrible. Nature hates its owne deſtruction, the ſoule and body cannot well indure their ſeparation, but ſo much the leſſe by how much the deſtruction is more violent, and the parting more contumelious.

Let us be thankfull to God therefore that hath taken our friends out of the world by faire and naturall deaths, and let us abhorre and ſhunne thoſe capitall ſinnes that may cauſe the Lord to bring us into the like miſery, and to pull us out of the world before our time, and with much contempt alſo: and let us be alwaies ready not for death alone, but for ſuch a kind of death. A man is to brooke reproach with death and as well as death. If onely malefactors did fall in this manner, it were our duty to care for no more but to prevent crimes, but ſeeing the innocent alſo have beene oppreſſed, witneſſe above all exceptions, our Lord Jeſus Chriſt and his bleſſed Prophets and Martyrs, now it is requiſite for us to prepare for a violent death, onely praying to God that wee may not pull it on our ſelves by our ſinnes, and then bearing it quietly, though it ſhould befall us without doing ill, and moſt comfortably if it ſhould befall us for having done well.

Their benefits. 1. They were both in high place under a great King.

And ſo much for the croſſes of theſe men. Now their benefits.

Firſt, they were both officers under a great King, enjoying places of honour, and like by too (if they wanted not good husbandry) of wealth.

To have preferment and riches, or to be in the way of both, by attending upon a mighty Prince, is ſuch an outward thing as men make great account of; O how much more worthy a thing is it to be an attendant on God, and a ſpeciall officer as it were in his Court? They know not God and his ſervice, that cannot ſee an excellency in being admitted ſo neere to the King of Kings.

2. They had *Ioſeph* to attend them in priſon.

But ſecondly, they had in the priſon an excellent perſon to attend them, and one of ſuch endowments, that was ready by diligence to miniſter any thing unto them, and by wiſdome to adviſe, counſell and informe them.

It is a great happineſſe in miſery to meete with a perſon able and ready to comfort and cheere up a ſad heart by cheerefull ſerving and by hearty counſell. Hee is as happy as one can be in priſon, that hath a *Ioſeph* to be with him or to waite upon him; God can give this benefit to us, we muſt ſupplicate for it, and learne to make as great account of ſuch in proſperity as in adverſity.

Now it might have beene to the Baker a benefit, if his want of due knowledge had not unfitted him to make it uſefull, that he had three dayes warning to fit him for death. There is no man that can promiſe himſelfe life for the ſpace of three dayes, but ſo eaſy are we to make and

and beleeve promiſes of life to our ſelves, unleſſe we ſee the time of our life moſt inevitably determined, that we will hardly ſet our ſelves to prepare heartily for death, unleſſe we be made to ſee that now before ſuch a time we muſt needes die. But it is our duty to looke for that, and walke prepared for it that may come every houre, muſt come within a ſhort time; for what is the longeſt life when once the concluſion of it is come upon us.

The Butlers benefit. He both knew he ſhould be delivered, and was delivered out of priſon,

Againe, it was a benefit to the Butler, he both knew he muſt be delivered, and was delivered out of priſon, and retured to his place of honour againe.

To have a comfortable deliverance out of croſſes is a benefit that we can eaſily diſcerne to be great, who doth not deſire it, rejoyce in it, pray for it and applaud others for it. It is therefore a great goodneſſe of God to grant it, indeed if one have beene caught by ſome affliction through wrongfull meanes, when nothing worthy thereof hath beene done by him; it is a favour of God to make his innocency knowne, and ſo to grant him a happy eſcape, but howſoever it is a mercy. But you ſee here it is a common mercy, be thankfull for it, walke capable of it, by being ſuch as God hath ingaged himſelfe unto, to deliver them out of all adverſity.

And moſt of all, make a good uſe of your croſſes and deliverances both, that you may be better after a croſſe, and that your deliverance may deliver you alſo from ſinne. Hee that getteth not ſome more grace in adverſity then he had before it came, and doth not uſe that grace after to ſhew himſelfe to have profited by his croſſe, comes out of a croſſe none otherwiſe then a beaſt may ſcramble out of a ditch, and to ſuch an one a worſe thing ſhall befall afterwards. And ſo much for this couple.

Now we proceed to *Pharaoh* himſelfe King of *Egypt*, we conſider in him the ſame things, his good and bad deeds, the good and bad occurrents that befell him.

Pharaoh his good deeds. Hee was wiſe and had good morall parts. 1. Hee uſed all the meanes he could to come to the knowledge of his dreame.

Firſt for his good deeds, *Pharaoh* was indeed an Heathen and an Idolater, but he ſeemeth to have beene a man of good wiſedome and morall parts, the good deeds recorded of him in Scripture are theſe. Firſt, having dreamed a divine dreame, I meane a dreame ſent to him of God for ſome ſpeciall purpoſe, he uſed all the waies he could to come to the knowledge of it, and was much troubled when he ſaw that he could not attaine the interpretation of it. For a dreame was but a kind of riddle or ſimilitude offered unto a man in his ſleepe, which did darkely, and yet truely repreſent ſome truth, neceſſary for him to know. Indeed ſometimes God did appeare to his ſervants in dreames without any ſuch darke and obſcure revelations, and in expreſſe and plaine termes did tell them the things which they were to know, as in the dreames of *Abimelech* and of *Abraham*, but many times he appeared to them alone in ſimilitudes, yet ſo that he made them know the meaning eaſily, as in *Ioſephs* dreames, and in *Iacobs* dreame of the ladder, now ſuch an enigmaticall dreame being

offered unto *Pharaoh*, he ſought all meanes of getting the interpretation of it: ſurely we ſhould much more ſeeke to attaine the knowledge of the Scripture, and deſire to have ſome to interpret the ſame unto us where it is doubtfull and obſcure. And if we neglect to ſeeke the meaning of it, we ſhall doe as much wrong to our ſelves as *Pharaoh* ſhould have done to himſelfe, if he had ſleighted this dreame, for then ſhould his land have beene conſumed by famine as well as other lands. Therefore ſince God hath appointed you his written word for your inſtruction in matters concerning ſalvation, as then he pleaſed by dreames to reveale what hee ſaw fit unto men, ſee that you ſeeke to know the word of God as he ſought to know theſe dreames. Onely know this, that often the wiſe men and men of repute in the world, cannot tell you theſe things, but ſome poore impriſoned and neglected *Ioſeph*. This is *Pharaohs* firſt good deed.

2. He contemned not *Ioſeph* becauſe he was a poore ſervant and of low degree. Joh. 1. 46.

Nex when he heares of *Ioſeph* he contemnes him not becauſe hee was a poore ſervant and of low degree, but is carefull to ſend for him and to conſult with him, and by this meanes attaineth to the knowledge of that which all his inchanters, wiſe-men, and diviners could not helpe him unto.

Surely it is a point of wiſedome not to ſleight men becauſe of their outward meaneneſſe, but without prejudice to conferre with them if we heare good of them, and to be ready to hearken to their wiſe words. *Can any good come out of Nazareth*, ſaith *Nathaniel*, prejudice againſt the meanes of Chriſts birth and education would have kept him from Chriſt, if he had not followed *Philips* adviſe, who bid him *come and ſee*. It pleaſeth God to triumph over the folly of men, that will meaſure things by worldly greatneſſe, and to give them over to undoe themſelves. In *Ieremies* time the Prieſts and men of note were oppoſite to him; ſo Chriſt was therefore neglected becauſe he was the ſonne of a Carpenter. Take heede that you meaſure not men by their high place and worldly accoutrements, God is often pleaſed to ſleight great ones and to reſpect the meaner: In this caſe learne wiſedome of *Pharaoh* and judge not by the appearance.

3. When hee ſaw *Ioſephs* wiſdome hee preferred him.

Thirdly, when he ſaw the high wiſedome that God had given to *Ioſeph*, he prefers him, and makes him chiefe ruler of his Kingdome next under himſelfe, and commits into his hand the care of gathering corne in the yeeres of plenty, to ſerve againſt the yeeres of famine.

Oh how deſirable a thing is it in Princes to commend men to high place for their worth ſake? And how happy is that nation, when not a mans either friends, or money, or flattery, or ambitious inſinuations of himſelfe, but his parts, the abilities God hath given him, and fitneſſe to diſcharge an high place, is the rule which the Prince doth follow in advancing men? It ſhall procure a world of welfare to the ſtate, and comfort to the Prince, to whom the Lord giveth ſo much wiſedome, as thus to diſpence places of preferment. But I ſpeake to ſubjects, wee muſt be helpefull to our Soveraigne Lord with

with our prayers, that is all which our hands can reach unto.

A fourth thing is, *Pharaoh* continued to favour *Ioseph* all his life long, and for his sake shewd great respect unto his bretheren and to his Father, sending for him willingly and saluting him curteously, and planting him and his in the fruitfull place of his Kingdome, and fitteſt for cattle, even in the land of *Goshen*. Thus it behoveth a good King, yea and a good man, to favour still whom he hath begun deservedly to favour, and for his sake to shew all good esteeeme to his friends and kindred, so farre as they shew not themselves unworthy to be favoured. Constancy in loving and honouring a worthy man becomes Kings, and largeneſſe of love, even a kind of royall love, beseemeth their persons and places, for a worthy servants sake to advance his Father, Bretheren and kindred. This is a right Kingly love, and such as can sort alone with men of such high quality. Meaner persons want meanes to shew their favourable respect in such a spreading manner. Indeed to preferre unworthy persons, becauſe they be of kinne to a man of great worth and much favoured, is not agreeable to the rules of wisdome; but let them be men capeable of favour, and he doth not love a man thoroughly, that for his sake doth not also love those that are neere unto him. And if Princes have such a Princely love to their vertuous favourites, how much more hath the living God to his? These be things commendable in *Pharaoh*.

4. Hee continued to favour *Ioseph* all his life long, and favoured his Father and brethren for his sake.

For his faults, God hath beene pleased to reveale none but that common fault, hee continued an Heathen though he had a *Ioseph* in his Court, and highly preferred by himselfe. It is a hard matter to get out of darkeneſſe and to come into light, a divine spirit must joyne with the meanes, or else the meanes will prove ineffectuall.

His faults. Hee continued a Heathen though he had a *Ioseph* in his Court.

Let us pray to God to leade us into the knowledge of his truth, or else we may live long with them that know it, and yet learne nothing of it. It is in our nature to settle our selves in the religion of our forefathers, and not to consider whether it be true and good, yea or not. A kind of sliteneſſe in matter of religion, doth raigne in the world, men will not be at the trouble to examine that which they find in use, they will not hazard themselves in crossing the common-voice; so they swimme downe the streame, and runne into perdition for company. Let us be carefull to examine the things that we finde, and seeing God hath vouchsafed us the happy guidance of his word, let us *learne to try all things and hold fast the good*: Onely in trying we must take heede that we be not of a kind of crosse humour, that will strive to goe in a single way, and will refuse things upon sleight grounds, as if they were glad to find occasion to goe alone. And so much for *Pharaohs* faults too.

2 Thes. 5. 21.

Now his prosperity was great. First, God warned him of the Famine before hand that hee might prevent the danger of it to his people: a great mercy to be made to understand evills long before, that

3. His benefits. 1. God warned him of the famine before hand.

that a man may hide himselfe from the evill of them, the wisedome of man can alone guesse of future things, and of some it cannot so much as guesse. O how great favour doth God shew to men when he will lend them a little part of his Wisdome, and tell them what mischiefes are comming on the world. So God told *David*, how *Saul* and the men of *Keilah* would have conspired against him, Christ foretold his Disciples of the ruine of *Ierusalem*, and made them able to save themselves out of that destruction. Now wee must learne to esteeme it a greater mercy, that we are forewarned of the evill to come in another world, and acquainted with the onely meanes of flying from that unsufferable wrath. Let us be as carefull to beleeve those predictions and to follow that counsell for escaping the mischiefe foretold, as here *Pharaoh* was to beleeve *Ioseph* and to take his counsell, and then shall we as assuredly escape the misery of eternall destruction, as he and his Countrey escaped the unhappinesse of Famine.

God gave him a faithfull and wise servant.

A second benefit, God gave *Pharaoh* a *Ioseph*, a worthy servant, a man of excellent Wisdome and faithfullnesse, fit for that high honour of being Second to *Pharaoh*, who in all things behaved himselfe as became a wise and godly man. The Lord cannot give a greater benefit to a King and a Kingdome, then by preferring a *Ioseph*, by providing such a man, and inclining the hearts of Kings to favour such; this is a mercy which our prayers must obtaine for our King and for our selves. Lord send *Iosephs* to the Court, and guide the heart of his Majesty to love and advance *Iosephs*.

3. He was a rich and mighty Prince.

A third mercy, he grew exceeding wealthy and a mighty Prince, possessor in a manner of all the land of *Egypt*, and had all the people as his servants to plow the ground for him, so that he was a rich and mighty Prince. But when Princes or other men become very great and high, many times their weakenesse and corruptions turne that benefit into a misery and occasion of much mischiefe; learne so to receive this benefit, as to be earnest for grace, to use it well that it may not turne to your destruction.

Nothing said of his crosses.

But of *Pharaohs* crosses we reade nothing, he was so prosperous a King, that no adverse accident is recorded to have befallen him. Even to escape great crosses must be accounted a great mercy, and if the Lord have caused any mans life amongst us to runne with so even a threed as it were that no adversity hath interrupted it, he is so to take notice of this mercy, as to take heed withall, that he flatter not himselfe with vaine thoughts, as if he were therefore much in Gods favour, because of such immunity from outward evills. Not so, but we must ever remember that in the Psalme, *That the wicked are lusty and strong*, that they have no bonds in their death, and that they be not in adversity as other men.

Psal. 38 19. & 73. 4, 5.

The *Egyptians*

Hitherto of *Pharaoh*, now of the Ægyptians, both the land in generall and the chiefe officers about *Pharaoh*.

Canaan is compared to it.

The land of *Egypt* was a rich land and fertile, the Holy Ghost doth

doth not ſpeake much of their idolatry in *Geneſis*. But in after times they were infamous for it, and there did *Iſrael* learne to be Idolatrous If God leave a people to themſelves, they will ſoone degenerate either into prophaneneſſe and a meere contempt of God or into falſe worſhip and Idolatry. How thankfull ought wee to be to whom the Lord hath pleaſed to reveale his truth and to keepe us farre from worſhipping a falſe god or embracing a falſe religion?

Their vertues They ſubmitted themſelves to their Governours.

But we have an example of ſome good in theſe *Egyptians*, and a great vertue it was they ſubmitted themſelves to their Governours with a very great ſubmiſſion. The Famine lay upon them, they were content to buy corne of *Ioſeph* for money, and when that failed, to pawne their cattell, and when that meanes was gone, to ſell their lands and themſelves, and did not rebell and with ſtrong hand take corne to themſelves, whither *Pharaoh* and *Ioſeph* would or not. This was a moſt commendable thing in the *Egyptians*, they would rather ſell themſelves to the skinne, yea ſell themſelves and all, then they would tumultuouſly riſe in armes, make ſedition, take corne by force and ſtrong hand.

O that we could ſee our duty in theirs, and learne to ſubmit our ſelves ſo conſcionably to our Governours, that nothing may drive us to ſedition or rebellion. A man might have brought great ſhew of reaſon, why the *Egyptians* ſhould have refuſed to ſell themſelves and their lands, if he would have given leave to wit and words; but theſe men are content to ſtoope ſo farre, rather then to forget that they were ſubjects. Why ſhould not religion make us able to keepe our ſtomacks downe from all diſloyall practiſes, as well as nature taught it the *Egyptians*?

Their faults. They were mad with famine.

Now for the faults of *Egypt*, I have one to marke, it is ſaid, *they were faint with famine*, *Gen.* 47.13. or mad with famine, ſo ſome tranſlate it, and better; great croſſes put men almoſt out of their wits, and drive them into a certaine kinde of fury they know not what to doe. We muſt pray to God for ſuch a meaſure of wiſedome and patience, that croſſes may not worke ſo diſtemperedly upon us.

They were thankfull to *Ioſeph*.

But another good deed. They ſhew themſelves very thankfull to *Ioſeph* and acknowledged that he had ſaved their lives. It is a good thing to confeſſe the good we have received from others, and thankefully to acknowledge to whom we owe our lives or any great office of love.

Their croſſe. They were impoveriſhed by famine.

Alſo the *Egyptians* had a great croſſe for they were utterly impoveriſhed by famine.

Foure benefits.

But they had great benefits, Firſt, ſeven very plentifull yeeres, and ſecondly, a man of wiſdome that provided for them before hand, thirdly, a man of equity that made them tenants upon due and eaſie rates, *viz.* they paid the fifth part of their increaſe to *Pharaoh* and had foure parts to themſelves, then which what Tenant can deſire a more equall rent. Who could wiſh to have a better bargaine? So they had you ſee an interchange of good and evill, as moſt times the Lord doth

doth pleaſe to ſend unto the ſonnes of men. Let us ſee our mercies to make us more patient under our croſſes, and let us ſee our croſſes to make us more thankefull for our mercies, and let not either paſſe from us without a good uſe.

Pharaohs ſervants reſpected *Ioſeph.*

Now for *Pharaohs* Servants and Counſellours and Princes, we reade not of any envie they had againſt *Ioſeph*, but that they applied themſelves to him in all kindneſſe, and ſpake to *Pharaoh* to ſuffer him to go into the land of *Canaan* to bury his Father, and accompanied him thither with great pompe. He was an Hebrew, yet his graces and good carriage cauſed that they all loved and honoured him.

It is a commendable thing ſo to reſpect excellent vertues, as not to be mooved with envie at their proſperity whom vertue doth advance, yea to love, eſteeme, and honour them the more, becauſe they have ſhewed themſelves worthy the higheſt dignities that have befalne them. The Court of *Cyrus* was filled with men of another temper then *Pharaohs* Court, How did they practiſe againſt *Daniels* life through envie? Let us be liker the *Egyptian* Lords here then the *Perſian*.

(***)

THE TWENTY SIXT EXAMPLE. OF IOSEPH.

AT last, we have passed through the persons that lived with *Iacob*, and *Ioseph*, and now must speak of himselfe. First in generall: *Ioseph* was a godly man, full of Vertue, who began betime to shew himself good, and continued so to his last: for hee was sold into Egypt not long after seventeene yeeres of age, before then, he began to walke holily, and God began to reveale future things unto him by Dreames (a signe of his speciall favour and love) and by name, his owne future prosperity and advancement. The same goodnesse continued to his end; for when he was about to dye, he gave commandement concerning his bones, as the Author to the Hebrews noteth. O let us labour to be followers of so good a patterne as this: there bee among you some young youths of the age of 16, 17. or thereabouts, *Iosephs* age, when God began to shew himselfe to him. To you let me use the words of the Psalmist, *Come Children, let me teach you the feare of the Lord.*

Ioseph, 1. in generall.

Gen. 37. 28.

He was a godly man, & began to be so betimes.

Heb. 11. 22. Young men should labour to be good betimes, & why.

Here is an example which will teach it to you, if you will follow it: I beseech you to begin betime to entertaine true piety; you are not so young, but that God can worke grace in your hearts; you may come to Gods Ordinances, and doe come, you have meanes to make you good, and your age bringeth with it to Church such abilities of wit and memory, as are fit to be instruments of working Grace in your hearts.

Marke now, I will shew you good reasons why you should apply your selves unto Godlinesse, even so early, and then I will shew you meanes by which you may be so.

1 For the first, the Lord speaketh to young men and saith, *Remember thy Creator in the dayes of thy youth.* Loe God desireth to have you come unto him in the prime of your age. There be some persons so young, that scarce any man will entertaine them for his servants, for they be not sufficient yet to doe service: but God who entertaineth servants, not to gaine by their service, but to make them gainers, he will admit them into his house, and make them his servants, that are willing to be his Apprentices, as it were at 7, 8, 9 yeeres; he rejecteth none, because they bee yet but children: nay you shall see how desirous he is to be served with such, for when his disciples prohibited those that brought young Children, he reproved them, and commanded to *suffer young Children to come unto him*, because *of such*, (meaning not alone of those that be like young children, in humility, but even of young Children themselves) *is the Kingdome of Heaven.* Why should you be so unwilling to serve so great a Master, who is willing to accept you so young into his service?

2. Againe, the Lord Jesus in Baptisme hath made a Covenant with you, and taken you into a Covenant with himselfe, so that you are, as I may so say, even bound unto him as covenant servants; doe not now prove run agates and breakers of your covenant.

3. Further, the sooner you take Christs yoake upon you, the more grace you shall get here, and the more Glory hereafter, in that you shall both doe and receive more good, and avoid and shunne more sinnes, therefore set your selves to his service as soone as possible. Contrarily, the longer you tarry out of his service, the harder will it be for you to enter into it, for the continuance of sinnes, as of sores, doth make them more incurable.

4. The Lambs skin cõmeth as soone to the marker, as the sheepes. Further, your life is uncertaine, and it is a doubtfull thing whether you shall continue in this World, till old age or till middle age, make use therefore of the present time, which God doth give you.

5. And lastly, GOD is as able and willing and ready to give Grace to you as to any other, yea, and hee hath set before your eyes, besides the Example of *Isaack* and *Ioseph*, and that also of *Iosiah* a King, who began to seeke God when hee was not above 12 yeares old.

These

These reasons should perswade you, let them perswade you that are to follow after Godlinesse: it is a rare thing, but the rarer the better; it shall never repent you to have gone before others in well doing: now let mee tell you how you may bee good.

Meanes to be good betimes.

First ponder much of your Baptisme, and informe your selves very carefully, what interest you have into God, and he into you, and from hence embolden your selves to pray to God for the inward washing, that he would baptize you with the Holy-Ghost, and make you able to turne to him and obey him.

2. He continued good to his end. Gen. ult. Heb. 11. 22.

Secondly be carefull to attend to Gods Word in publike, and to reade it, and to ponder on it, resolving to obey it in your private meditations, and these meanes will make a young man good: and as Joseph began to be good betimes, so continued hee good a long space, even to his last age, to the end. He was good in his Fathers house, in *Putiphars* house, in the Prison, at Court, in youth, in age: for hee died at an hundred and ten yeers.

Now I beseech you that have begun earely with him, to continue to the end with him, and see, that neither change of place, nor of state, adversity nor prosperity turne you out of the wayes of Godlinesse: and if any of you have seemed at Josephs age very forward in Religion, but are now in a manner waxed key cold, and starke naught, scarce retaining any savour of your former piety; let Josephs example make you take notice of your want of perseverance, that now at last you may consider your decayes, and strive to recover againe, and so to runne to the end of the race with comfort. And you that are Young, strive to get truth, and to stand by Gods strength, continually using Gods meanes, and you shall be constant: and so much of Josephs goodnesse in generall, especially in respect of its beginning and continuance.

3. More particularly.

Now more particularlie, consider what was good in him in his Fathers house, and in Ægypt, for so may his life bee fitly distinguished, by the places wherein he lived.

1. His goodnes in his Fathers house. Gen. 37. 2.

In his Fathers house. 1. He was willing to tell of his Brethrens ill carriage unto his Father, so that they might be reformed. Those of you that are of so slender authoritie or power, by reason of their youth, or upon other considerations of meanesse of estate, or the like, that their owne admonitions are not likely to prevaile with offendors, shall doe a good office, if they make knowne the faults of such offendors to their betters and superiours, that so the care may be wrought by another hand, which themselves cannot worke.

1. He acquainted his father with his brethrens ill carriage.

Thus they of the house of *Cloe* complained to *Paul* of the contentions and divisions that were so rife and scandalous amongst the *Corinths*. This a man is enjoyn'd and bound unto by the rules of Charity, which command him to seeke his Brothers amendment and reformation of those things that are evill. I know

that moſt men will hate ſuch as complaine of them, and call them tel tales, but this kinde of complaining may bee carried cloſely enough, that it ſhall not procure envie to the complainer, if the Governour will uſe his diſcretion, and take care to find it out ſome other way, as in moſt caſes he may, rather then to ſeeme to have come to the knowledge of it by ſuch a meanes. But if it cannot be concealed, all men muſt forme their duties, though they hazard themſelves to ſome ill will and danger.

Now you children and Servants, that live together in families, take notice of Joſephs example if you ſee any evil way of your common inferiours, ſpeake to them, admoniſh them if it be fit, and if they will not reforme, bring their bad deedes to their parents, or maſters eares, that ſo you may not partake in their ſinnes, for want of uſing due meanes to reforme them: Onely take heed,

Firſt, that you be not apt to complaine for every light weakeneſſe, which ought to be paſſed by, and

Secondly, that you never aggravate any thing, much leſſe faine, lye, counterfeit; for falſe and ſlanderous complaining againſt a ſervant to his maſter, is forbidden expreſſely by *Solomon*, ſaying, *accuſe not a Servant to his Maſter:* the word is uſed to denote ſlanderous and malitious accuſations, and ſuch muſt be avoyded in reſpect of ſervants, and men of lower ranke, that by ſetting their betters againſt them, they may not occaſion much cauſeleſſe miſery to them. Pro. 30. 10.

Againe, if there be any that have chafed, and entertained great diſcontent againſt their fellow ſervants, or others, for telling of their faults, to their Governours; they muſt now condemne themſelves for this ungrounded and cauſeleſſe anger, eſpecially if they have beene firſt admoniſhed, and no amendment hath followed; yea, though the others have told it firſt to their Governours, the fault being groſſe, and themſelves ſo low, as there was no likelihood that they ſhould have beene heard; for why ſhould any man be offended becauſe another hath done his duty, and imitated ſo good an example as Joſeph? For ſeeing all men muſt take heed of partaking of others faults, they ſhall partake in thoſe, they ſeek not to reform by ſuch fit meanes as they may uſe: and this of complaining to Governours, is a fit meanes, it followes that they were bound in Conſcience to open their mouthes in this kinde, and it is doubtleſſe a ſinne to bee offended with another, for that which hee could not omit without Sinne. This falling out with him that hath detected a mans faults, is an evident ſigne of a man that loves his Sinne, and would willingly live in it, but for feare of puniſhment.

Secondly, Joſeph whilſt hee lived in his Fathers houſe, had divine Dreames afforded unto him, as foretelling his owne advancement, and theſe hee faithfully and truly told unto his Father, and unto all his Brethren, although his Brethren did

did hate him for it, and his Father ſeemed to rebuke him, but his reproofe was very gentle, and rather for faſhion ſake to mitigate his Brethrens anger, then becauſe hee eſteemed him an offendor in telling his Dreames. So it behoveth all men to communicate their knowledge unto others, ſo farre as is convenient, eſpecially thoſe whom God hath made ſeers, and put into an office of teaching others, muſt bee carefull to inſtruct them, though the things bee ſuch, as they will rather hate them for, then accept.

2. He had divine Dreames Gen 37.6,7. Which he told to his Father and Brethren.

Dreames were at that time Ordinances of God, to inſtuct men; If Joſeph could not forbeare to tell his dreames, how much leſſe ſhould any forbeare to inſtruct, teach, or admoniſh their fellow-ſervants, or brethren, or any that are neare to them. Young *Samuel* did tell his maſter *Eli* his Dreame, and did well in telling it, yea, *Eli* charged him with great earneſtneſſe to tell him all the truth: But let men be ſure their Dreames bee from God, before they tell them, I meane, that they have juſt cauſe to ſpeake, and that it bee the certaine truth they ſpeake, before they ſpeake to any.

Thirdly, while Joſeph was young, hee ſhew'd himſelfe obedient to his Father, for when he called him to ſend him to viſit his Brethren, hee was ready to obey him, and did the office of a dutifull Sonne, addreſſing himſelfe to the appointed buſineſſe, although it was to take a journey of two or 3 dayes on foot. Come young men and young women, and learne of this good youth how to carry your ſelves to your Parents; if they call you, come, and give them dutifull and mannerly anſwers, if they ſend you, goe, and preferre the doing of their will in lawfull things, before your owne eaſe and pleaſure.

3. He was obedient to his Father. Gen. 37.13,14.

You know how preciſely the Lord hath impoſed this duty upon the conſciences of children; *Children obey your Parents in all things.* You muſt make no reſtriction of the largeneſſe of this Commandement, but by adding that word, Lawfull, which out of other Scriptures muſt needes bee underſtood, and hee gives a reaſon, ſaying, *this is the firſt Commandement*, meaning of the ſecond Table, *with promiſe*, and with promiſe of welfare, ſaying, *that it may bee well with thee.* As ever you deſire to finde proſperity from God, ſo you muſt bee dutifull to your Fathers and Mothers, the inſtruments of your beeing, and bringing up, and the moſt immediate Deputies of God and you, which hee hath ſet in his ſtead, to take care of you, and to rule you.

Now you that are ſinfull and diſobedient Sonnes and Daughters, whoſe carriage doth farre differ from that of Joſephs, ſee the foulneſſe of your Vice, by oppoſing unto it the faireneſſe of his Vertue.

Doe not your hearts within you ſay, that it was very well done in Joſeph to ſay to his Father, here am I, when hee called him to goe on his errand, and when his father had told him his

work by and by to ſet about it, doe you not thinke that Joſeph did the office of a godly childe, and that which his duty bound him to, and wherwith God was well pleaſed? If he did, as your ſelves muſt needes affirm he did, be you grieved & aſhamed within your ſelves, of your quite contrary carriage, whoſe conſciences can tell, that inſtead of anſwering here I am, have retained ſome ſurly anſwer, and inſtead of going on the buſineſſe, have gone a quite contrary way. Let your hearts ſmite you to Repentance, that you may comfort your Parents with obedience hereafter, whoſe hearts you have formerly vexed by your graceleſſe ſtubborneſſe.

4 He intreated his Brethren, when they went about to ſel him to ſtrangers.

Fourthly, when *Ioſephs* Brethren uſed him exceeding injuriouſly and hardly, viz. ſelling him to forrainers, for a Bond-man: what did he, but even intreat and beſeech them to deale better with him? as themſelves tell of his carriage, when they were touched with ſome remorce for their cruelty. *Gen.* 42. 21. *He beſought us, and we would not heare.* Loe how it behoves a good body to behave himſelfe to his equals or betters, or any, that being too ſtrong for him, when they doe offer hard meaſure unto him, even intreat, pray, beſeech, uſe all ſubmiſſive, gentle, quiet and milde words, and carriage. Learne that of S. *Paul* who ſaith, *being defamed, we intreat.* You know *Abigals* carriage toward *David*, when ſhe found him in a great chafe againſt her husband, and ready to doe violence to her family, ſhe intreated him, and cauſed his paſſion to ſtoppe it ſelfe by her faire words. *Solomon* hath told us, that *gentle words paciſie wrath*: and if any thing in the world will aſſwage the fury, and mollifie the hardneſſe, and remove the cruelty of an enemy, it is this kinde of language and behaviour: If therfore any of us be guilty of betaking our ſelves, in ſuch caſe, to railing, bitterneſſe, and violence, giving all the vile tearmes, that wrath would put into our mouthes, againſt our Superiours, when they wronged us, and dawbing them with moſt foule names, let us take notice of our folly in being wrathfull.

1 *Cor.* 4. 13. 1 *Sam.* 25. 23. 24.

Proverb. 15. 1.

This was not the courſe that naturall diſcretion, much leſſe that Chriſtian Religion would preſcribe to a wronged man: this ſhews him to be as proud and bitter, that ſuffers, as they that offer the wrong. S. *Peter* ſaith, *yee ſhould not render reviling for reviling*, if we muſt not raile on him that abuſeth us in words, neither then on them that abuſe us in actions. Now then learn meekeneſſe of *Ioſeph*, learne to frame your tongues to this kinde of humble ſpeech, when you be wronged.

1 *Pet.* 3. 9.

Perhaps you may ſay, that Joſeph did this becauſe he durſt doe no otherwiſe.

I anſwer, if he feared his Brethren, are not you to feare God? if hee durſt not ſpeake wrathfully to them, that hee might not the more provoke and move them, ſhould not you take heed of provoking GOD with the licentious uſe of your evill tongue?

But

But secondly I answer that it is very probable, *Ioseph* did not this out of bare feare, for then when he saw that the matter grew desperate, and hee could not prevaile by intreaty, he would have fallen to bitternesse at last; wherefore follow his mildnesse, beseech when you are wronged, but doe not rayle and revile. This is all I have noted of *Iosephs* private life in his Fathers house, now we will follow him into Egypt, and see how he carryed himselfe there. 1. in private in the house. 1. of *Putiphar* 2. in prison, 2. more publikely. *Iosephs* carriage in *Putiphars* house deserveth praise, 1. because he was a diligent and faithfull servant unto him, *Ioseph* had beene bred up tenderly as the free sonne of a noble and great man *Iacob*; of a sodaine God by his providence made him a bondman, he frames himselfe to such dutifulnesse and fidelity, that he winnes his Master, and gaineth greater favour with him then any other servant, as you may reade *Gen.* 39. *ad* 7. For had not he beene faithfull and painefull, God had not beene with him nor prospered him as he did.

2. His good carryage in Egypt in *Putiphars* house.

1. He was a most diligent & faithfull servant to him.

Let me commend his example to you that be servants to imitate it, labour you to be good servants, faithfull, diligent in your Masters businesse and respective towards their persons, that so God may be with you too, and prosper you, and you also may draw the loves and good wils of your Masters. Your service is not bond service, but free service, at the worst it is but a service of eight or nine yeares likely.

See the commandement of God lying upon you as much as it did upon *Ioseph*; and doe that which you see in him is possible to doe; this is the way to make your service most easie and comfortable to your selves, and most acceptable and pleasing to God: you are servants now, you may be Masters or Governours hereafter, so frame your selves in the function of servants, that God may blesse you with good servants. Carry your selves towards your Masters, as you would wish your servants to carry themselves to you, and for the most part, you shall find that in this as well as in other things the Lord will returne a mans owne measure into his owne bosome. The living God markes the carriage of servants, accepts their diligence and fidelity, and rewards it, and it is as evident a note of true piety, to be a good servant, as a good King or a good Minister, and that will make you good servants, if you know that in so doing you shall be accepted by God, and have your wages from him, if your Governours should be froward. And to remember that Saint *Peter* requireth you, to shew your selves true Christians, by being good servants, even to unquiet and crooked Masters. But if any of you have shewed your selves froward servants, sullen, dogged, sloathfull, idle, false, untrusty, at best but eye-servants that cared no further to doe your duty, then you conceived your Masters should know of your carriage, otherwise not caring how you loitered out the time, how wastfull you were, and adding to these faults also answering againe, and frowardnesse and falsehood, denying

1 Pet. 2. 18.

your faults. O be humbled in seeing your selves so unlike to *Ioseph*, you would be accounted good Christians as he was a good sonto *Iacob*, and be sorrowfull you have not approved your selves such as he did approve himselfe. When we see the godlinesse of those whom the Scriptures commend unto us, we must take notice of our own naughtinesse with remorse and sorrow, and runne to God to pardon and reforme it. God that made *Ioseph* a good servant can make thee so too, seeke unto him for his Spirit to make thee humble and

1. He shewed the true feare of God. Isay 33. 6.

conscionable. Secondly, in his Masters house this godly man shewed the true feare of God, in that he forbare to commit a sinne to which he was so vehemently solicited, saying to his Mistresse, *How shall I doe this great evill, and sinne against God*, Gen. 39. 9. Wee must all labour to plant an awfull apprehension of Gods greatnesse, justice, and presence in our minds, that wee may not dare to sinne against him, this is the vertue so much commended in the Scriptures, so often required, and that hath so many promises made unto it! This is that vertue which must preve our knowledge of God and our faith in him: I meane a not daring to sinne in respect that wee know it is offensive to him, and will provoke him against us: This vertue will hold the heart from secret sinne, and such to which wee are much solicited & perhaps also much inclined. He that hath this grace is mounded and armed against the strongest temptations of Satan and of evill men. No man can doe himselfe a better turne then to abound in it, the Prophet calls it *our treasure*. He that hath gotten it in any good quantity, hath gotten the richest treasure in the world, and that which will doe him more good then all gold and silver. *Salomon* calleth it the beginning or head, or chiefe part, or first fruits of wisdome. It is a grace which maketh knowledge usefull, which else will end or rather vanish in meere discourse and twattle. It is a grace that cannot be found, but in a heart thoroughly sanctified: he that hath it is sure to find favour with God, and to walke holily with God. No man can sufficiently set forth the excellency of this grace? It is that by which we must worke out our salvation, without which wee cannot hold out in the way of piety, it must helpe us against false feares and false hopes, against pleasure, against profit, against credite, against discredite, against all the wayes that Satan hath to draw us to sinne? It will make you forbeare secret sinnes, and such as flesh hath much to say, why it must needs commit: a large measure of feare will make you forbeare such sinnes, and if there be any there, it will make you carefull of rising out of them by speedy repentance. But you that are bold to sinne in secret, and careless to repent of the sinnes that you can keepe secret, flatter not your selves with a false imagination, that you have the feare of God before your eyes.

Esa. 33. 6.

Prov. 1. 7.

Gen. 39. 9.

3. Had a thankfull and loving Master.

Thirdly, this worthy man had a thankefull and loving respect unto his Master, for saith he, my Master hath thus and thus honoured & trusted me, and shall I so requite his love as to defile his wife? you see that

that every man ought to take great heed of wronging that perſon in any thing from whom he hath received much kindneſſe in any reſpect.

The good that another hath done us ſhould offer it ſelfe unto our minds to make us ſtedfaſt in forbearing to doe any thing that may wrong him, as we ſhould abſtaine from injurying a benefactour in his wife or goods, or name, or in his children, or in his body, or in any other reſpect. Conſider if you have beene thus thankefull or not, and he that is proved by the verdict of his owne ſoule to be ungratefull, (having not remembred good turnes received, to make him temper himſelfe from injuries) let him know, that this ſhall be a great aggravation of his fault, that what ſhould have prevayled to withdraw a man from ſinne, and hath not, ſhall certainely prevaile to make his puniſhment the more grievous:

Haſt thou wronged any one in his good name, wife, &c. Concerning whom if ingratitude and love of ſinne had not polluted and corrupted thy memory, thou mighteſt have ſaid, he hath done this and this for me, and ſhall I ſo requite him? bluſh for ſhame to thinke that thou haſt incurred the odious name of an ingratefull man, a terme of as much reproach as any can be.

And now tread in *Ioſephs* ſteps this way, ſhew that you doe account your ſelves indebted for favours and curteſies, by having them ready in your minds, as a diſſwaſive from any manner of injuriouſneſſe, to them in whoſe debt you ſtand for ſuch and ſuch curteſies. Let your memories ſerve you for good purpoſes, Corruption will ſoone recall injuries to hinder from gratifying another, let us as ſoone recall kindneſſes to hinder from hurting.

4. He was very chaſte,

But fourthly, This *Ioſeph* ſhewes forth that excellent vertue of chaſtity, and that in an high degree, for being a young man, and earneſtly and often, yea almoſt continually importuned by his Miſtreſſe to commit adultery with her, he continues to repell her temptations with a peremptory denyall, and ſhuns her company by all the wayes he can, & when ſhe caught him at ſuch an advantage once, that having him alone ſhe durſt lay hands upon him, and offer as much violence as that ſexe could offer in that caſe, he leaves his garment with her and runnes out, ſo farre is he from yeelding; a truer and nobler patterne of continency, how can we thinke of? If we conſider his age and his perſon and the perſon of the ſolicitreſſe, and the continuance of her evill ſuit, and her earneſtneſſe in it, how great a patterne is he of conſtant and invincible purity? But the words that can be beſtowed in commending him will all fall ſhort of his worthineſſe, I ſhall endeavour to commend this grace unto you, chaſtity is a ſweet and excellent vertue.

Chaſtity is an excellent vertue.

The keeping of the Body pure and undefiled, and forbearing to mixe ones ſelfe with any perſon not allowed by God, according to his Ordinance, eſpecially when ſtrong temptations are offered to inflame libidinous fancies, deſerveth great praiſe, for it ſhewes that

that the heart is fully resolved not to doe evill. Indeed if the not entertaining of such motions arise from inability of body and unfitnesse to satisfie them, this cannot be called castity, but debility.

1 Cor. 6. *fin.* Wee must consider how much the Apostle disgraceth uncleanesse and fornication, he saith, it is injurious to Christ, to the holy-Ghost, to a mans owne body; to Christ, if he be a professour of Christianity that doth it, for it takes one that is joyned to him, and to his mysticall body, as a member thereof, and makes it the member of an harlot, which is a great indignity to the holy-Ghost, for it takes a Temple dedicated to him, such is the body and soule of every Christian, and makes it a hog-sty, to lodge filthy lusts in; to a mans owne body, for he that doth it, sinnes against his owne body, in making that the very instrument of committing that foule sinne.

Now as much as may be said in the reproach of the sinne, so much on the contrary may be said in prayse of continency, by it a man keeps Christs members, and the holy-Ghosts Temples, and his owne body, free from so great baseneſſe, of being made subject to an harlot.

1. Helps against Fornication. The way is, first to plant in ones owne heart a reverend feare of Gods all-seeing eye, yea to pray much to God, to bestow a good measure of this grace upon him.

2. The second is, to count the sin a great wickednesse, for so hee saith, *this great wickednesse.* The holding fast in ones mind an apprehension of the grievousnesse of a fault, is a great preservative against it; but if one once yeeld to fancy, that it is no great matter, then will it prove no great matter to draw us to it.

And indeed this sinne of Adultery must needs be a great wickednesse, because it sinnes against a cleare light, and is contrary to a solemne vow and Covenant made betwixt the marryed.

3. 3. A man must often ponder on the threats of God made against this sinne, and presse them upon his owne soule, and pray to God, to make him beleeve and feare.

4 Fourthly, he must prevent the occasions and fly from them, even that occasion of being present, especially in solitary places, and alone with those, to whom his heart is inclined, or indeed, with any with whom such a sinne may be committed, but upon just grounds and causes.

5 And lastly, a man must not trust upon his owne strength, but constantly supplicate to God keep downe his inordinate passions, or else he shall find them too unruly for him.

Labour you that be young, and you that be elder, and all, to attaine this power over ill desires, God that wrought it in *Ioseph*, can worke it in any other as well, you shall doe well to produce *Iosephs* Example unto God, and beseech him to shew his Spirit and his feare in you, as he did in him.

Why

Why are godly mens worthy deedes ſet up before our eyes in Scriptures, but that we may ſtrive and pray, and hope to be made like unto them? But as all muſt bee exhorted to get Chaſtity, ſo chiefly thoſe which have beene overtaken already with the contrary crime of Adultery or fornication, or both. It is more eaſie to forbeare a ſinne the firſt time, then the ſecond, the ſecond then the third, and ſo forth; unleſſe great care be uſed to get the heart throughly healed.

If Joſeph had lived in Fornication with any other, he could never have reſiſted his miſtreſſes inticements. They that have yeelded to this ſinne ſhall more hardly ſave themſelves from it, then thoſe that have never yeelded: but if a man doe frequently and unfainedly repent of this, as well as of other ſinnes; it will bee made ſo loathſome to him, that by Gods aſſiſtance he ſhall prevaile againſt it; yea even though it be his darling corruption.

2. Ioſephs good carriage in priſon. Gen 39.21.

I goe on to ſhew how Joſeph behaved himſelfe in the houſe of his Priſon, and that to his Maſter there the Jaylor, and alſo to the Kings Officers that were committed thither.

1. He was diligent and faithfull.

Firſt, he fell to his old trade of diligence and faithfulneſſe, carrying himſelfe in ſo vertuous a manner, that the Jaylor did affect him, and liked him more and more, till at laſt he intruſted him with all the charge of the priſon. This was a great truſt, for you know what extreame danger a Jaylor, chiefely of ſuch priſoners, doth put himſelfe in, if his priſoners eſcape: there againe therefore let all inferiours be perſwaded to ſeeke to winne their Superiours, by good and vertuous carriage, eſpecially meekeneſſe, ſubmiſſiveneſſe, painefulneſſe and truſtineſſe. This will worke a man into favour, even with an hard maſter, but I ſpake of that matter a little before, I will ſhew you his carriage to the priſoners, to whom he was an Attendant, it is commendable in theſe three reſpects.

Gen.40. 3. He ſtrives to comfort the priſoners, being ſad, which he attended upon.

Firſt he ſhew'd himſelfe deſirous to comfort them, when they were ſad and dejected, asking them why they were ſad: had hee not bin of a kinde and tender diſpoſition, he would not have heeded how a perſon, to whom himſelfe had no more relation, had fared, whether ſorrowfully, or merrily; but ſo kinde was hee, that hee ſeekes to comfort them, by asking them the cauſe of their ſadneſſe, and ſeeking to remove it. We ſhould all learne to practice this courteouſneſſe to all men, chiefly to ſuch as are in affliction otherwiſe, even helpe to raiſe up their hearts with good words, and ſo much as we can, to become inſtruments of cheering them, as you ſee Joſeph intreating to know their Dreames, and diligent to interpret the ſame. It is an excellent vertue to be ready to comfort the afflicted, and to revive the ſpirits of them that bee caſt downe, ſo farre as we be able, but a churliſh, careleſſe temper, whereby a man cares not whether men cry or laugh, be merry or ſad, is a proofe of much pride and ſtupidity of ſpirit, and muſt be abhorred.

Againe,

3. Hee was faithfull in interpreting their dreames.

Againe, you see him faithfull in interpreting their dreames, not seeking to flatter the Baker in regard of the likenes of the dreames, You must learne to deale truely with men, telling them as the thing is, not falsifying your words to please them, and to prevent their sorrowes.

Most of all, must men deale truly in interpreting and applying Gods Word, and you must learne to be so wise, as to accept such true and plaine dealing.

4. Hee was carefull to get out of prison.

Lastly, *Ioseph* was so wise, and so prudently carefull of redeeming himselfe out of prison, that he would not let slip the opportunity of speaking to the Butler to remember him. It is very lawfull for any man to use good meanes of getting out of a crosse, and to take all such advantages as God shall afford, of suing and supplicating unto such as may be helpefull to him in that behalfe, as *Ioseph* doth, but still wee must take heed that we be not overapt to accuse and disgrace others, whilest wee seeke to gaine friends to our selves. *Ioseph* spake nothing sharply against his brethren, no nor yet against his Mistresse, the more to prevaile in his request to the Butler, that might speed him.

3. *Iosephs* good carriage in publike.
1. To strangers.
1. To *Pharaoh*.
1. Before his preferment
1. He deales plainely and faithfully with him.

Hitherto of *Iosephs* private life, now of his more publike carriage: 1. To strangers. 2. Towards his owne kindred and Fathers house. First, towards the Egyptians, both to *Pharaoh*, and then to the Communalty of Egypt. First, in his carryage to *Pharaoh*. 1. Before his preferment, & then after. Before his preferment, 1. he deales plainely & faithfully with him (as before) in interpreting his two dreams; After he had shaved himselfe & changed his garments he came in speedily to the King, and told him the meaning of his dreams, fully shewing what was signified by the seven fatte and leane Kine, and what by the seven full and leane Eares of corne, and then what by the seven leane Kine and leane Eares, which devoured the fat ones, *viz.* By the former, seven most plentifull yeares, in which the earth should bring forth corne and all fruits in great abundance, and by the latter, seven most scant and penurious yeares of great famine in which the earth should yeeld none increase at all, so that the plenty should be utterly forgotten, and the Land should be consumed with scarcity, and the doubling of the dreame, he saith, did shew that the thing was certaine to be accomplished without all faile, and also the speedinesse of the thing which should begin presently to be accomplished.

Dreames one of Gods ordinances.

Thus *Ioseph* tells the things to come with all plainenesse, and most fully: Dreames were one of Gods ordinances, by which hee did in those times reveale those things to men, which he intended they should know, and the interpreter of Dreames was to shew the true meaning of God, plainely without adding or diminishing, and without any doubting or ambiguity. Hence all those to whom the interpretation of Gods will revealed unto men shall be committed, must learne to deale plainely, fully, and truly. They must with all

all evidence and perſpicuity ſhew the things which God hath told them, and muſt not not hide or alter any thing at all; what God declareth, they muſt declare, making manifeſt alſo the certainty and ſpeedineſſe of the things, both that they ſhall ſurely come to paſſe and preſently, in the due time appointed.

Oh that the Lord would thruſt out into his Church able, faithfull and painfull men, that might ſearch diligently into the meaning of his Oracles, and fully declare his will unto his people, carefully ſtirring them to believe the things, and to expect them, and make uſe of them: now you ſee his faithfulneſſe.

Secondly, marke his wiſedome and prudence, joyned with love and good will, for he perſwades *Pharoah* to appoint fit perſons to gather up the abundance of the plentifull yeares, and keepe the ſame in ſtore againſt the penurious and ſcant yeares, that ſo he may prevent the miſery, which elſe would have fallen on the land. So thoſe that are to interpret Gods Word to his people, muſt adde counſell, advice, perſwaſions, and exhortations to provide them to make good uſe of their knowledge, even to provide againſt the danger to come, and to make uſe of all thoſe good helpes, which God ſhall affoord them for that purpoſe.

2. Hee ſhewes prudence and love.

We have now plentifull times of ſpirituall proviſion, by which wee may get knowledge how to prevent the danger of eternall death: who can tell what ſcant and thinne times may come hereafter, in which we may feele a ſore famine of the Word, and not be able to get inſtruction and exhortation, which now wee have in abundance?

Let us ſtore our heart with knowledge, now in theſe times of plenty, that our ſoules may not periſh for want of true knowledge: & then when the means of knowledg ſhall be diminiſhed, make uſe of Gods goodneſſe, that you periſh not for want of true knowledg: Yea the Lord in his Word hath plainely revealed his minde concerning the damnation of impenitent ſinners, and ſalvation of the penitent. O now labour to get repentance in theſe happy ſeaſons of Repentance, wherein God offers grace unto you, and put not off theſe great workes till after uncertaine times, when no more meanes of repentance ſhall be granted, then the Ægyptians had of getting corn, in the ſeven yeeres of deadly famine; uſe the opportunity of getting grace, as *Pharaoh* did of getting Corne. Now it is the day time, now the light ſhineth, now the Lord continueth to ſtretch out his hand, oh turne to him, feed of the Word of life; heare the Word, reade it, and ponder upon it, obey it, and turne to God, and believe, and obey, whilſt it is called to day, that you may not hereafter labour in vaine, about ſo neceſſary a buſineſſe.

Thirdly, you ſhall ſee in Joſephs carriage great humility, lowlineſſe of heart, hee brags not of himſelfe and his owne skill and ability, hee doth not lift up himſelfe, becauſe this rare gift of interpreting of Dreames was given unto him from GOD, but

3. He carried himſelfe humbly.

ſaith, *it is not in me, God ſhall give Pharaoh an anſwer of peace.*

Dan.2.30. Wee ſee the ſame humility in *Daniel*, when he did likewiſe interpret the dreames of *Nebuchadnezzar*, for he ſaith expreſſely, *as for mee, this ſecret is not revealed unto me for any wiſedome that I have more then any living.* Loe he depreſſeth himſelfe, and gives the glory to God, wee muſt learne to beſtow Gods gifts humbly, not vaine-gloriouſly, and with oſtentation, ſetting up our ſelves, but humbly acknowledging our owne meaneneſſe, muſt give God the honour, and labour our ſelves to be made inſtruments of good to men, by thoſe indowments, wherewith the Lord ſhall enrich us.

Humility adorneth and beautifieth all graces, it is this Vertue that addeth luſtre to all graces, and commendeth him in whom it is, more then all his abilities beſides: but vaine glory and oſtentation, and ſelfe conceitedneſſe, and vaunting ones ſelfe, and being puffed up, doth as it were ſoyle and ſullie, and defile and dawb all gifts, and maketh him, in whom they worke this effect, as loathſome and contemptible, as if he wanted all of them, learne not to exalt your ſelves, that God may exalt you.

4. He ſhewed all reverence and due reſpect to the King. Another thing to be noted in Joſeph, hee ſhew'd all reverence and due reſpect to the King, as *Daniel* alſo did, giving him dutifull words, and carrying himſelfe ſubmiſſively: ſo muſt we doe whenſoever we approach before Rulers and Kings, our words and geſtures muſt bee decent and reſpective, tending to expreſſe an honourable eſteeme of them, becauſe of the Image of Gods Majeſty and greatneſſe, which ſhineth in them. Joſeph would not come before *Pharaoh*, in the ſordid garments of his priſon houſe, nor with the haire of the dungeon, but polleth himſelfe, and getteth on better attire, and ſets himſelfe in all his carriage to honour the King, ſaying, *God hath ſhewed Pharaoh, what he is about to doe, and God will anſwer for Pharaohs peace.* Oh that we could learne mannerly, and dutifull, and reſpective carriage towards Princes and Superiours, even for conſcience ſake to God.

How frequently doth the Scripture mention the good carriage of godly men to Kings, they bowed to them with their faces to the ground, they worſhipped them, they gave them fit titles, and did not thinke it much to ſtoope lowe unto them, as we ſee in the ſtories of Scripture.

Woe unto them therefore that deſpiſe governement, ſpeake evill of dignities, and ſlight thoſe whom God hath advanced, no thing but fooliſh pride, and a want, as it were, of ſeeing Gods face, in theſe his Vice-gerents, hath emboldned them to contemptuous words, and carriages: Yea, you muſt know, that not alone to Monarchs, Potentates, and great Commanders in the World, this reverend carriage is due, but to all Governours in their ſeverall, though farre lower places, ſeeing all the places are of God, and not only the higheſt powers.

There-

Therefore to inferiour Magistrates, to husbands, Fathers, Masters, doth the Scripture call for Reverence, and whosoever is bold to despise inferiour Governours, doth not for any Conscience appear reverend to the higher powers, but alone out of carnall feare and sinister respects. Ah, repent of your irreverent, disdainefull, and intemperate behaviour towards Governours, and now learne to declare your fear of the great Ruler of all things, by shewing fear towards all those for his sake, whom hee hath binne pleased to set over you.

Another point of faithfulnesse, respect and loyalty, Joseph also shewd to *Pharaoh* King of Ægypt, after his advancement, hee did not send for his Brethren, nor place them without the license of the King, nor would take his journey after to bury his Father, til he had attained the Kings good leave. So must al Princes, high Officers, and Nobles under a King, shew themselves so loyall and respective to the King, as to do no matter of weight, but by his license and direction, neither must they advance their friends and kindred, nor shew respect unto them otherwise, then with due subordination and subjection to the Kings authority and will. Kings must bee honoured, respected, obeyed, and all faithfulnesse must be shewed towards them; the safety of a Kingdome is upheld by the respect declared unto him, whom God hath made head of it.

2. After his preferment, he was also faithfull and loyall to *Pharaoh*.

Let all that would shew themselves to feare God, be carefull to follow Joseph in thus honouring the Royall Majesty, we must not wrong them, nor slight them, nor presume too much on them, nor advance those we like, with injury to them.

Josephs carriage after his preferment, in other respects was commendable; *Pharaoh* seeing his great wisedome, is so taken with it, that he makes him the chiefe ruler over the Land of Ægypt, and giving him his ring from his owne hand, makes him the chiefe ruler under him, as you would say, the Lord Chancelor of the Kingdome of Ægypt.

Now in this great office, he carrieth and behaveth himselfe most faithfully, diligently, and discreetly, for he goeth out from the presence of *Pharaoh*, and goes throughout all the Land of Ægypt, and gathers up all the food (meaning the overplus of food) of the seven plentifull yeeres, and laid up the food of every City of the field, that was round about it, till it was past numbring; he himself did not every thing, that were impossible, but himselfe tooke care to prepare fitte store houses, and fit persons, and Money, and all things requisite for so great a worke, and was a carefull Overseer of the businesse, that no failing or false hood might be found in any one.

2. He behaved himself in his office most faithfully, dlligently & discreetly.
1. He was diligent and faithfull in gathering Corne.

Here I pray you to fulfill the Offices that are committed unto you with all painefulnesse, care and diligence, refuse no labour, bee weary of no paines, but alwayes give your selves to your businesses in your offices, *let him that hath an office, wait on it.*

Paul ſpeaketh it, eſpecially of eccleſiaſticall offices, it is true alſo of civill: as Joſeph in this matter did diſcharge the truſt repoſed in him, ſo doe you in all places whereto you ſhall be called: if any man be preferd to any place of command in Church or common-weale, he is as much tyed to undergoe the labour of the workes of that place, as Joſeph was to this of collecting corne: and he that in his place is careleſſe, negligent, or unfaithfull, ſinnes againſt God and his owne ſoule, and the common-weale; therefore the Apoſtle bids us, *not to be ſloathfull in buſineſſe*. We muſt not ſuffer our ſelves to waxe weary of the paines, and be tyred with the workes of our callings, in ſuch places, but by a conſcionable conſideration of Gods Providence, in ſetting us in ſuch places, wee muſt quicken our ſelves againſt all dulneſſe and weariſomneſſe. This ſhall be an honour to a man, before thoſe that are truly wiſe and iudicious, for not the poſſeſſing of a place of power, but the due diſcharge of it is a credit unto men.

Magiſtratus virum indicat:

The worſt and moſt unworthy man, may be lifted up on high, as was *Haman*, but it is a proofe of true vertue to doe the worke of the place, fitly, as did *Daniel* when *Cyrus* advanced him to bee the third Ruler in the Kingdome. This alſo ſhall comfort the heart of a man, when that time commeth that hee muſt give an account to God, and his conſcience, of his behaviour in his place: for you muſt conſider brethren, that every man from the loweſt to the higheſt muſt give an account of his ſtewardſhip, and then, not the great honour that he hath poſſeſſed, not the great ſtate hee hath gotten, ſhall cheare up his ſoul, but his faithfull and conſcionable diſcharge of his duty.

Set up Joſephs practice therefore before your eyes, and follow him, that God may honour you at the laſt day, as Joſeph is honoured in the Book of God. But another thing is to be learned hence, even a point of prudence and good husbandry, that is, to lay up the overplus of great abundance, againſt a time of ſcarcity. This was wiſe counſell of Joſeph, and wiſely followed by *Pharaoh*, and by Joſeph executed. It is not alone lawfull, but needful and uſeful, when God doth ſend great ſtore of corne, or any like commodity, that may be fitly kept in ſtore, then to reſerve ſome part of the plenty for a future time, when perhaps there ſhal be no ſuch plenty: wee muſt not ſpend al the ſtore of a plenteous yeere; it is not for mee to counſell States and Princes, but it is fit that every man bee wiſe for himſelfe, as well as a King for his Kingdome. The proverbe is a wiſe and good proverbe, that ſaith, *when a thing is cheape, lay it on a heape*. Such hoording is no oppreſſion, but good husbandry, hee whom God hath furniſh't with means, ſhal doe well in doing ſo. To force a dearth by ingroſſing, by making things dear, when they are in one hand, when a man inriches himſelf with the cōmon loſſe, this is a ſinne, and an act of covetouſneſſe; but to provide, in laying up the ſurpluſage of Plenty, is a thing to be commended.

It

It were good that men of ability would deale thus wisely, not alone for their privat, but also for the publike good, *the pismire layes up in summer*, man should bee wiser then a silly creeping thing: oh how fooliſh and naught be thoſe, that when they get much, ſpend all, and reſerve nothing for harder times? You have ſome men can earne much in health, but lay up nothing againſt ſickneſſe, can get much in youth, but reſerve nothing for age. Moſt juſt it is that they ſhould be pinched in a deare yeare, which laviſhed and ſurfetted in a plentiful.

Brethren, you muſt not alwayes have ſuch yeeres, as will bring forth by handfuls, be wiſe therefore for your eſtates, I wiſh you not to be niggardly, aud defraud your ſelves, but to bee diſcreet, and lay up for your ſelves: if God ſend no more then is needfull, ſpend it and truſt his providence, if he ſend an overplus, ſo much I mean as will ſerve for the preſent, and ſome to ſpare, waſte not all at the preſent, but know that now he calleth to ſtoring up, remember *Salomons* Proverb, *in the houſe of the wiſe is treaſure and oile, but the foole conſumeth it up.* Be not fooles, but in plenty remember dearth, as in dearth you wiſh for plenty, you know that by well husbanding of plenty, a wiſe man ſhould take ſuch an order, that he may feele no dearth. The love of riches is a banefull thing, but the wel-husbanding of abundance, is not alwayes a fruit of loving riches, but of a wiſe fore-ſight. And ſo much for one part of Joſephs care, diligence and fidelity in gathering corne.

Now he is in like manner faithfull in bringing out the corne in due time: for when all the corne of private men was ſpent, and that *Ægypt* alſo began to be affamiſhed, *Gen* 41. 55. and the people cryed unto *Pharoah*, and he ſent them to Joſeph, it is noted that Joſeph opened the ſtore-houſes, and ſold unto the Ægyptians: one would have conceived, that the Ægyptians having heard of *Pharaohs* dreames, the interpretations, as ſuch a rare thing muſt needes flye throughout all the Kingdome ſpeedily, as having occaſioned the ſtrange preferment of *Ioſeph*, a priſoner, and an Hebrew, which could not but fill the mouthes of people with diſcourſe, ſhould each man have provided of his owne abundance to ſerve their turn in hard times, for they were informed both how long, and how ſtrange the plenty would be, and how hard, and of what continuance the dearth: but it is apparant that moſt of them were ſo fooliſh, that they did not ſo, therefore now the publike ſtore-houſes muſt ſupply them, or elſe they muſt dye.

2. He is faithful in bringing forth the corn in due time.

See in them the fault of improvident careleſſeneſſe, whereof we ſpake before: but note Joſephs faithfulneſſe; hee doth open the ſtore-houſes, now that pinching want began to bite them, and ſels them Corne. It is fit that men in dearth, ſhould bring out and ſell Corne, if they have it, and not to ſuffer their neighbours to ſtarve for want of that, which themſelves have in their poſſeſſion.

We muſt not love gaine more then the lives of men, yee ſee that Joſeph ſold to ſtrangers too, and not alone to Ægyptians, ſo that our charity in this caſe muſt exerciſe it ſelfe, as ability will ſerve, to men of other Nations, as well as our owne countrey men. The Natives muſt not mutter, becauſe forreiners are helped with ſome of the abundance of their owne countries: ſee here Joſephs charitableneſſe, to put you on the like good diſpoſition, when time ſhall call for it, and if you have ſtore of corne, bring it forth. *The people ſhall curſe him*, ſaith *Solomon*, *that hoordeth up corn, but they ſhall bleſſe him which doth ſell it.* To that purpoſe his Proverbe is, doe not bring a curſe upon your ſelves, but a bleſſing, for when God ſaith, they will curſe or bleſſe, his meaning is, not only that the people ſhall doe thus, but that the thing ſhall fall out accordingly, they ſhall ſo curſe and bleſſe, that neither ſhall be in vaine.

Gen. 47. 14. Againe, it is noted, that Joſeph by his meanes got all the money in the Land; you may ſee here that it is lawfull to make a gaine of ones providence, and by deare ſelling of what he bought in plentifull times, to enrich himſelfe much, ſo did Joſeph; I thinke his example is a due warrant; indeed care is to be taken, that oppreſſion be avoided, and then it is lawful to make ones ſelfe a gainer, not by other mens loſſes, but by his owne providence, for by this meanes Joſeph did gaine alſo the land, and perſons for the King: it is not contrary to equity to ſell things at a great and dear rate, when there is great want of them. A thing muſt bee eſteemed worth ſo much, and may bee ſold for ſo much as the preſent dearth doth make it worth, and in ſuch caſe he doth not wrong, that takes the preſent time; onely note, that Joſeph did not oppreſſe the poore, but they had of him as well as the rich, the one gave all, and the other could give but all, and both had neceſſaries, ſo ſhould it be done in hard times by publike charity. The poore muſt be provided for, as well as the rich; but note alſo Joſephs faithfulneſſe, no doubt himſelfe was not wanting to his owne inriching, how elſe could hee have maintained his Fathers houſhold with neceſſaries? but he contented himſelf to take what was allowed him, and brought the money to *Pharaohs* houſe, not to his owne, and made the Cattle and land ſure to *Pharaoh*, not to himſelf: Oh that all Officers would learn to enrich the King above themſelves, and themſelves but in ſuch a proportion as is fit under the King, but in our times it hath bin noted, that often the Officers riſe, and the King is indebted, would we had Joſephs under his Majeſty, and then hee could not want for money.

3. He ſhewes himſelfe iuſt. And laſt of all, note his Juſtice as well as his wiſe dealing, for to aſſure the land to the King, hee removes and tranſlates the inhabitants, ſo that wiſe care may lawfully bee uſed, to aſſure a mans title to that which is his owne, and then hee makes this order, that *Pharaoh* ſhall have a fift part of the encreaſe, and they foure parts to live on.

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Hee lets the land out unto them againe at a reasonable rate, whereby themselves might live comfortably of it, and this is the duty of all Land-lords that have such things to set, they ought not to raise rents to so high a rate, that the people shall toyle their hearts out and get nothing, but remember that themselves be Gods Tenants, who hath commanded all men to doe as they would be done to, and that *we should not seeke every man his owne things onely, but the things that are anothers*, they must as well looke, that the people have to live of chearefully, as that themselves be made rich. But how unconscionable men be now a dayes, in ordering themselves to those that must live upon them, whether by taking lands from them, or being set a work by them, it is evident, for which God will one day reckon with them severely.

I beseech you learne of *Ioseph* a better lesson, and let those which are under you live well by your lands or payments, as your selves gaine by their labours. He doth not love God that doth not love man, and he doth not love man, that in these kind of bargainings and dealings, hath not respect to anothers well living, as to his owne inriching. Wealth gotten by grinding the poore, shall never prove good meale, God will mixe it with gravell to them that eate it. He that eates and drinkes the blood of men, as they doe that are hard exactors in this kind, sucking such as are under them to great penury and unreasonable hardnesse, shall one day find, that God accounts of such, none otherwise then of ravenous beasts, that live by tearing and devouring flesh. Let not this admontion taken from *Iosephs* example be sounded in your eares to no purpose, but be you charitable and conscionable in this case, as the pen of *Moses* noteth, that hee was. And so much of *Iosephs* carryage to strangers.

2 His good behaviour to his kinred.
1. To his brethren.

Now see how he behaved himselfe to his owne kindred? 1. His brethren, and that before he made himselfe knowne to them, and after. Before he carried himselfe strangely with a kind of admixture of anger and love, that they might be driven to wonder, and so be drawne to repentance. His harsh dealings are these. 1. He takes them for spies, and will not intertaine better thoughts of them, though they gave him a satisfying reason, *viz.* that they were the *sonnes of one man*, and it was never heard of, that one man would venture tenne sonnes at once upon such a dangerous businesse, as that of going to spy out a nation, yet because they said they were twelve brethren, and one was not, and the youngest was with their Father, hee continued to charge this crime upon them, making exceptions against them, as if they had contradicted themselves in their speech.

1. Before he made himselfe knowne to them.
1. He deales roughly with them, and mixeth love therewith.
1. *He* takes them for spies.

Secondly, he will be satisfied by nothing else, but by sending one of them to fetch their younger brother, the rest remaining prisoners till he came. Little did *Ioseph* thinke how burdensome a thing it would be with *Iacob* to part with *Benjamin*, but this hee doth alone to have occasion of keeping them longer in hold, that

2. Hee sends one of his brethren to fetch their younger brother, the rest remaining prisoners till he came.

they might have leasure enough to repent, and therefore,

3. He kept them in prison three dayes together.

Thirdly, he kept them in prison three dayes all together. This was harsh dealing at their first comming downe, yet here he shewes some kindnesse betwixt, *viz.* in that on the third day hee calls them forth, and takes pity of them, propounding to them an easie condition, *viz.* That one of them should remaine bound, and the rest should returne with corne for their families, and bring their younger brother thither: now he shewes love also in going away, weeping, when he heard them talking of their sinne, and confessing that for that cause this crosse came on them; But it was some matter of hardnesse, that he tooke *Simeon* and bound him, because he was the eldest next to *Ruben*, and was present when he was sold, but did not labour to save him from selling, as *Reuben* saved him from killing, wherefore he forbare to take and bind *Reuben*.

Another act of kindnesse to them was, that he commanded their sacks to be filled with corne, and the mony also to be restored unto them, which he did of purpose to put them in a fit of wondring and amazement, that still they might be furthered in the worke of repentance, which he perceived was begunne in them.

Now at their second comming up, hee shewes nothing to them almost but kindnesse, saving in one thing, whereby hee casts them seemingly into a great danger, that hee might thoroughly humble them, and try them before he revealed himselfe unto them.

First, he invites them all to dinner with him. 2. He entertaineth their present, and talketh lovingly with them of their Father, asking how he doth, and salutes *Benjamin*, towards whom hee was so affected, that he hasts to weepe, being hardly able to forbeare, till he could step into a corner to doe it there. Lastly, hee carries himselfe most cheerefully with them at dinner, placing them in the order of their age, and sending them messes from his owne table, and sending five times as much to *Benjamin* as to any of them. All which hee seemeth to have done to have brought them to some knowledge of himselfe, if it had beene possible.

Another thing is by hiding his cup in *Benjamins* sacke, he causeth them to be brought backe againe as it were guilty of theft, and then seemes to be much displeased at such ill dealing, and would hold *Benjamin* in prison, till *Iudahs* Oration melted him, and then with much secrecy and great affectionateneſse he shewes himselfe to them plainely, and weepes over them, and comforts their astonished spirits.

Another act of kindnesse to them was, that he commanded their sacks to be filled with corne, and that their money should be restored to them.

Some acts of *Iosephs* carriage were doubtfull and extraordinary.

Now many particulars of *Iosephs* carriage are somwhat doubtfull & extraordinary, and we cannot tell what to say of them, *viz.* his charging of them to be spies, when he knew they were not, and his picking quarrels with their answer, and imprisoning them, and then causing his cup to be hid in one of their sacks, and so bringing them into the guilt of theft causelessely. But all this was done in seeming, only

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to bring them to thorough repentance for their ſin, which when hee perceived by *Iudas* ſpeech and all their carriage, that it was effected, then he ſhewes himſelfe to them ſpeedily.

The thing we muſt imitate is this, to uſe all care of bringing thoſe that are neere to us, to repentance for their faults, by intermixing ſeaſonable ſharpnes and kindneſſe, as *Ioſeph* did to his brethren.

Againe, it may ſeeme to be lawfull by the example of *Ioſeph* in way of probation and tryall, to counterfeit diſcontent, and to lay grievous things to the charge of men, and preſſe them as if they were guilty, though one know the contrary: I ſtill ſay, if it be done by way of tryall, ſo that at laſt it be made manifeſt, that it was meerely in tryall, and that which would ſeeme a lye, if it were affirmed expreſſely and not with reference to ſuch an end, being ſaid to ſuch an end is not a lye, becauſe it is indeed not an affirming, but a ſeeming to affirme for a time. For in ſuch a caſe a mans words doe not differ from his mind and meaning, but alone he conceales his meaning for a time. So *Salomon* ſeemed angry, and commanded to divide the child betwixt the two wrangling harlots that came before him, our Saviour made as if he would have gone further, when the Diſciples had him in with them at *Emmaus*. So if a Judge ſeeing great probability, and in a manner certainty of the guiltineſſe of an offendour, ſhall affirme ſomething to him, to draw a confeſſion from him, as for example, that ſome companion of his hath confeſt it, and that it is in vaine for him any longer to deny, or that he was ſeene at ſuch time in ſuch a place, by ſuch and ſuch, when indeed theſe things were not ſo, but ſomewhat equivalent to them, was true, *viz.* Arguments convincing their guiltineſſe, even as much as theſe things would, though not to make them confeſſe: I ſay ſuch courſes taken by way of probation and tryall, and finding out guiltineſſe, are not to be eſteemed lyes, becauſe here the meaning is to be taken according to that which ſhall be ſhortly diſcovered, and not according to the preſent ſhew of words. Theſe be but a kind of ironicall carryage, no more lies then an irony, that by affirming one thing in ſuch and ſuch a manner and geſture, doth affirme the quite contrary. But to doe thus in way of excuſing or hiding a fault, and keeping ones ſelfe from the knowledge of a Governour, is altogether ſinfull and naught, and muſt not be allowed.

Take heed that you doe not imbolden your ſelves to deny, and to ſhift them off from your Superiours examining you, becauſe you ſee *Ioſeph* trying his brethren, by talking with them, ſo as is apparent he meant not as he ſaid.

He forgate all his brethrens wrongs.

Againe, *Ioſeph* made it evident, that he had forgotten all his brethrens wrongs, and therefore uſeth them exceeding kindly, for he weeps over them, and comforts them, bidding them not to bee ſorry that they had ſold him, and he ſends for their families, and gives them gifts, and maintaines them and their families, and ſets

ſome

ſome of them before *Pharaoh*, and prevailes to get them the Land of *Goſhen* to dwell in, and after their Fathers death when they ſend and come to him, he uſeth them withall kindneſſe, weeping and comforting them, as is manifeſt in the ſtory. So that he had utterly forgotten all wrongs, and loves them no whit leſſe now that they have repented, then if they had never ſinned.

Hence we muſt learne the duty of Brothers one to another, even to communicate their wealth one to another, and the richer to help to maintaine the poore in caſe of dearth or want, or any hand of God afflicting and diſtreſſing them.

Indeed if any bring want upon themſelves, able kinſmen are not bound to provide for them that ſpend it on their luſts; if they will ſerve the Devill with what they have, let them be pinched, no man is to pity them in ſuch caſe. But when Gods hands brings affliction, when they frame to good courſes, then they are to be helped by thoſe of their kindred that are of ability. And one able perſon ſhould improve his wealthineſſe to the helping and inriching of thoſe that be poorer, and to their maintenance in their neceſſity as *Ioſeph* did, elſe they are guilty of wanting naturall affection, and of great uncharitableneſſe.

Further you ſee, that when men have truely repented of their ſinnes, be they never ſo great, their ſinnes muſt be forgotten, and they muſt be accepted and regarded, even as if they had never ſinned. *Ioſeph* is as loving to his brethren, as if they had beene the honeſteſt men in the world, becauſe now they were truly changed. So ſhould men be to the greateſt offendours, when a ſound and thorough reformation and amendment ſhewes it ſelfe in their lives. Till ſinnes be amended, it is not requiſite to ſhew ſuch reſpect, but when they be amended. Therefore every ſinner ſhould haſten to amend, that he might repaire his broken eſtimation, and regaine the love which he hath loſt with good and wiſe men. And thoſe muſt not pleaſe themſelves in their folly, that to a man truly reformed, are ſtill objecting and upbrayding former evill deeds. Herein they ſhew not the deteſtation of the vices, but wrath and diſcontent againſt the perſons, and are farre unlike to God himſelfe, who doth blot the ſinnes of his converting children out of his remembrance, and that ſo, as if they commit them no more, he will no more remember them.

He was eaſie to pardon.

Againe, in *Ioſephs* carryage to his brethren, we ſee how eaſie he was to pardon, for though he ſhewed himſelfe rough at firſt, yet that was not out of a revengefull paſſion, but out of a deſire to bring them to repentance for their ſinnes, for he knew they had beene very wild and faulty in their youth; but he ſtill ſhewes love and kindneſſe, notwithſtanding the hatred that they ſhewed to him, and he ſees God in it, and would have them ſee God in it, and ſo comforts them, and pacifieth himſelfe. All good men muſt imitate him in this, forgive and forget huge, great, and enormous injuries.

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If one have gone about to deprive us of our liberty, our goods, of our lives, yea have not alone gone about it, but effected it so much as in him lay, and after fals into our hands, so that we may if we will revenge our selves of him, yet we must not yeeld our selves to thoughts of revenge, but must doe good against evill, especially if a neere kinsman or brother have so forgotten himselfe, yet must not we so farre forget our selves, as to requite like for like, evils with evils, but must doe them all the good we can, and blot their faults out of our minds. Our Saviour teacheth this in the Parable; you know, he that hath beene forgiven the 1000 Talents, as all of us have, must be easily perswaded to forgive the hundred pence. And this will make us forgive and forget our brethrens offences, if we frequently remember our owne, to admire the goodnesse of God, that so graciously doth pardon us. If any therefore find themselves apt to remember and requite wrongs, yea petty small wrongs, nothing so high as these of *Iosephs* brethren, they must blame the greatnesse of their stomacks, and condemne that rancour which swelleth within them as a great fault, shewing, that they have not well considered the love that God shewed to man-kind in Christ, to forgive iniquity, transgression and sinne. And now learne all of you this excellent vertue, strive to be of a sweet, and a mild, and an amiable nature, ready to passe by great injuries, to shew great kindnesse against great unkindnesse, and to overcome bad with good. This is a thing well pleasing to God, and shall comfort the conscience in the day of any affliction, more then all the riches in the world. Revenge tasts sweet in the doing, but after, it shall lade the conscience with terrours; passing by faults, loving enemies, doing good to those which have done us evill, be hid things to the flesh and blood, and seeme difficult in the practise, but the remembrance of them after, shall afford unspeakeable content.

I have spoken of *Iosephs* good deeds in some part, *viz.* Those that he shewed in his Fathers house, and some of those that he shewed in Egypt, *viz.* In his private estate, both in his Masters house, and his prison house, and in his publike estate before his advancement to *Pharaoh*, in respect of his dreames, and after his advancement to *Pharaoh*, and to the Egyptians and his brethren.

Lastly, *Ioseph* after his Father was dead, carryed himselfe lovingly to his brethren, for had he revenged himselfe after his Fathers death, every one would have said, he had but dissembled before; so we must continue doing good, when naturall and carnall motives are gone, and not resemble *Ioash*, who served God onely as long as good *Iehojadah* was alive. Gen. 50. 16. to 22.

Iosephs good carryage to his Father.

1. He loved him.

Now followeth *Iosephs* good behaviour to his Father. He did those 3 things which children are taught in their infancy, *viz.* To love, honour, and succour their Father. 1. He enquired of his health and

1. He inquired of his health.

and welfare, as ſoone as he ſaw his brethren, *Gen.* 43. 7. and in 45. 3. 9. and 46. 29. he did gratifie him in his requeſt 47. chap. 29 30. 2. Viſited him in his ſickneſſe, *Gen.* 48. 1. 3 He ſhewed great love to him, after his death. *Gen.* 50. 5. If you do thus to your Parents, the Lord will proſper you, if not, curſe you, all the people were to ſay, *Amen.* When a curſe was pronounced againſt a wicked child. 2. He ſhewed his honouring of him by theſe effects. 1. He ſent honourably for him, *Gen.* 45. 21. He preſented him to *Pharaoh*, *Gen.* 47. 7. and uſed him reſpectively when he was with him, *Gen.* 48. 12. He bowed downe to the ground to him, and afforded him a very honourable buryall. Thus he honoured him in private, in publike, alive and dead. *The eye of him* (ſaith *Salomon*) *that deſpiſeth Father or Mother, the Eagle of the valley ſhall picke out*; Curſed is *Cham* to the worlds end, for ſlighting his old Father. 3. He ſuccoured his Father, readily and aboundantly hee promiſed it. *Gen.* 45. 11. And accordingly performed it. 47. *Gen.* 12. Honour is required expreſſely in the Commandement, and love followeth neceſſarily from this. And 1 *Tim.* 5. 4. the other is injoyned. If I muſt either ſee my Father ſtarve or my ſonne, I muſt releeve my Father firſt.

and welfare, as ſoone as he ſaw his brethren; he viſited him in his ſicknes, Gen. 48. 1. and hee ſhewed great love to him after his death.

2. He honored him in private and publike. 50. Gen.

3. He ſuccoured him.

His faults are few, there is nothing ſpoken of any thing done amiſſe by *Mordecai*, *Nehemiah*, *Eſter*, little by *Ioſiah*, *Moſes*, *Ioſeph*. 1. He ſwore *Gen.* 42. 15. 16. Undoubtedly it was a ſinne. 1. The matter did not require an oath. 2. He ſhould not however have ſworne by the life of *Pharaoh*: yet there were ſome things to extenuate it. 1. He was out of the Church. 2. He had not ſuch meanes then to reveale this to be an oath, ſo catching a thing as a raſh oath may befall a good man.

Ioſephs faults,

1. He ſwore.

Mat. 5.

Learne therefore to take heed of committing faults ordinarily practiſed, faſhion not your ſelves according to this world. 2. In ſpeciall take heed of this common fault, an oath.

2. He came too neare an untruth,

Secondly, he did trench a little too neare upon an untruth, you are ſpies, ſaith he, and to ſee the nakedneſſe of the Land are you come. This was ſpoken of him meerely by way of probation, and not with an intention of accuſing them, but trying them, it was a long ironie.

His croſſes were many. 1. His brethrens hatred. 2. They conſulted to take away his life.

Now follow the croſſes and benefits which *Ioſeph* had. His afflictions were many, 1. The hatred of his brethren which proceeded from envy. 2. They conſulted to take away his life, *Gen.* 35. Saying, *Yon comes the Dreamer, come let us kill him, and then ſhall wee ſee what will become of his dreames*, but God raiſed up *Reuben* at that time, to ſhew him favour for his Fathers ſake, becauſe he knew how deare he was to *Iacob*, and he perſwaded them not to be ſo unnaturall, as to imbrue their hands in their brothers blood, but rather to caſt him into a pit, to deliver him out of their hands for the preſent, intending himſelfe after to pull him out in due ſeaſon. 3. They ſold him for a bond-ſlave to *Midianitiſh* Merchant. 4. Hee ſerved

3. They ſold him as a bond-ſlave.

4. He ſerved as ſlave in *Pautiphars* houſe.

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as a slave in the house of *Putiphar*, and toyled, and moiled there like some base person, though God shewed him some favour by inclining his Mistresses heart towards him, but all was over turned againe, by meanes of his lewd Mistresse.

4. He served as a slave in *Putiphars* house.

Fiftly, he was cast into prison by his Mistresses false accusation, and there he lay at least for two yeares, *Psal.* 105. *till the iron entred into his soule*, that is, he was so laden with chaines, that his flesh was eaten with them.

5. He was cast into prison by his Mistresse false accusation.

Sixtly, He was forgotten by the chiefe Butler.

6. He was forgotten by the Butler.

Be ye thankfull to God, if you have escaped many of these crosses, make your crosses easie, by laying them by the hard ones of Joseph, who was better then you: then learne to prepare for crosses, forget not what you may be, slaves, accused of foule crimes, prepare for the hatred of your Brethren.

The Vse of al his crosses together.

Secondly his Benefits.

His Benefits.

The Lord bestowed upon him a great number of Benefits.

First spirituall.

Secondly Naturall.

First for spirituall. The Lord was exceeding gracious to his soule, not only giving him the outward Ordinances, which he enjoyed in his Fathers house, then the Church of God, for then the forme of the Church-Governement was domesticall, where hee had sacrifices, circumcision, and teaching by the Prophets of God. viz. His Grand-Father *Isaack*, and his Father *Iacob*, for *Isaack* lived till he was of yeares fit for teaching; but also vouchsafing by these Ordinances to worke Faith, and true holinesse in his heart, so that he was an heire of the righteousnesse of faith, and partaker of the promises made to his Fore-fathers. And this is the greatest of benefits that can be granted a man in this life, even to cause him so to live in the Church, as to become an holy man, that is a true member of the same.

1. Spirituall. He did pertake of the Holy Ordinances, and was made holy by them.

So God dealt with *Isaac*, and with *Iacob*, and at last also with other Patriarchs, *Iacobs* sonnes, and Josephs Brethren; but he sanctified Ioseph betime, and let his Brethren runne on a longer time, in the course of unregeneracie. Wherefore beloved brethren, let each of us so looke upon the goodnesse of God to Ioseph, as to consider whether himselfe have attained the same favour, even to bee sanctified, and to bee made a true believer, an holy man, a Saint of God, wee must bee Saints in this life, if ever we hope to come to the fellowship of Saints hereafter.

If any of you finde himselfe to bee converted, and see that GOD hath dealt very favourably with him, as with Ioseph, and that perhaps also in his Childe-hood, and Youth; let him enlarge himselfe in thankes, and stirre up his heart to blesse the great and Holy Name of GOD, for this benefit, and the greatest of all benefits, and let him prize and esteeme this goodnesse of God, at a high rate.

2. He was confirmed in goodneſſe.

Secondly, the Lord having made him good, did confirme him in his goodneſſe, for that hee was not turned out of the wayes of Righteouſneſſe, by all the changes and alterations that befell him.

His fathers indeed exceſſive and ſomewhat fond affection, did not make him waxe conceited, and ſo decline to evill wayes, and waxe worſe than before. The envy and hatred of his Brethren could not make him forſake the trade of piety, and joyn with them in their diſordered courſes. His ſervice in *Putiphars* idolatrous houſe, nor his preferment there could not alter him. His Miſtreſſes love and ſolicitations did not change him, nor the irons eating in his ſoule, did not diminiſh goodneſſe in him; nay his high and ſudden preferment in Ægypt, did not make him forget God, and turne either an Ægyptian idolater, or a wicked man: but Joſeph was Joſeph ſtill, in all his toſſings and tumblings of his eſtate; if you be ſtill good in all eſtates, adverſe and proſperous as JOSEPH was, magnifie Gods grace, that hath eſtabliſhed you in every good word and work, and confeſſe that you have ſtood by his power: but if any have declined or back-ſlided from his goodneſſe, let him ſee his miſery, and doe his firſt workes, returning to God, who calleth back-ſliders, and promiſes to heale their back-ſliding.

2. Theſ. 2. 17.

1 Pet. 5. 10.

Ier. 3. 22.

2. Naturall.

So much for Ioſephs ſpirituall benefits, now for the naturall benefits.

1. In Generall. Gen. 39. 2. 23. He was a proſperous man. 2. Iob.

And firſt in generall. He was a proſperous man, and God made all he did to proſper, both in *Putiphars* houſe, and in the Priſon. So God proſpered *David* where ever hee went, and *Iob* too for a while; this brings contentment to a mans ſelfe, and getteth him a good eſteeme from others.

See therefore whether God vouchſafe you this mercy, aſcribe the praiſe of your proſperity to him, and let this goodneſſe allure you to love, feare and obey him, to ſeeke his honour, and to doe all good with that proſperity of thine, but if contrarily, God croſſeth any of you, and ſets himſelfe againſt you ſo, that nothing thrives with you; ſee Gods hand that doth walke contrary to you, and finde out the cauſe, and turne this adverſity, into an occaſion of the greateſt proſperity.

There is a ſanctified adverſity, as well as curſed proſperity, labour to feare God, and walke in uprightneſſe before him, and diſeſteeme earthly things. And ſo much for his generall good eſtate, more particularly.

2. More particularly.

1. God delivered him out of heavy and grievous calamities.

Firſt God delivered him out of ſore, heavy, and grievous calamities, and by his ſpeciall providence, and in a manner, more then ordinary.

Firſt when his Father ſent him to his Brethren, he loſt himſelfe wandring about, and knew not where to go, then God cauſed a man to

to meet him, that it may seeme did know him, and told him where he should finde his Brethren.

Secondly, when his Brethren consulted to take away his life, God raised up *Reuben* to deliver him, and when they thought after to have dispatcht him, the Merchants came by, and so God took them off then; when he was in bondage, God inclined *Putiphars* heart towards him, and his Masters likewise in the prison, and lastly, the Butler remembred him when he had long lien there, and by that meanes God brought him out of the prison, and advanced him to be chiefe Officer in Ægypt.

Thus you see strange and happy escapes out of misery, so that Joseph might well have called God by the same title, that his old Father Jacob did, the God that delivered his soule out of all adversity, as *David* also intitles him. Hath God strangely also delivered you out of great miseries, either from keeping them from falling upon you, when in all likelihood they must have come, or in helping you, when your selves could see no way out? if so, acknowledge Gods Providence and goodnesse, and forget not him in your good estate, that remembred you in your low estate: let those that are in misery, learne to cast themselves upon God, as Joseph did, submit, be patient, trust in him.

The Lord in bringing his servants into calamities, aymes at their bettering by them, and his Glory in their deliverances: learne patience therefore and confidence. So you see how God pulled him out of evils.

Next consider what good things hee stored him withall, for indeed he laded him with benefits, as it is in the Psalme. And to begin with the gifts of his mind.

2. He laded him with benefits.

First the Lord gave him that extraordinary gift of interpreting Dreames, even from his childehood almost, with which hee furnished *Daniel* too, and made it a meanes of great preferment to them both.

1. God gave him the gift of interpreting Dreames.

You know how readily hee could tell the Butler and the Baker, what was meant by three vine branches, three dayes, and the wringing of them into *Pharaohs* Cup, and giving them into *Pharaohs* hand, the restoring of him againe unto his office. So in the Dream of the other servant of *Pharaoh*. 3. Baskets are three dayes, the eating of meat out of the highest by the foules, upon his head, signified the devouring of his flesh by birds, after that *Pharaoh* had hanged him on the third day. So for *Pharaohs* Dreames, the number of the kine, and eares of corne 7, and 7, signifying each seven yeeres, the quality of the kine and eares, full and good eares, with fat, fleshie, and well favoured kine, plentifull yeares; thin, blasted, and empty eares, with leane ill fleshed and ill favoured kine, yeares of famine. The eating up of the fat and goodly by the leane, the utter forgetting of the past abundance, by the following of the famine, and the number of dreames.

Secondly, the certainty and neere approaching of the things which was to bee surely and instantly fulfilled. You see how apt these dreames were to signifie these things, and when God gave to Joseph the spirit of interpretation, how easie the interpretation is, and how fit and handsome, as it were, all things sorting so reasonably for such a meaning. Doubtlesse this interpretation by its owne cleareneſſe, and fitneſſe, did carry the credit of truth with it. Now at those times, when God did please to make Dreames an ordinance of his, for the revealing of things necessary, it was a speciall favour of his to give the power of interpreting them too, for what is a dreame if it be not interpreted, but a meanes of perplexed thoughts and feares? Now God that gave power to shew the meaning of Dreames, when Dreames were his Ordinance, is able also to give the gift of interpreting his Word unto men, seeing the Word is now his Ordinance, for the revealing of all truth to men, needfull to salvation.

We must beseech God to powre gifts upon his servants now, even to give unto his Ministers skill and will, to become faithfull interpreters of his Word; and if God do give to any an extraordinary gift this way, let him be thankfull to God, and use it for their good that need it.

2. Great wisedome in mannaging any businesse.

Another gift of his mind, was great wisedome and dexterity to mannage any businesse committed to his charge: You see how hee dispatched matters in the great household of *Putiphar* so, that they perceived that all things went well, which could not have bin so, if the person that ordered all, had not had an excellent head to guide them; and after, when he was in prison, by little and little his Master found out his excellent sufficiencies, to doe any worke, and therefore, as the former master did, so hee intrusted him with all. And when from ordering a family, he came to order the whole Kingdome of Ægypt, he underwent that busie and toilesome work with so much discretion, as gave the King and all his people content, so that to Joseph, *Pharoah* sent them, and unto Joseph they gladly repaired.

Where shall we finde one wise like this?

It is a singular favour, when God gives one, as they call it, a *good Head-piece*, an aptneſſe and fitneſſe to contrive matters discreetly, and to order them prudently, as it is said of the Deputy in the *Acts*, that he was *a prudent man*, one that could resolve and execute well, and square out fit meanes for each end, and follow it accordingly.

This wisedome as well as other Learning, was given to DANIEL, and to SOLOMON, and to many good men, and the same was found out also in ACHITOPHEL and in bad men. It is not a gift of holineſſe proper to those who must bee saved, but a gift which the LORD sees fitte for the common benefit of Man-kinde, to bestow upon wicked and unsanctified men.

Indeed

Indeed many times God chooſeth, rather the ſimple heads of the world, then theſe nimble and deepe pates, that it may appeare 'tis of his grace, and not of nature, that men bee godly and vertuous. But an excellent gift it is, and makes way for their preferment in worldly things that have it, but let them which have it take heed of ſuffering it to degenerate into Craft, for then it will become pernitious.

Craft is naturall wiſedome, ſeparated from Juſtice, Truth, Charity, and other graces, and joyned with falſehood, injuriouſneſſe, and ſelfe-love, as it were a weapon in the hands of Traytors, a fort poſſeſſed by Rebels, by which they doe make warre againſt their Prince. Craft, what it is.

Againe, take heed that you waxe not proud of this gift, but ſtir up your ſelves to bleſſe God for it, and make uſe of it for the good and benefit of ſimpler heads, and not only for your particular advantage, and let men be carefull to beg, not onely naturall, but ſpirituall wiſedome of God, both are promiſed by him.

Thus farre of his gifts of minde, I goe on to ſpeake of externall gifts, I meane the good things that were without himſelfe.

The firſt is, that where ever he came, hee was eſteemed, loved, truſted. His Father loved him above all his Brethren, and eſteemed more of him, then of them all, and put confidence in him, ſo that he believed his reports of his Brethren, and obſerved his dreames: his Maſter *Putiphar*, the Ægyptian, loved him above all his ſervants, and truſted him with all his eſtate, and had him in great account: putting all into his hand: his miſtreſſe eſteemed him, but too much, and loved him too much, and durſt truſt him with her name and honour, in the caſe you know of; then *Pharaoh* truſted him with his ring, and the command of all Ægypt, and imployed him in that moſt important affaire of providing, and ſelling Corne, and what eſtimation he had with *Pharaoh* is evident, and what love, when for his ſake he ſo reſpected his Father and Brethren as to give them the land of *Goſhen* for a poſſeſſion, the people alſo they loved and honoured him exceedingly, and even put their lives and lands and all into his hands. 3. Whereever he came, he was eſteemed, loved, truſted.

A man more affected, reſpected and eſteemed, then Joſeph in his time, no ſtory can name; it is a ſingular thing to bee loved, regarded, truſted, accounted, not only a wiſe, but a juſt, good, worthy man, and to have the good wils of men attending him alwayes. So it was with *David*, all loved and honoured him, but he which ſhould have honoured him moſt, his father in Law, *Saul*. let all ſtrive by ſhewing all Joſephs vertues, to get the good will, as of God, ſo of men, that they may be capable of doing and receiving ſo much more good, by how much he hath more command in the hearts of men.

Indeed Gods people have lived ſometimes amongſt ſo evill perſons, and in ſo evill dayes, that their vertues have begotten hatred and reproach; but if mens practice be not evill, and

times be not very bad, good carriage will get good will and good eſteeme, be not ſo farre carried with mens words and liking, as to condeſcend to their ſinfull courſes; for the attaining thereof, but ſo farre, as faithfull, wiſe, loving and vertuous behaviour will win men, every man ſhould labour and ſeek to procure the affections of others.

4. He had great outward preferment.

Secondly, Joſeph had great outward preferment, he was made a chiefe Commander and Counſellor of State in Ægypt, to teach *his Senators wiſedome*, as is in the Pſalmes, and withall hee had an heart given him to uſe his preferment well, for the common benefit of mankind, and opportunity too, to uſe it for the particular good of his father and family, and for the preſervation of the Church.

To be preferred unto a place of great honour and authority, is a thing that moſt mens eyes doe gaze after, and ambitiouſly wiſh and ſeeke after; but to have it caſt upon man, by God, for his good deſervings, and then to be ſo bleſſed in it, as to make it a meanes of benefitting many, eſpecially the Church of God, this is a great benefit.

So did *Heſter* uſe her preferment, and *Mordecay* his, ſo *Daniel* his, ſo *David* and *Solomon* theirs: you are not likely any of you, to come to very high place, yet who can tell perhaps, there may bee ſome young ſcholler or other amongſt you, that may come to high place; let me ſpeake ſuch a word to him now, that may come into his heart hereafter and doe him good. If you be advanced, ſtrive to doe good to the Common-Weale, and let the Nation fare the better for you: ſtrive to do good to your kindred, & the Church, though the Church may not conſiſt onely of your family.

Honour and great titles, and offices, will be but like a high gibbet, to expoſe men unto diſgrace, if they be uſed at the Commandement of ſelfe-love, and other vices, but happy is, and ſhall he be, that hath Joſephs preferment, and Joſephs heart to uſe it according to his example.

But woe unto thoſe perſons which being lifted up to honour prove like a ſtone in a ſling to deſtroy many, and chiefely to batter downe vertue and piety and them that follow it.

5. He had a ſtrong and able body.

Thirdly for gifts of bodie, *Ioſeph* had a ſtrong and able body, as appeares by his living to a 110 yeares old. This is a great benefit to them in whom it is found in the way of righteouſneſſe, live ſo, young men, that you may be capable of it: and you that are old, be thankefull if God have granted you it in the ſame manner as he did to *Ioſeph*, even to be long in the world to enjoy the comforts of the world as he did. For he was thirty yeares old at his preferment, & therfore he lived in that flouriſhing honourful eighty yeares. A happy recompence for all the ſervice hee did to the Church of God, and for his true feare of God not offending him, to get his Miſtreſſe favour, and to riſe that way.

For

For his misery into which he seemed to cast himselfe by his goodnesse, was even a paire of staires to lift him up into the place of honour, wherein the Lord caused him to continue eighty yeares. His goodnesse in complaining of his brothers faults, made them hate him, his goodnesse in denying his Mistresses sollicitations, made her hate him.

Their hatred made him a slave, her hatred made him a prisoner, bondage and imprisonment brought him acquainted with the chiefe Butler, made himselfe known to *Pharaoh*, and so brought him up to this exceeding height of place. Blessed be God for his goodnesse to his people, no man shall hazard himselfe to temporall misery for conscience sake, but God will requite him with a hundred fold (at least more comfort) here, as well as with life eternall hereafter. Let *Iosephs* wages make you not afraid, so farre as you are called to it, to doe *Iosephs* worke, that is, to say and doe good, and forbeare evill, though you incurre hatred and danger, and much affliction thereby.

6 Hee was blessed too in his posterity.

Lastly, *Ioseph* was blessed too in his posterity, to make his welfare up fully, he lived to see the sonnes of *Manasseth* and *Ephraim* his two sonnes, and he lived to see the part of the birth-right even the double portion conferred upon his children, and that by the mouth of his Father, inspired by God, when he made his last will. *Iacob* adopted his two sonnes to himselfe to make two Tribes, and God made them both great, but especially the younger, he made him a principall Tribe for possessions, and command afterwards; and this also is some satisfaction to a Father, if he know that his children after him shall flourish for many generations.

O that we could feare God and follow true vertue and piety as *Ioseph* did, that he might blesse us also as he did him, in our selves and posterity, in our state and our name, in our bodies, and in our soules, and in all that pertaineth to us according to his promise. And let all that feare God be assured, that so farre as is good for them, the Lord will give them prosperity in these things, for he made the same promises to all his people and will confirme them, so farre as they are capable, and it may stand with their spirituall good.

Now you have heard of *Iosephs* life, conclude we with the conclusion of his life, his death.

His death.

For neither honours, nor favours, nor grace, nor any thing could keepe death away, and it must befall me, and you, and all that now live and are to live hereafter: onely marke that he dyed a godly and comfortable death, for in the cloze of his life, he made profession of his being an Hebrew, not an Egyptian, by taking an oath of them for the carrying of his bones into the Land of *Canaan*, gave them a promise of their returne thither, which was also an exercise of his faith, to demonstrate his comfortable expectation of life eternall, whereof the Land of Promise was a figure. You are not

ignorant Brethren, that within the compaſſe of an hundred yeares a minute being compared to eternity, the whole number of you muſt be as well as *Ioſeph* dying and dead men. Be intreated to divorce your hearts from ſinne, the cauſe of death, from the world, which at death you muſt leave, and from men which cannot helpe you, neither in nor after death, and labour to get righteouſneſſe which will deliver from death, ſome aſſurance of heaven, that ye may have a place of comfort after death, and intereſt into Chriſt, who can ſave you from the hurt of death. And theſe things if you attaine, you may triumph over death with *Pauls* queſtion, *Death where is thy ſting?* elſe death will triumph over you, with the queſtion of Chriſt, *Whoſe then ſhall be theſe things of which thou glorieſt?*

So much of
Ioſeph.

THE

THE TWENTY SEVENTH EXAMPLE. OF IOSEPHS STEVVARD.

ONE person alone remaineth to be spoken of, whom wee cannot name to you, for the Scripture giveth him no name at all. He hath a good name, a good report in Scripture for a good man, but no name, that is, no particular surname, or proper name, by which he was usually knowne and distinguished from other men of his Country or progenitors: of his birth or death we have nothing, but he is set forth by his relation to *Ioseph*, he was *Iosephs* Steward; for as *Ioseph* sowed, so did he reape; what a kind of servant and Steward himselfe was to *Putiphar*, such a kind of Steward in some degree, did God provide for him. He himselfe was a good servant to his Master, and himselfe being a Master, enjoyes a good servant to himselfe; many times the Lord sees fit to bring a mans good deeds into his owne bosome, a good child to his Parents, hath good children himselfe,

Iosephs Steward.

His name is not expressed in Scripture, neither any thing said of his birth or death: he was a good servant.

himselfe, a good servant hath good servants, and so in the rest. Let this incourage you that be in the place of servants, to performe your duties diligently unto your domesticall Rulers your Masters, for by this meanes you may lay up for your selves, a comfortable hope of being served with like care and diligence your selves. God no doubt hath a speciall hand in disposing of servants to every Master, it is he that ordereth things so, as such a man hath good, and such a one bad servants; men often use great care to choose a servant, and meete with a very bad one contrary to all their hopes and care, againe sometimes by meere casualty almost men light upon a very good servant.

He was good to his Master and to his brethren.

More particularly his carriage was good to his Master, and to the strangers, brethren to his Master, but not by him knowne so to be. 1. Teachable, they learnt some knowledge of the true God from him. *The God of your Fathers*, saith he, and *your God hath given you this treasure*. How came this man to know a distinction of Gods? How came he to know that they had a God of their owne, peculiar to them and to their Fathers, which was not then acknowledged to be the God of all the world? Egypt had many Gods, this man acknowledgeth one God, and that one God which was acknowledged and worshipped by these men and by their Forefathers. It is not likely, that *Joseph* told his Steward, that these were his brethren, but it is undoubtedly manifest, that they were some such as he knew to be worshippers of the true God, which hee knew by some few men, to be worshipped in the Land of *Canaan*. Therefore you see how kindly he speakes to them, that a man may even perceive by his words, that they were so much deerer to him, because they pertained to that God. This was the more observable, because he was an Egyptian servant; O that all you which be servants to godly Governours, would learne some goodnesse from them, even to know and serve God; you all have some knowledge of that one God: but learne also the feare and love of that God, the sincere and carefull worship of that God from your Governours, that would fain teach it you, and would count themselves happy if you would learne it from them. But for a servant to live in the family of a *Joseph*, that laboureth to teach godlinesse unto him by word and example, and yet declares no sense nor feeling of God, no knowledge or respect of him, how great a sinne is this, and how certainely shall this Steward of *Joseph* rise up against such in judgement?

1. Teachable. Gen. 43. 23.

2. He was a very dutifull servant.

But secondly, *Josephs* servant was a very obsequious and dutifull servant, whatsoever his Master bad him doe was presently done, c. 42. ver. 25. *Joseph* commanded him to fill their sackes with corne as much as they could carry, and to put every mans money into his sackes mouths, and to put his silver cup in the youngest sackes mouth, and his corne money, and he did according to his Masters words, and c. 44. 4. He bids him runne after them, and say, *Why have you returned evill for good? is not this the cup in which my Lord drinkes*

drinks, and *for which he would make diligent ſearch*, for ſo I thinke it ſhould be rendred, for the matter of divining was farre enough from *Ioſephs*. Loe the obedience of this ſervant; he by the light of nature without Scripture, was taught to doe that, and did it, which the holy Scriptures teacheth us to doe, *viz.* to be obedient to our Maſters, as you reade by Saint *Paul* to the *Epheſ. Coloſ.* As alſo to *Timothie*, and by *Peter*. Therefore they are to be blamed, that living in times of clearer light, and enjoying more helps towards vertue, are yet farre leſſe obedience then this man was.

That was an evill act and unlawfull.

As vineger to the teeth, and ſmoake to the eyes, ſo is a ſloathfull meſſenger to him that ſends him, and even ſo is a ſloathfull or careleſſe ſervant to them that imploy him: as vineger ſets the teeth an edge, ſmoak makes the eyes to smart, ſo theſe provoke anger and griefe in their Governours. Fulfill therefore the honeſt commandements of your Governours, with ſpeed and diligence, what things they appoint you to diſpatch, let them be diſpatched in fit ſeaſon, and manner. If thou wert a Maſter thou wouldſt have ſuch a ſervant, be thou therefore ſuch a one, and do as thou wouldſt be done by. O but his Maſter (may ſome ſay) bad him doe that which was not lawfull, *viz.* To lay ſnares for the men, in putting the cup into *Benjamins* ſacke unawares to him, and then following after them with a grievous accuſation; that they had done great wrong, and ſhewed great ingratitude in taking away his Maſters cup, and ſo bringing them backe as if they had beene great malefactors. I anſwere, that it is probable, *Ioſeph* had acquainted his Steward with his meaning, that he did this not with an intention of bringing them into ſervitude, or doing them any wrong, but making a little further tryall of them for ſome conſideration, and ſo the thing was not ill done of *Ioſeph*, nor of him. Let your obedience, therefore know its due limits, obey your Maſters in all things, ſo farre as juſtice and your duty to God will permit.

Salomon in Proverb.

Thirdly, his carryage to *Ioſephs* brethren was very kind and curteous, he brings them to his Maſters houſe, ſpeakes comfortably to them, ſaith peace be to you, freeth them from their feares, wherewith they were perplexed, lifts up their hearts to God, and ſaith, he had given them that money, brings *Simeon* forth to them whom they had left bound behind, and gives them water to waſh their feet, and provender to their Cattle. Loe what ſtore of kindneſſe and courteſie he ſhewes to theſe ſtrangers? his Maſter appointed him to bring them to his houſe, but all the other kind uſage is from himſelfe as it were an over-plus, beſides that which was enjoyned him, out of a good and affable nature, and out of ſome good will he bare them, becauſe he had beene informed of the God of their Fathers.

3. He was very kind curteous to *Ioſephs* brethren.

Now let him be an Example to us, of practiſing like curteſie to ſtrangers, and ſpecially when we ſee them troubled and grieved, and moſt of all, if we perceive them to be ſervants to the true God,

learne

learne that vertue of this Steward, though hee was a ſervant, and bond-man, yet it was to *Ioſeph*.

Thus have I finiſhed the Examples of the Booke of *Geneſis*, which containes a ſhort and briefe ſtory of the things done from the beginning of the world to the death of *Ioſeph*, for the ſpace as it is thought by ſome, of 2309 years or therabouts, and of ſome, of 60 more, becauſe they doe differ in judgement, ſo much about the age of *Terah*, when he begat *Abraham*.

The maine thing in the whole ſtory to be obſerved is, how wonderfully the providence of God, wrought by degrees, to bring his Church from out of the loynes of *Abraham*, and to make it a great and mighty Nation, which was but a little family, preſerving truth, and Religion, in that houſehold and lineage, when hee ſuffered all other Nations by little and little to follow their owne way and runne into Idolatry and abominations.

FINIS.